



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

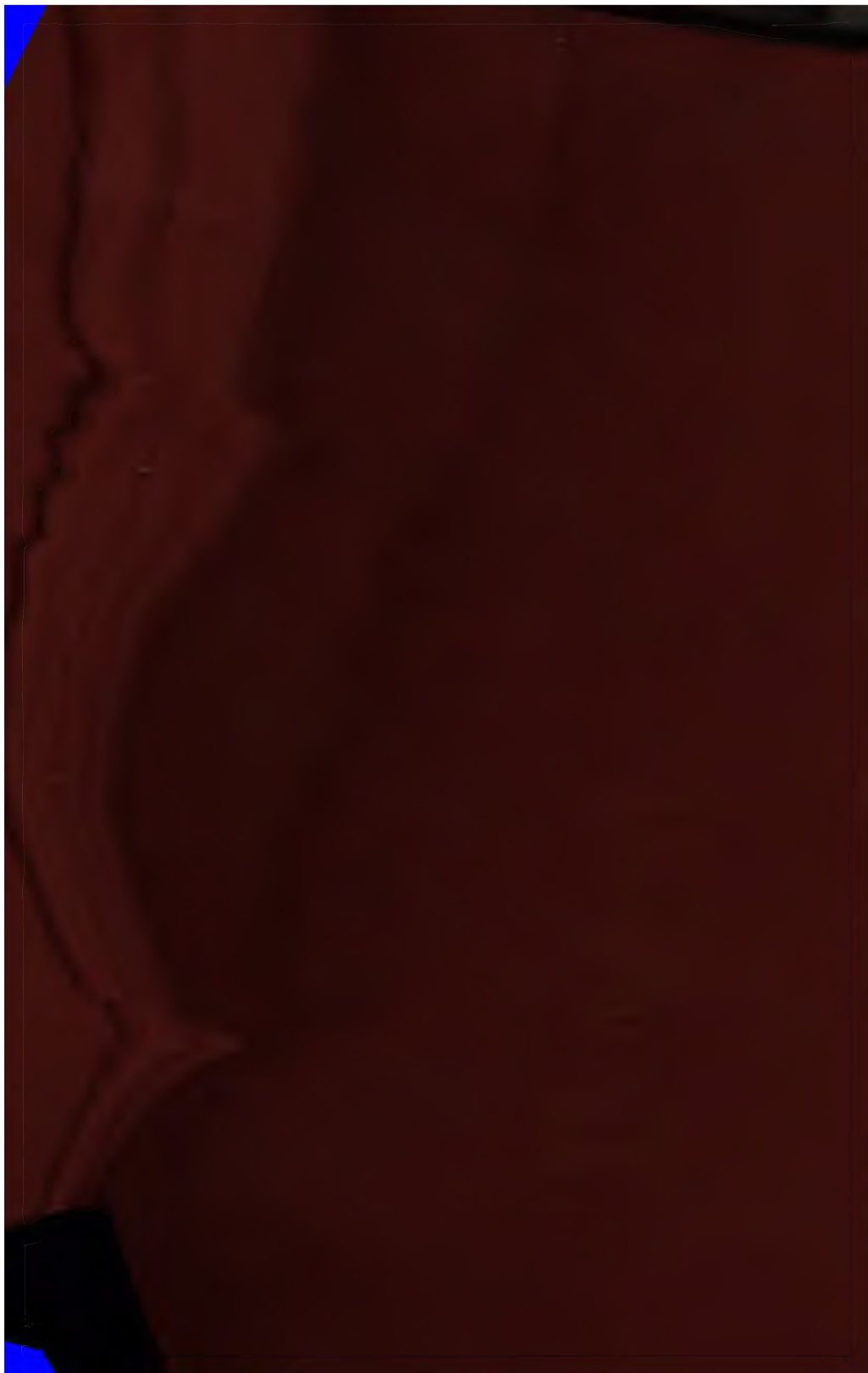
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



600091629X

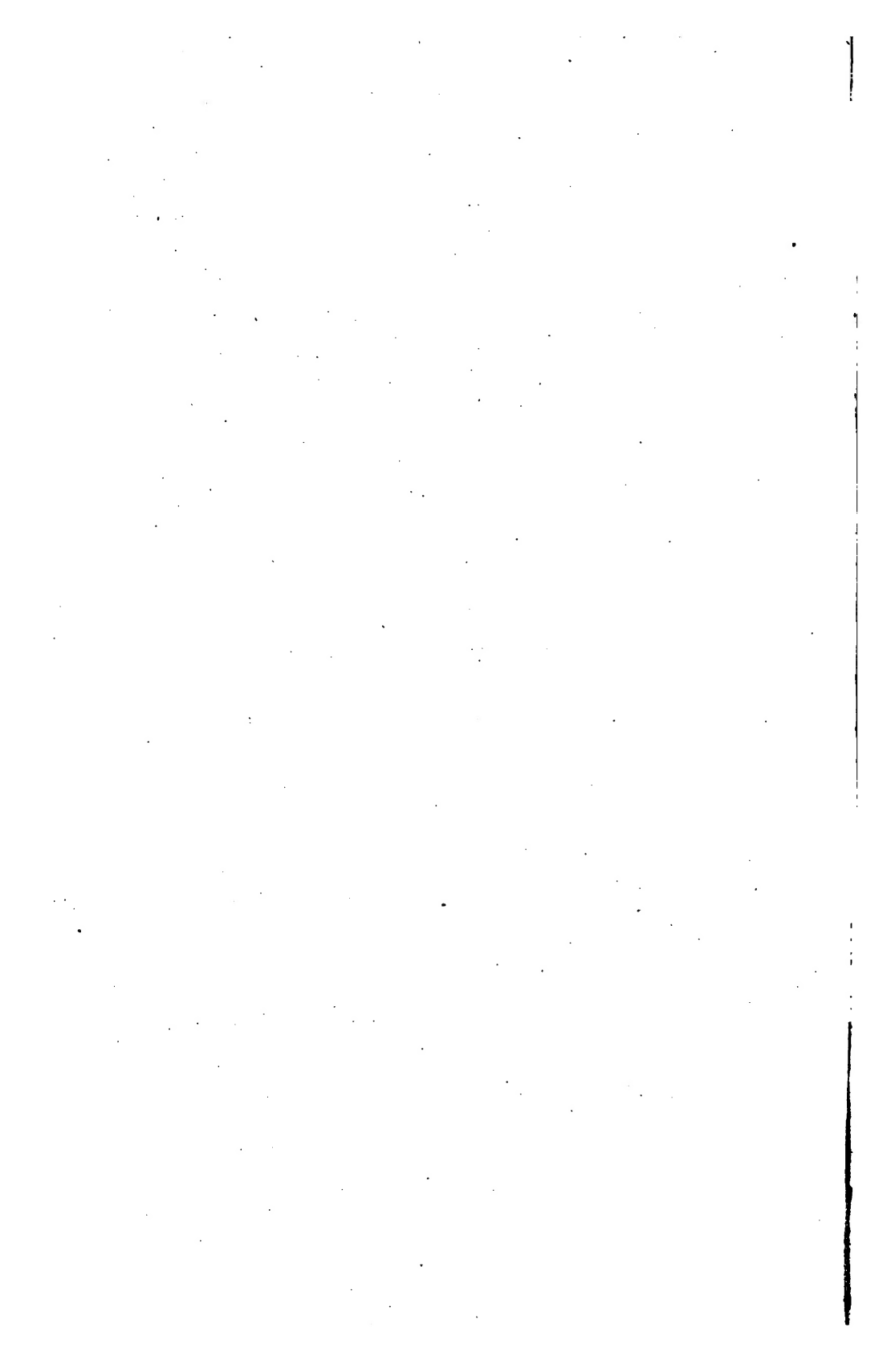






600091629X





THE  
NEW TESTAMENT QUOTATIONS,

COLLATED WITH THE

Scriptures of the Old Testament,

IN THE

ORIGINAL HEBREW AND THE VERSION OF THE LXX.;

AND WITH THE OTHER WRITINGS,

APOCRYPHAL, TALMUDIC, AND CLASSICAL,

CITED OR ALLEGED SO TO BE.

With Notes,

AND A COMPLETE INDEX.

BY HENRY GOUGH.

LONDON:  
WALTON AND MABERLY,  
UPPER GOWER STREET, AND IVY LANE, PATERNOSTER ROW.

1855.

102. 6. 157.



LONDON:  
PRINTED BY WERTHEIMER AND CO.,  
CIRCUS PLACE, FINSBURY CIRCUS.



## P R E F A C E.

---

ALTHOUGH the subject of the present volume has attracted the attention of the church in a greater or less degree even from the time of the apostles, it seems in the earlier ages to have been treated but incidentally; nor does it appear to have been systematically discussed until after the Reformation. Since that period many lists of the quotations have been compiled,\* and collections of the more obvious and direct citations have been, in several instances, printed at full length. Still it is believed that no arrangement of all, or nearly all, the passages of the New Testament which in a wide sense are entitled to be regarded as quotations, whether from Moses and the prophets or from writers not inspired, has hitherto appeared. A list of all known preceding works specifically devoted to the subject, and of some referring to it but in part, is appended to this Preface. Most of them have been used in the preparation of this volume.

The value of an arrangement of the New Testament quotations must be proportionate to the facility afforded by it for the study of the important class of scripture parallels in question. To facilitate this study is the end which I propose: others must judge how far I have accomplished it.

On the peculiar value and importance of the New Testament quotations, it is needless to enlarge. Some of their leading uses may however be briefly alluded to.

1. They afford conclusive evidence of the genuineness and inspiration of the ancient Scriptures. Far would I be from undervaluing *any* evidence which God has been pleased to grant us, that the Scriptures are indeed a revelation from Himself, and that their very letter has come down to us in all needful integrity. Such evidence is happily abundant and indisputable—it is in some respects increasing day by day—but the crowning evidence of the Old Testament to us as Christians is the fact of its constant recognition *as a whole* by Him in whom its promises, types, and prophecies all centre.

\* The earliest seems to be that of Robert Stephens, prefixed to his Greek Testament, Paris, 1550. It has often been reprinted without acknowledgment.

2. The quotations illustrate the condition of the original text, and, through the medium of the Septuagint, form a most important link of connection between the Hebrew Scriptures and the Greek Testament. By them evidence is afforded as to the state of the Hebrew copies in the time of our Lord and His apostles, and as to the value of the masoretic points. The study of the citations may lead to the conclusion that the Hebrew text has not descended to us in perfect purity, and that the masoretic pointing, valuable as it doubtless is for many purposes, is a human commentary, not the word of God.\* After all allowances for modes of quotation and the like, it is evident that the Hebrew copies followed, not only by the LXX., but by the inspired writers of the New Testament, sometimes varied from the modern Hebrew Bible. All this may be conceded, and more than this; yet shall the Word of God in its integrity be the heritage of the church, even to the end. *Copies* may exhibit some slight marks of man's infirmity; but the *archetype*, existing in the mind of God, and by His special providence reflected, as to all essential particulars, in our copies and even in our versions, shall stand unchanged and unchangeable. *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*†

3. The quotations are of the utmost value in the explanation of ancient types, histories, and predictions. Thus, in the Epistle to the Hebrews—to a great extent by means of quotations—we learn the meaning of the legal types. From citations we perceive that the histories of Genesis imply far more than we might have supposed from the mere narratives; and we are led to the conclusion that the principle of interpretation thus recognised is applicable, within certain limits, to other histories. Again, from the recorded literal fulfilment of the prophecies respecting Messiah's incarnation, passion, and resurrection, we are led to believe that a like fulfilment awaits the predictions of His glorious kingdom.

4. The comparison of a quotation with the original passage and its context, not unfrequently supplies a demonstration of the truth of some great article of faith, such as no reasoning can subvert. This is particularly apparent with respect to the fundamental doctrines of a Trinity of Persons in the Unity of the Godhead, and of the Divinity of the Son and of the Holy Ghost—themes not for speculation, but for adoration.

\* Its invention is assigned, by the best authorities, to about A.D. 500.

† Matt. v. 18.

5. Lastly, the quotations form a most important link between the Old Testament and the New, not in the letter only, but in the spirit. They aid us in the contemplation of the marvellous and perfect *unity of design* which pervades the Word of God.

The present volume is intended to comprise all the quotations which occur in the New Testament; understanding by the term "quotations," not only the direct and formal extracts from pre-existing writings, but likewise those passages which are substantially quotations from such writings, though not so in form; or which may be regarded as distinct verbal allusions to particular passages of pre-existing writings. The quotations are distributed under the following heads.

I. *Quotations from the Old Testament.* These are given in the original Hebrew, without points; the version of the LXX., from the Vatican text; and the Greek of the New Testament, from the *textus receptus*; various readings being added, so far as they tend to the reconciliation or illustration of the several copies. The original Hebrew and the Greek of the New Testament, are accompanied by the Authorised English version; and the LXX., by an original translation, as nearly conformable to our English version as a close rendering would permit. The distinction between direct quotations and verbal allusions being (when the original passages and the citations are placed in juxta-position) self-apparent, the texts in this division are disposed in one unbroken series, in the order of the Old Testament: an arrangement which has the advantage of displaying all the citations of any given passage at one view. This division of the work includes the sections numbered from 1 to 614, besides a few quotations from doubtful places, numbered from 615 to 627.

II. *Alleged Quotations from Apocryphal Books;* in the original languages and in English. Though it cannot be denied that this division comprises some striking coincidences of expression, I am satisfied that not one of them is really a quotation; and it is worthy of remark, that although Romanists frequently assert that some of the Apocryphal Books are cited in the New Testament, not one single example is adduced in the list of quotations commonly appended to the Vulgate Bible.\* This division comprises the sections numbered from i. to xxiii.

\* Index Testimoniorum a Christo et Apostolis in Novo Testamento citatorum ex Veteri.

III. *Supposed Quotations from Ancient Jewish Writings*; together with some examples of the use of *Jewish Proverbs and Forms of Speech*. Here, again, there is not one undoubted instance of a quotation from writings now existing: proverbial usage is nearly, if not quite, sufficient to account for all. The sections in this division are reckoned from A to Ll.

IV. *Quotations from Greek Poets, etc.* This division contains a greater number of passages regarded as quotations from classic sources, than any former volume; but the fact of quotation is, in many cases, very disputable. The sections are numbered from *a'* to *ω'*.

The volume concludes with a few *Notes*, and an *Index* of texts in the order of the New Testament.

Into the subject of modes of quotation, and the application of the cited passages, whether for proof or illustration, I do not conceive it necessary to enter further than I have done already in the Notes. As to the copies quoted, it is sufficiently apparent that the vast majority of citations are taken from the Septuagint, often though it differs from the Hebrew, and that citations differing from the Septuagint are comparatively few. Occasionally the Hebrew is followed where it differs from the Septuagint: in other cases, quotations give the sense rather than the words. Some difficulties that occur are referred to in the concluding Notes.

Large as this collection is, it must not for a moment be supposed that it comprehends all the verbal similarities to the Old Testament, and especially to the Septuagint version of it, which the New Testament contains. In truth, "the version of the LXX. is not to be regarded merely as the first and most important of all versions of the Old Testament, whether ancient or modern; but as constituting a great historical fact or epoch in the plan of the Christian dispensation."\* It was made in the wonderful providence of God in order to prepare the way for the calling of the Gentiles. The whole New Testament is founded on it: most, if not all, of the doctrinal terms of the Gospel are derived from it:† and, had not such a translation

\* Grinfield, *Apology for the Septuagint*, p. 80.

† *Kύριος*, for example, which, as applied to our Saviour, is certainly in many cases the equivalent of יהוה. Ἐγώ εἰμι and ὁ θεός are both incommunicable names of Deity. Χριστός is the Sept. rendering of משיח, and Πνεῦμα of רוּחַ. Πιστός means, in classic Greek, *one who adheres to truth*: in Hellenistic Greek, it



been published and received a proper time before our Saviour's advent, the composition of the New Testament in Greek would, humanly speaking, have been impossible. An idea of the vast extent to which Septuagintal phraseology is employed in the New Testament may be gained from the immense mass of citations, allusions, and parallels of thought and expression—"thousands and tens of thousands of incidental resemblances"—collected in the learned and most valuable works of the Rev. E. W. Grinfield, M.A. ;\* to which, and still more to whose personal kindness and courtesy, it is my pleasing duty to record my obligations.

I have also to acknowledge the valuable assistance of Thomas Ellis, Esq., F.R.A.S., in several important particulars, especially in the third division of the work, and with regard to the Ethiopic passage from the book of Enoch.

In conclusion, I would express my earnest desire, that it may please God favourably to accept this attempt to promote the study of His holy Word, to pardon all that is or has been amiss in connection with it, and to use it as it shall seem good to Himself.

H. G.

LONDON, *Sept.* 1855.

ordinarily signifies, *one who believes or trusts*. *Δικαιοῦν*, in its classic acceptation, is *to adjudge*, even *to punish*; scripturally, it is *to justify*. The list might be indefinitely extended.

\* *Η Καινή Διαθήκη ... Novum Testamentum Græcum editio Hellenistica*. 2 tomi. *Lond.* 1843. 8vo.

*Scholia Hellenistica in Novum Testamentum*, etc. 2 partes. *Lond.* 1848. 8vo.  
*An Apology for the Septuagint*. *Lond.* 1850. 8vo.

## LIST OF TREATISES ON THE NEW TESTAMENT QUOTATIONS.

(Chiefly from HORNE's *Introd.* 9th ed. vol. v. p. 200.)

1. *Sacrorum Parallelorum Libri Tres* (Latine). Per Fra. JUNIUM. *Heidelb.* 1588. 4to.
2. Jo. DRUSII *Paralela Sacra*: hoc est, Locorum Veteris Testamenti cum iis quæ in Novo citantur conjuncta Commemoratio, Ebraice et Græce, cum Notis. *Franeck.* 1588. 4to.  
Republished 1616. 4to. Also in the *Critici Sacri*.
3. Βιβλος Καταλλαγης, in quo secundum veterum Theologorum Hebræorum Formulas allegandi, et Modos interpretandi, conciliantur Loca ex V. in N.T. allegata. Auctore Gul. SURENHIUSIO. *Amst.* 1713. 4to.
4. IMM. HOFFMANNI Demonstratio Evangelica per ipsum Scripturarum consensum, in oraculis ex Vet. Testamento in Novo allegatis declarata. Edidit ... T. G. Hegelmaier. 3 vol. *Tub.* 1773, 79, 81. 4to.
5. The Prophecies and other Texts cited in the New Testament compared with the Hebrew original, and with the Septuagint version. To which are added Notes. By Tho. RANDOLPH, D.D. *Oxford* (1782). 4to.
6. The Modes of Quotation used by the Evangelical Writers explained and vindicated. By the Rev. Dr. Hen. OWEN. *Lond.* 1789. 4to.
7. A Collation of the Quotations from the Old Testament in the New, with the Septuagint. (In the 9th and 10th volumes of the *Christian Observer*, 1810, 1811. By T. S., i.e. the Rev. Tho. SCOTT.) 8vo.
8. Passages cited from the Old Testament by the writers of the New Testament, compared with the original Hebrew and the Septuagint version. Arranged by the Junior Class in the Theological Seminary, Andover [United States]; and published at their request, under the superintendence of M. Stuart. *Andover, Mass.* 1827. 4to.
9. Quotations from the Old Testament in the New. (In *Sacred Hermeneutics*, by Sam. DAVIDSON, LL.D., pp. 334—515. *Edinb.* 1843.) 8vo.
10. Tables of the Quotations, etc. (In the Rev. T. H. HORNE's *Introduction*, 9th ed. vol. ii. pp. 282—323. *Lond.* 1846.) 8vo.
11. *Citata et Paralela* (Græce. In the Rev. E. W. GRINFIELD's *Novum Testamentum Græcum*, editio Hellenistica; tom. ii. pp. 1447—93. *Lond.* 1843. And (prioribus addenda) in his *Scholia Hellenistica*; pars altera, pp. 859—944. *Lond.* 1848.) 8vo.

## ABBREVIATIONS EXPLAINED.

... These marks denote the omission of three or more words in the same verse.

— This mark placed at the beginning or end of a verse, implies an abrupt commencement or conclusion. It does not signify that any words are omitted in the same verse, but that the verse is a portion of a sentence.

|| and § These marks denote parallel places in the gospels. The Harmony adopted is that of Dr. Robinson.

¶ Notes with this mark prefixed are the marginal readings of our English Bible.

The various readings of the LXX. are taken from the great work of Holmes and Parsons. The numbers annexed to many of them denote the MSS. in which they occur. Roman numerals denote *uncial* MSS. (as III. which is the *Codex Alexandrinus*); Arabic numerals refer to *cursive* copies. Readings not distinguished by numbers exist only in MSS. of the latter class.

M. G. and S. appended to various readings of the New Testament, denote Mill, Griesbach, and Scholz.

It is believed that all other abbreviations will be self-apparent.

## I. QUOTATIONS FROM THE OLD TESTAMENT.

<p>GEN. 1:1.</p> <p style="text-align: center;">(1)<sup>a</sup></p> <p style="text-align: center;">בראשית ברא אלהים את השמים ואת הארץ:</p> <p>IN THE BEGINNING God created the heaven and the earth.</p>	<p>GEN. 1:1.</p> <p style="text-align: center;">(1)<sup>a</sup></p> <p style="text-align: center;">Ἐν Ἀρχῇ, ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.</p> <p>IN THE BEGINNING God made the heaven and the earth.</p>	<p>GEN. 1:1.</p> <p style="text-align: center;">(1)<sup>a</sup></p> <p style="text-align: center;">Ἐν Ἀρχῇ, ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.</p> <p>IN THE BEGINNING God made the heaven and the earth.</p>
<p>JOHN 1:1, 2. Ἐν Ἀρχῇ, ἦν <sup>b</sup> ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.</p> <p>IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the be- ginning with God.</p>	<p>JOHN 1:1, 2. Ἐν Ἀρχῇ, ἦν <sup>b</sup> ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.</p> <p>IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the be- ginning with God.</p>	<p>JOHN 1:1, 2. Ἐν Ἀρχῇ, ἦν <sup>b</sup> ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.</p> <p>IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the be- ginning with God.</p>

<sup>a</sup> Compare 1 John 1:1. 'Ο ἦν ἀπ' ἀρχῆς. *That which was from the beginning;* and the N.T. texts in No. 3. Comp. also Exod. 20:11, inf. <sup>b</sup> ὁ Λόγος see Psa. 33:6, inf.

<p>GEN. 1:26, 27.</p> <p style="text-align: center;">(2)</p> <p style="text-align: center;">ויאמר אלהים נעשה אדם בצלמנו כדמותנו ... ויברא אלהים את האדם בצלם אלהים ברא אתו...</p> <p>And God said, Let Us make man in Our image, after Our likeness... <sup>27</sup> So God created man in His <i>own</i> image, in the image of God created He him...</p> <p style="text-align: center;">(GEN. 5:1.)</p> <p style="text-align: center;">... ביום ברא אלהים אדם בדמות אלהים עשה אתו:</p> <p>... In the day that God created man, in the likeness of God made He him.</p>	<p>GEN. 1:26, 27.</p> <p style="text-align: center;">(2)</p> <p style="text-align: center;">Καὶ εἶπεν ὁ Θεὸς, Ποιήσωμεν ἄν- θρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν ... <sup>27</sup> καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν...</p> <p>And God said, Let Us make man after Our image and after <i>Our</i> likeness... <sup>27</sup> And God made man; according to the image of God made He him...</p> <p style="text-align: center;">(GEN. 5:1.)</p> <p style="text-align: center;">... ἡ ἡμέρα ἐποίησεν ὁ Θεὸς τὸν <sup>b</sup> Ἀδὰμ, κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν.</p> <p>... In the day that God made Adam, according to the image of God made He him.</p>	<p>GEN. 1:26, 27.</p> <p style="text-align: center;">(2)</p> <p style="text-align: center;">Καὶ εἶπεν ὁ Θεὸς, Ποιήσωμεν ἄν- θρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν ... <sup>27</sup> καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν...</p> <p>And God said, Let Us make man after Our image and after <i>Our</i> likeness... <sup>27</sup> And God made man; according to the image of God made He him...</p> <p style="text-align: center;">(GEN. 5:1.)</p> <p style="text-align: center;">... ἡ ἡμέρα ἐποίησεν ὁ Θεὸς τὸν <sup>b</sup> Ἀδὰμ, κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν.</p> <p>... In the day that God made Adam, according to the image of God made He him.</p>
--	---	---

(GEN. 9:6.)	(GEN. 9:6.)
את ... כי בצלם אלהים עשה את האדם ;	... ὅτι ἐν εἰκόνι Θεοῦ ἐποίησα τὸν ἄνθρωπον.
... for in the image of God made He man.	... for in the image of God made He man.
1 COR. 11:7.	Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων ...
	For a man indeed ought not to cover <i>his</i> head, forasmuch as he is the image and glory of God ...
2 COR. 4:4.	... τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.
	... of Christ, who is the image of God ...
EPH. 4:24.	— καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι <sup>c</sup> τῆς ἀληθείας.
	— and that ye put on the new man, which after God is created in righteousness and <sup>d</sup> true holiness.
COL. 3:10.	— καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.
	— and have put on the new <i>man</i> , which is renewed in knowledge after the image of Him that created him.
JAS. 3:9.	... καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμολώσιν Θεοῦ γεγονότας.
	... and therewith curse we men, which are made after the similitude of God.

<sup>a</sup> Sam. וְכִדְמוֹתָו, like the LXX. <sup>b</sup> ἄνθρωπον. <sup>c</sup> καὶ ἀληθείᾳ. <sup>d</sup> ¶ Or, holiness of truth.

GEN. 1:27.	(3)	GEN. 1:27.
: זכר ונקבה ברא אתם ... ... male and female created He them.		... ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. ... male and female made He them.
(GEN. 5:2.)		(GEN. 5:2.)
... זכר ונקבה בראם Male and female created He them ...		Ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ... Male and female made He them ...
MATT. 19:4.		... Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; ...
		... Have ye not read, that He which made <i>them</i> at the beginning made them male and female? ...
MARK 10:6.		Ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ Θεός.
		But from the beginning of the creation God made them male and female.

GEN. 2:2.	(4)	GEN. 2:2.
... וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלָאכְתּוֹ אֲשֶׁר עָשָׂה :		... καὶ κατέπαυσε * τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποίησε.
... and He rested on the seventh day from all His work which He had made.		... and He rested on the seventh day from all His works which He made.
HEB. 4:4. <i>Ἐΐρηκε γάρ που περὶ τῆς ἐβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.</i>		
For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. <sup>b</sup>		
* Many MSS. read, κατέπαυσεν ὁ Θεός, and still more insert ἐν. <sup>b</sup> See also ver. 10.		

GEN. 2:7.	(5)	GEN. 2:7.
... וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה ...		... καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.
... and man became a living soul.		... and the man <sup>a</sup> became a living soul.
1 COR. 15:45. <i>Οὕτω καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν ...</i>		
And so it is written, The first man Adam was made a living soul ...		
* Or, was made.		

GEN. 2:9,10.	(6) <sup>a</sup>	GEN. 2:9,10.
... וַיֵּצֵא יְהוָה אֱלֹהִים בְּרֶחֱלֵי הַנָּחַל ... ... וַיֵּצֵא מִן הַנָּחַל ...		... καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ <sup>b</sup> τοῦ παραδείσου ... <sup>10</sup> ποταμὸς δὲ ἐκπορεύσεται ἐξ <sup>c</sup> Ἐδέμ ποτίζειν τὸν παράδεισον ...
... the tree of life also in the midst of the garden ... <sup>10</sup> And a river went out of Eden to water the garden ...		... and the tree of life in the midst of the paradise ... <sup>10</sup> And a river proceedeth out of Edem to water the paradise ...
REV. 2:7. <i>Ἄ ... Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν * μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.</i>		
... To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.		
REV. 22:1, 2, 14, 19. <i>Καὶ ἔδειξέ μοι <sup>f</sup> καθαρὸν ποταμὸν ὕδατος ζωῆς ... ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. <sup>2</sup> ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς ... --- <sup>14</sup> ... ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς ... --- <sup>19</sup> ... ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ <sup>g</sup> βίβλου τῆς ζωῆς ...</i>		



And he shewed me a pure river of water of life ... proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on either side of the river, *was there* the tree of life ... --- <sup>14</sup> ... that they may have right to the tree of life ... --- <sup>19</sup> ... God shall take away his part <sup>b</sup> out of the book of life ...

<sup>a</sup> Comp. Isaiah 65:22 (LXX. and Chaldee), and Prov. 3:18. <sup>b</sup> τῷ παραδείσῳ. Alex. <sup>c</sup> 'Εδὲν, Compl. <sup>d</sup> Comp. Gen. 3:22. ... *lest he... take also of the tree of life, and eat, and live for ever.* <sup>e</sup> τῷ παραδείσῳ τοῦ Θεοῦ μου. G. and S. Comp. Gen. 3:3 (LXX.), 'Ἀπὸ δὲ τοῦ καρποῦ τοῦ ξύλου, [the tree of knowledge,] <sup>f</sup> ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου, κ.τ.λ. <sup>g</sup> Om. καθαρὸν. G. and S. <sup>h</sup> τοῦ ξύλου. G. and S. <sup>i</sup> ¶ Or, from the tree of life.

GEN. 2:23.

(7)<sup>a</sup>

GEN. 2:23.

וַיֹּאמֶר הָאָדָם זֹאת הִפְעָם עָצָם  
... מֵעַצְמִי וּבִשָּׂר מִבִּשְׂרִי

Καὶ εἶπεν Ἀδὰμ, Τοῦτο νῦν ὅστούν  
ἐκ τῶν ὀστέων μου, καὶ σὰρξ ἐκ  
τῆς σαρκὸς μου ...

And Adam said, This is now bone  
of my bones, and flesh of my  
flesh ...

And Adam said, This is now bone  
<sup>b</sup> of my bones and flesh of my  
flesh ...

ΕΡΗ. <sup>a</sup> "Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, <sup>c</sup> ἐκ τῆς σαρκὸς αὐτοῦ,  
5:30. καὶ ἐκ τῶν ὀστέων αὐτοῦ.

For we are members of His body, of His flesh, and of His  
bones.

<sup>a</sup> Compare Gen. 29:14. Jud. 9:2. 2 Sam. (alias 2 Kings) 5:1. 19:12, 13. <sup>b</sup> Or, out of.  
<sup>c</sup> ἐκ τῆς σαρκὸς and the words following are omitted in some MSS.

GEN. 2:24.

(8)

GEN. 2:24.

עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת  
אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לִבְשָׁר  
אֶחָד :

<sup>b</sup> "Ἐνεκεν τούτου καταλείψει ἄν-  
θρωπος τὸν πατέρα αὐτοῦ καὶ τὴν  
μητέρα, <sup>c</sup> καὶ προσκολληθήσεται  
<sup>d</sup> πρὸς τὴν γυναῖκα αὐτοῦ· καὶ  
ἔσονται οἱ δύο εἰς σάρκα μίαν.

Therefore shall a man leave his  
father and his mother, and shall  
cleave unto his wife; and they  
shall be one flesh.

Therefore shall a man leave his  
father and *his* mother, and <sup>e</sup>shall  
be joined unto his wife; and they  
twain shall be one flesh.

¶ <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup>

|| MARK 10:7, 8. "Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται <sup>8</sup> πρὸς τὴν γυναῖκα αὐτοῦ· <sup>8</sup> καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ <sup>1</sup> μία σὰρξ.

For this cause shall a man leave his father and mother, and cleave to his wife; <sup>8</sup> and they twain shall be one flesh: so they are no more twain, but one flesh.

1 COR. 6:16. ... Ἔσονται γὰρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.  
... for, Two, saith He, shall be one flesh.

EPH. 5:31. Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα <sup>1</sup> αὐτοῦ καὶ τὴν μητέρα, <sup>1</sup> καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh.

<sup>a</sup> Sam. סתנן, like the LXX., Syr., Vulg., and Arabic. <sup>b</sup> Ἀντὶ. one MSS. and many Fathers. <sup>c</sup> Ad. αὐτοῦ. Alex. and many others. <sup>d</sup> τῇ γυναικὶ αὐτοῦ. Alex. <sup>e</sup> Gr. shall be cemented. <sup>f</sup> κολληθήσεται. S. <sup>g</sup> τῇ γυναικὶ αὐτοῦ. <sup>h</sup> σὰρξ μία. <sup>i</sup> Om. αὐτοῦ. <sup>k</sup> καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ· others, καὶ προσκ. τῇ γ. αὐτοῦ.

GEN. 3:13.

( 9 )

GEN. 3:13.

... ותאמר האשה הנחש השיאני

... καὶ εἶπεν ἡ γυνή, Ὁ ὄφεις ἡπάτησέ με ...

... And the woman said, The serpent beguiled me ...

... And the woman said, The serpent beguiled me ...

2 COR. 11:3.<sup>a</sup> ... ὡς ὁ ὄφεις Εὐαν ἐξηπάτησεν ...  
... as the serpent beguiled Eve ...

<sup>a</sup> Compare 1 Tim. 2:14, Καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἀπατηθεῖσα· also Rev. 12:9, and 20:2, ὁ ὄφεις ὁ ἀρχαῖος, that old serpent, [or, the serpent of the beginning; referring to Gen. 3:13 in connection with Gen. 1:1.]

GEN. 3:17, 18.

( 10 )

GEN. 3:17, 18.

וְקִין <sup>18</sup> ... ארורה הארמה ...  
... ודרדר תצמיח לך

... ἐπικατάρατος ἡ γῆ ... <sup>18</sup> ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι ...

... cursed is the ground... <sup>18</sup> thorns also and thistles shall it bring forth to thee ...

... cursed is the ground... <sup>18</sup> thorns and thistles shall it bring forth to thee ...

HEB. 6:8. — ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγὺς ...

— but that <sup>b</sup> which beareth thorns and briars is rejected, and is nigh unto cursing ...

<sup>a</sup> ¶ Heb. cause to bud, [or, to spring up; and so the LXX.]

<sup>b</sup> Sc. γῆ, earth, ver. 7.

GEN. 4:4.	( 11 )	GEN. 4:4.
... וישע יהוה אל הבל ואל מנחתו :		... καὶ ἐπεὶ δὲν ὁ Θεὸς ἐπὶ Ἀβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ.
... And the LORD had respect unto Abel and to his offering.		... and God looked upon Abel and upon his gifts.
HEB. 11:4. ... μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ * τοῦ Θεοῦ ...		
... God testifying of his gifts ...		
	* τῷ Θεῷ.	

GEN. 4:24.	( 12 )	GEN. 4:24.
כי שבעתים יקם קין ולמך שבעים ושבעה :		Ὅτι ἑπτὰκις ἐκδεδίκηται ἐκ Κάιν ἐκ δὲ Λάμεχ, ἑβδομηκοντάκις ἑπτὰ.
If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.		Because vengeance has been exacted of Cain seven times, it shall be exacted of Lamech seventy times seven.
MATT. 18:22. ... Οὐ, λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτὰ.		
... I say not unto thee, until seven times, but until seventy times seven.		

GEN. 5:1.	see	GEN. 1:27 (No. 2).
GEN. 5:2.	see	GEN. 1:27 (No. 3).

GEN. 5:24.	( 13 )*	GEN. 5:24.
ויתהלך חנוך את האלהים ואינונן כי לקח אתו אלהים :		Καὶ εὐηρέστησεν Ἐνὼχ τῷ Θεῷ <sup>β</sup> καὶ οὐχ εὐρίσκειτο, <sup>γ</sup> ὅτι μετέθηκεν αὐτὸν ὁ Θεός.
And Enoch walked with God: and he was not; for God took him.		And Enoch pleased God: and he was not found, for God translated him.
HEB. 11:5, 6. Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον καὶ οὐχ εὐρίσκειτο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως <sup>δ</sup> αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ <sup>ε</sup> χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστησάι ...		
By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.		
<sup>6</sup> But without faith it is impossible to please Him ...		

\* Comp. Sirach 44:16, Ἐνὼχ εὐηρέστησε Κυρίῳ, καὶ μετετέθη. Enoch pleased the Lord, and was translated. <sup>β</sup> Om. καὶ οὐχ εὐρ. <sup>γ</sup> διότι, Alex. <sup>δ</sup> Om. αὐτοῦ.

GEN. 8:21.

- (14)

GEN. 8:21.

וירח יהוה את ריח הניחח ...

*Kal ὡσφράνθη Κύριος ὁ Θεὸς ὁσμὴν εὐωδίας ...*And the LORD smelled <sup>a</sup> a sweet savour ...And the Lord God smelled <sup>b</sup> a sweet savour ...

(EXOD. 29:18.)

(EXOD. 29:18.)

... עלה הוא ליהוה ריח ניחוח ...

*... ὁλοκαύτωμα τῷ Κυρίῳ εἰς ὁσμὴν εὐωδίας ...*

... it is a burnt-offering unto the LORD: it is a sweet savour ...

... a whole burnt-offering to the Lord for a sweet savour ...

(LEV. 1:9.)

(LEV. 1:9.)

... עלה אשה ריח ניחוח ליהוה :

*... κάρπωμά ἐστι θυσία ὁσμὴ εὐωδίας τῷ Κυρίῳ.*

... a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

... it is a burnt-offering, a sacrifice, a sweet savour unto the Lord.

(LEV. 4:31.)

(LEV. 4:31.)

... והקטיר הכהן המזבח לריח ניחח ליהוה ...

*... καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον εἰς ὁσμὴν εὐωδίας Κυρίῳ ...*... and the priest shall burn *it* upon the altar for a sweet savour unto the LORD ...... and the priest shall offer *it* upon the altar for a sweet savour unto the LORD ...

(LEV. 17:4.)

(LEV. 17:4.)

Not in the Hebrew.

*... ὥστε ποιῆσαι αὐτὸ εἰς ὁλοκαύτωμα ἢ σωτήριον Κυρίῳ δεκτὸν εἰς ὁσμὴν εὐωδίας ...*... so as to <sup>c</sup> sacrifice it for a whole burnt-offering or a peace-offering acceptable unto the Lord for a sweet savour ...(NUM. 15:3.)<sup>d</sup>

(NUM. 15:3.)

... ריח ניחח ליהוה ...

*... ὁσμὴν εὐωδίας τῷ Κυρίῳ ...*

... a sweet savour unto the LORD ...

... a sweet savour unto the Lord ...

(EZE. 20:41.)

(EZE. 20:41.)

... בריח ניחח ארצה אתכם ...

*Ἐν ὁσμῇ εὐωδίας προσδέξομαι ὑμᾶς ...*

I will accept you with your sweet savour ...

I will accept you with a sweet savour ...

\* EPH. 5:2. ... καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.

... as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

PHIL. 4:18. ... δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.

... having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

\* ἢ Heb. a savour of rest. b Gr. a savour of sweetness. c Gr. make. d See also verses 7, 10, 13, 14. e Compare 2 Cor. 2:15, 16, "Ὅτι Χριστοῦ εὐωδία ἔσμεν τῷ Θεῷ... ὁσμὴ θανάτου... ὁσμὴ ζωῆς, κ.τ.λ.

GEN. 9:6.

see

GEN. 1:27 (No. 2).

GEN. 12:1.

(15)

GEN. 12:1.

וַיֹּאמֶר יְהוָה אֶל אַבְרָם לךְ לךְ  
מֵאֶרֶץ וּמִמְּלַחְתְּךָ וּמִבֵּית אָבִיךָ  
אֶל הָאָרֶץ אֲשֶׁר אֹרָאךְ :

Καὶ εἶπε Κύριος τῷ Ἀβραμ, Ἐξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου, καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου\* καὶ δεῦρο εἰς τὴν γῆν ἣν ἂν σοι δείξω.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

And the Lord said to Abram, Get thee out of thy country, and out of thy kindred, and out of thy father's house; and come into the land that I will shew thee.

ACTS 7:3. — καὶ εἶπε πρὸς αὐτὸν, Ἐξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου, c καὶ δεῦρο εἰς d γῆν ἣν ἂν σοι δείξω.

— and said unto him, Get thee out of thy country, and from thy kindred, and come into the land that I shall shew thee.

\* Om. καὶ δεῦρο. Alex.

b Many MSS. om. τὴν.

c Ad. καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου. Cod. Laud.

d Ad. τὴν.

GEN. 12:3.

(16)\*

GEN. 12:3.

וְאֹבְרָכָה מְבָרֵךְךָ וּמְקַלֵּלךָ אָאֵר ...

Καὶ εὐλογήσω τοὺς εὐλογούντάς σε, καὶ τοὺς καταρωμένους σε καταράσομαι ...

And I will bless them that bless thee, and curse him that curseth thee ...

And I will bless them that bless thee, and curse them that curse thee ...

||MATT. 5:44. ... εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς ...

... bless them that curse you ...



||LUKE 6:28. *Εὐλογεῖτε τοὺς καταραμένους ὑμῖν ...*

Bless them that curse you ...

ROM. 12:14. *Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε καὶ μὴ καταρᾶσθε.*

Bless them which persecute you: bless and curse not.

\* Compare Gen. 27:29. Num. 24:9. 1 Cor. 4:12. 1 Pet. 2:23, and 3:9.

<sup>b</sup> ὑμᾶς. G. and S.

GEN. 12:3.

(17)\*

GEN. 12:3.

... ונברכו בך כל משפחת האדמה:

... and in thee shall all families of the earth be blessed.

... καὶ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα αἱ φυλαὶ τῆς γῆς.

... and in thee shall all the tribes of the earth be blessed.

(GEN. 22:18.)

(GEN. 22:18.)

והתברכו בורעך כל גוי הארץ.

And in thy seed shall all the nations of the earth be blessed ...

Καὶ ὅτι ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς ...

And in thy seed shall all the nations of the earth be blessed ...

ACTS 3:25.

... καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ τῷ σπέρματί σου ἐνευλογηθήσονται πάντα αἱ πατριαὶ τῆς γῆς.

... and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

GAL. 3:8.

Προϋδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προσηγγέλσατο τῷ Ἀβραάμ, ὅτι ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

\* Comp. Gen. 18:18, ... and all the nations of the earth shall be blessed in him. See also the renewal of the promise to Isaac, Gen. 26:4; and to Jacob, Gen. 28:14. <sup>b</sup> ἐυλογηθήσονται. Alex. Compl. <sup>c</sup> Sam. <sup>d</sup> nation <sup>e</sup> ἐυλογηθήσονται. Alex. Compl. <sup>f</sup> Om. τῆς γῆς. Alex. <sup>g</sup> Ad. ἐν. G. and S. <sup>h</sup> Ἐνευλογηθήσονται. M. G. and S.

GEN. 13:15.

(18)\*

GEN. 13:15.

כי את כל הארץ אשר אתה ראה לך אתננה ולרעה עד עולם:

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Ὅτι πάντα τὴν γῆν ἣν σὺ ὁρᾷς, σοὶ δώσω αὐτήν, καὶ τῷ σπέρματί σου ἕως αἰῶνος.

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

(GEN. 17:8.)<sup>c</sup>ונתתי לך ולזרעך אחריו את  
ארץ מגריך ...And I will give unto thee, and to  
thy seed after thee, the land  
<sup>d</sup> wherein thou art a stranger ...(GEN. 17:8.)<sup>c</sup>Καὶ δώσω σοι καὶ τῷ σπέρματι  
σου μετὰ σέ τὴν γῆν ἣν παροικεῖς ...And I will give unto thee, and to  
thy seed after thee, the land which  
thou sojournest in ...

(GEN. 24:7.)

... ואשר נשבע לי לאמר לזרעך  
אתן את הארץ הזאת ...... and that sware unto me, say-  
ing, Unto thy seed will I give this  
land ...

(GEN. 24:7.)

... καὶ \*ὅς ὤμοσε μοι, λέγων, Σοὶ  
δώσω τὴν γῆν ταύτην καὶ τῷ σπέρ-  
ματί σου ...... and that sware unto me, say-  
ing, Unto thee will I give this  
land, and to thy seed ...LUKE  
1:55.... τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ <sup>f</sup> εἰς τὸν αἰῶνα.  
... to Abraham and to his seed for ever.GAL.  
3:16, 19.Τῷ \*δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι  
αὐτοῦ οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὥς ἐπὶ πολλῶν, ἀλλ' ὥς  
ἐφ' ἑνός, Καὶ τῷ σπέρματι σου, ὅς ἐστι Χριστός. --- <sup>19</sup> ... ἄχρις  
οὐ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται ...Now to Abraham and his seed were the promises made. He  
saith not, And to seeds, as of many; but as of one, And to thy  
seed, which is Christ. --- <sup>19</sup> ... till the seed should come to  
whom the promise was made ...

\* See also Gen. 12:7, 17:7, and the texts in the last preceding section; likewise the  
promise to Isaac, Gen. 26:3. <sup>b</sup> Ad. τοῦ Alex. <sup>c</sup> See this text in No 26. <sup>d</sup> ¶ Heb. of  
thy sojournings. <sup>e</sup> ὤμοσεν μοι. Alex. <sup>f</sup> εἰς αἰῶνος. G. and S. (see Gen. 13:15, supra;  
and comp. Psa. 18(17):50). LXX. <sup>g</sup> Om. δι.

GEN. 14:17—20.

(19)

GEN. 14:17—20.

ויצא מלך סדם לקראתו אחרי  
שובו מהכות את כדלעמר ואת  
המלכים אשר אתו... "ומלכי צדק  
מלך שלם הוציא לחם ויין והוא  
כהן לאל עליון: "ויברכהו ...  
... ויתן לו מעשר מכל :Ἐξῆλθε δὲ βασιλεὺς Σοδόμων εἰς  
συνάντησιν αὐτῷ, μετὰ τὸ ὑπο-  
στρέφειν αὐτὸν ἀπὸ τῆς κοπῆς τοῦ  
Χοδολλογομόρ, καὶ τῶν βασιλέων  
τῶν μετ' αὐτοῦ... <sup>18</sup> Καὶ Μελ-  
χισεδέκ βασιλεὺς Σαλήμ ἐξήνεγκε  
ἄρτους καὶ οἶνον ἣν δὲ ἱερεὺς τοῦ  
Θεοῦ τοῦ ὑψίστου. <sup>19</sup> καὶ εὐλόγησε  
τὸν Ἀβραὰμ... <sup>20</sup> ... καὶ ἔδωκεν αὐτῷ  
\*Ἀβραὰμ δεκάτην ἀπὸ πάντων.And the king of Sodom went out  
to meet him after his return from  
the slaughter of Chedorlaomer,  
and of the kings that were withAnd the king of Sodom went out  
to meet him after he returned  
from the slaughter of Chodollogo-  
mor and of the kings that were

him ... <sup>18</sup> And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. <sup>19</sup> And he blessed him ... <sup>20</sup> ... And he gave him tithes of all.

with him ... <sup>18</sup> And Melchisedec king of Salem brought forth bread and wine: and he *was* a priest of the most high God. <sup>19</sup> And he blessed Abram ... <sup>20</sup> ... And Abram gave him a tenth *part* of all.

HEB. 7:1, 2, 4, 10. Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ<sup>b</sup> ὑψίστου, (ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλείων, καὶ εὐλογήσας αὐτόν· <sup>2</sup> ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ) πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶ βασιλεὺς εἰρήνης. --- <sup>4</sup> ... ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. --- <sup>10</sup> ... ὅτε συνήντησεν αὐτῷ<sup>c</sup> ὁ Μελχισεδέκ.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace. --- <sup>4</sup> ... unto whom even the patriarch Abraham gave the tenth of the spoils. --- <sup>10</sup> ... when Melchisedec met him.

<sup>a</sup> Om. Ἀβραμ. Alex.

<sup>b</sup> Ad. τοῦ. M. G. and S.

<sup>c</sup> Om. δ.

GEN. 15:1.

( 20 )

GEN. 15:1.

: שכרך הרבה מאד ... ... ὁ μισθός σου πολλὸς \* ἔσται σφόδρα.

... thy exceeding great reward. ... thy reward shall be very great.

||MATT. 5:12. ... ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς ...  
... for great is your reward in heaven ...

||LUKE 6:23, 35. ... ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ ... --- <sup>35</sup> ... καὶ ἔσται ὁ μισθὸς ὑμῶν πολλὸς ...  
... for, behold, your reward is great in heaven ... --- <sup>35</sup> ... and your reward shall be great ...

\* ἴσθι.

GEN. 15:5.

( 21 )

GEN. 15:5.

: ויאמר לו כה יהיה זרעך ... ... καὶ εἶπεν, Οὕτως ἔσται τὸ σπέρμα σου.

... and He said unto him, So shall thy seed be. ... and He said, So shall thy seed be.

ROM. 4:18. ... κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου.

... according to that which was spoken, So shall thy seed be.

GEN. 15:6.	( 22 )	GEN. 15:6.
<p>וַיֵּאמֶן בַּיהוָה וַיַּחשְׁבֶּה לּוֹ צְדָקָה :</p> <p>And he believed in the LORD ; and He counted it to him for righteousness.</p>		<p>* Καὶ ἐπίστευσεν Ἀβραμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.</p> <p>And Abram believed God, and it was counted unto him for right- eousness.</p>
<p>ROM. 4:3, &amp;c.</p>		<p>Τί γὰρ ἡ γραφή λέγει ; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. --- <sup>5</sup> ... πιστεύοντι δὲ... λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. --- <sup>9</sup> ... λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. <sup>10</sup> πῶς οὖν ἐλογίσθη ; ... <sup>11</sup> ... εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην. --- <sup>22</sup> Διὸ <sup>b</sup> καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>23</sup> Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ. <sup>24</sup> ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν, κ.τ.λ.</p> <p>For what saith the scripture? Abraham believed God, and <sup>c</sup> it was counted unto him for righteousness. --- <sup>5</sup> ... but (to him that) believeth ... his faith is counted for righteousness. --- <sup>9</sup> ... for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup> How was it then reckoned? ... <sup>11</sup> ... that righteousness might be imputed unto <sup>d</sup> them also. --- <sup>22</sup> And therefore it was imputed to him for righteousness. <sup>23</sup> Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup> but for us also, to whom it shall be imputed, if we believe, etc.</p>
<p>GAL. 3:6.</p>		<p>Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.</p> <p>Even as Abraham believed God, and it was <sup>e</sup> accounted to him for righteousness.</p>
<p>JAMES 2:23.</p>		<p>Καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην ...</p> <p>And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness ...</p>

<sup>a</sup> Ἐπίστευσε δὲ, two MSS. Compl. Iren., Clem., Just. M., and others. <sup>b</sup> Om. καί.  
<sup>c</sup> Comp. Psa. 106:31 (*Phinehas*); also Lev. 17:4, *blood shall be imputed*; Psa. 32:2, *sin*.  
<sup>d</sup> Sc. the uncircumcised. <sup>e</sup> ¶ Or, *imputed*.

GEN. 15:13, 14.	( 23 )	GEN. 15:13, 14.
<p>וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע כִּי גֵר יִהְיֶה וְרַעַךְ בְּאַרְצָן לֹא לָחֶם וְעַבְדּוֹם וְעָנָו אַתָּם אַרְבַּע מֵאוֹת שָׁנָה : וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרַי כֵּן יֵצְאוּ בִּרְכֻשׁ גָּדוֹל :</p>		<p>Καὶ ἐρρέθη πρὸς Ἀβραμ, Γινώσκων γνώση ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ * οὐκ ἰδίᾳ. <sup>b</sup> καὶ δουλώσουσιν αὐτοὺς, καὶ κακώσουσιν <sup>c</sup> αὐτοὺς, καὶ ταπεινώσουσιν <sup>d</sup> αὐτοὺς * τετρακόσια ἔτη. <sup>14</sup> <sup>e</sup> τὸ δὲ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγώ. <sup>f</sup> μετὰ δὲ ταῦτα, ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς.</p>

And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; <sup>14</sup> and also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance.

And it was said to Abram, <sup>b</sup> Thou shalt surely know that thy seed shall be a sojourner in a land *that is* not their own; and they shall bring them into bondage, and entreat them evil and humble them four hundred years; <sup>14</sup> and the nation to whom they shall be in bondage will I judge: and after these things they shall come forth hither, with great substance.

ACTS 7:6, 7.<sup>1</sup> Ἐλάλησε δὲ οὕτως ὁ Θεός, "Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη τετρακόσια. <sup>7</sup> καὶ τὸ ἔθνος, ᾧ ἂν <sup>b</sup> δουλεύωσι, κρινῶ ἐγώ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται <sup>1</sup> καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.

And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. <sup>7</sup> And the nation to whom they shall be in bondage will I judge, saith God: and after that they shall come forth, <sup>1</sup> and serve Me in this place.

<sup>a</sup> ἄλλοτρίᾳ, one MS. and some Fathers. <sup>b</sup> καὶ κακώσουσιν αὐτὸ, καὶ δουλώσουσιν αὐτοὺς, καὶ ταπεινώσουσιν, κ.τ.λ. Alex. <sup>c</sup> Om. αὐτοὺς. Compl. <sup>d</sup> Om. αὐτοὺς. Compl. <sup>e</sup> ἔτη τετρ. Compl. <sup>f</sup> καὶ τὸ ἔθ. Compl. <sup>g</sup> Ad. λέγει Κύριος. Compl. <sup>h</sup> Gr. Knowing thou shalt know, as the Heb. <sup>i</sup> Comp. similar words in Heb. 11:9: παρήκασεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἄλλοτρίαν. (Abraham) sojourned in the land of promise, as in a strange country. <sup>k</sup> δουλεύουσι. <sup>l</sup> See Exod. 3:12, infra.

GEN. 16:11.

(24) <sup>a</sup>

GEN. 16:11.

וַיֹּאמֶר לָהּ מֵלֶאךָ יְהוָה הֵנָּה הָרָה  
וַיֵּלֶד בֶּן וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל...

Καὶ εἶπεν αὐτῇ ὁ ἄγγελος Κυρίου, Ἰδοὺ σὺ ἐν γαστρὶ ἔχεις, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσμαήλ...

And the angel of the Lord said unto her, Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael...

And the angel of the Lord said unto her, Behold thou art with child, and shalt bear a son, and shalt call his name Ismael...

LUKE 1:30, 31. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ... <sup>31</sup> καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

And the angel said unto her... <sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus.

<sup>a</sup> Compare Gen. 17:19 (*Isaac*); and Isa. 7:14 (*Emmanuel*): the latter text quoted in Matt. 1:23. See also Jud. 13:7 (*Samson*), and Luke 1:13 (*John*).

GEN. 17:5.	(25)	GEN. 17:5.
כי אב המון גוים נתתיך :		... ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε.
... for a father of many nations have I made thee.		... for a father of many nations have I made thee.
ROM. 4:17. <sup>a</sup> — καθὼς γέγραπται, "Οτι πατέρα πολλῶν ἐθνῶν τέθεικά σε ...		— as it is written, I have made thee a father of many nations ...
<sup>a</sup> See also verse 18.		

GEN. 17:8.	(26) <sup>a</sup>	GEN. 17:8.
ונתתי לך ולזרעך אחריו את ארץ מגריך את כל ארץ כנען לאחות עולם ...		Καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σέ τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναὰν εἰς κατάσχεσιν αἰώνιον ...
And I will give unto thee, and to thy seed after thee, the land <sup>b</sup> wherein thou art a stranger, all the land of Canaan, for an everlasting possession ...		And I will give unto thee, and to thy seed after thee, the land which thou sojournest in, all the land of Chanaan, for an everlasting possession ...
ACTS 7:5. ... καὶ ἐπηγγέλματο <sup>c</sup> αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.		... yet He promised that He would give it to him for a possession, and to his seed after him, <sup>d</sup> when <i>as yet</i> he had no child.
<sup>a</sup> See this text also in No. 18. <sup>b</sup> ἢ Heb. of thy sojournings. <sup>c</sup> δοῦναι αὐτῇ εἰς κατάσχεσιν αὐτῇ. <sup>d</sup> The promise is first recorded in Gen. 12:7.		

GEN. 18:10, 14.	(27)	GEN. 18:10, 14.
ויאמר שוב אשוב אליך כעת חיה והנה בן לשרה אשתך ... למועד אשוב אליך כעת חיה ולשרה בן :		Εἶπε δέ, Ἐπαναστρέψων ἦξω πρὸς σέ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σάρρα ἡ γυνή σου ... --- <sup>14</sup> ... εἰς τὸν καιρὸν τοῦτον ἀναστρέψω πρὸς σέ εἰς ὥρας, καὶ ἔσται τῇ Σάρρᾳ υἱός.
And He said, I will certainly return again unto thee <sup>a</sup> according to the time of life; and, lo, Sarah thy wife shall have a son ... --- <sup>14</sup> ... At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.		And He said, I will return and come unto thee <sup>a</sup> according to this time seasonably, and Sarah thy wife shall have a son ... --- <sup>14</sup> ... At this time I will return unto thee seasonably, and Sarah shall have a son.
ROM. 9:9. Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.		For <sup>b</sup> this is the word of promise, At this time will I come, and Sarah shall have a son.
<sup>a</sup> Compare 2 Kings 4:16. <sup>b</sup> Or, <i>this word is of promise.</i>		

GEN. 18:12.

(28)

GEN. 18:12.

: וארני זקן ...

... ὁ δὲ κύριός μου πρεσβύτερος.

... my lord being old also?

... and my lord is old.

1 PET.  
3:6.

— ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα ...

— even as Sara obeyed Abraham, calling him lord ...

GEN. 18:14.

(29)\*

GEN. 18:14.

... היפלא מיהוה דבר

Μὴ ἂδυνατήσῃ παρὰ τῷ Θεῷ  
ῥήμα; ...Is any thing too hard for the  
LORD?...Shall any thing be impossible with  
God? ...||MATT.  
19:26.... Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα  
δυνατὰ ἔστι.... With men this is impossible; but with God all things are  
possible.||MARK  
10:27.... Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ ὁ Θεῷ ἔστι πάντα  
γὰρ δυνατὰ ἐστι παρὰ τῷ Θεῷ.... With men it is impossible, but not with God: for with God  
all things are possible.MARK  
14:36.

... Ἀββὰ ὁ Πατήρ, παντὰ δυνατὰ σοι ...

... Abba Father, all things are possible unto Thee ...

LUKE  
1:37.

— ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥήμα.

— for with God nothing shall be impossible.

||LUKE  
18:27.

... Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστι παρὰ τῷ Θεῷ.

... The things which are impossible with men are possible with  
God.

\* See the remainder of the verse in No. 27. Comp. Job 42:2. Jer. 32:17, 27. Zech. 8:6.  
 ἂδυνατεῖ. Alex. ὁ Om. ἐστι. G. and S. ὁ Om. τῷ. \* Some MSS. omit πάντα—Θεῷ.

GEN. 19:24.

(30)\*

GEN. 19:24.

ויהוה המטיר על סדם ועל עמרה  
גפרית ואש מאת יהוה מן השמים:Καὶ Κύριος ἔβρεξεν ἐπὶ Σόδομα  
καὶ Γόμορρά θεῖον καὶ πῦρ παρὰ  
Κυρίου ἔξ οὐρανοῦ.Then the LORD rained upon So-  
dom and upon Gomorrah brim-  
stone and fire from the LORD out  
of heaven.And the Lord rained upon Sodom  
and Gomorrha brimstone and fire  
from the Lord out of heaven.LUKE  
17:29.— ἡ δὲ ἡμέρα ἔξηλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον  
ἀπ' οὐρανοῦ ...— but the same day that Lot went out of Sodom it rained  
fire and brimstone from heaven ...

\* Compare Lev. 10:2, and 2 Ki. 1:10, infra. ἂπὸ, one MS.; ἐκ τοῦ, Alex. \* See  
 Gen. 19:14, Ἐξηλθε δὲ Λὼτ, κ.τ.λ.

GEN. 19:25.	( 31 )	GEN. 19:25.
... ויהפך את הערים האל		<i>Kai katéstrepse tās póleis taú-tas ...</i>
And He overthrew those cities ...		And He overthrew those cities ...
(DEUT. 29:23.)		(DEUT. 29:23.)
... כמהפכת סדם ועמרה ארמה וצנ"ים אשר הפך יהוה באפו ובחמתו :		<i>... ὡς περ κατεστράφη Σόδομα καὶ Γόμορρα, Ἀδὰμὰ καὶ Σεβωῖμ, ὡς κατέστρεψε Κύριος ἐν θυμῷ καὶ ὀργῇ.</i>
... like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger, and in His wrath.		... as Sodom and Gomorrah, Adma and Seboim, were overthrown, which the Lord overthrew in wrath and anger.
2 PET. 2:6. <sup>a</sup> — καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας <sup>b</sup> καταστροφῇ κατέκρινεν ...		
— and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow ...		
<sup>a</sup> Comp. Matt. 10:15. 11:24. Mark 6:11. Luke 10:12. Jude 7. <sup>b</sup> Om. καταστροφῇ.		

GEN. 19:26.	( 32 )	GEN. 19:26.
... ותבט אשתו מאחוריו		<i>Kai épébleψen ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω ...</i>
But his wife looked back from behind him ...		And his wife looked <sup>a</sup> back ...
LUKE 17:31,32. <sup>32</sup> ... καὶ ὁ ἐν τῷ ἀγρῷ ὁλοῖως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω. μνημονεύετε τῆς γυναικὸς Λώτ.		
... and he that is in the field, let him likewise not return back. <sup>32</sup> Remember Lot's wife.		
<sup>a</sup> Gr. to the things behind; and so the N.T. Compare Phil. 3:13.		

GEN. 21:4.	( 33 )	GEN. 21:4.
... וימל אברהם את יצחק בנו בן שמת ימים		<i>Περιέτεμε δὲ Ἀβραὰμ τὸν Ἰσαὰκ τῇ ἡμέρᾳ τῇ ὀγδόῃ ...</i>
And Abraham circumcised his son Isaac being eight days old ...		And Abraham circumcised Isaac the eighth day ...
ACTS 7:8. ... καὶ οὕτως <sup>a</sup> ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ ...		
... and so Abraham begat Isaac, and circumcised him the eighth day ...		

<sup>a</sup> See No. 40.



GEN. 21:10.

( 34 )

GEN. 21:10.

ותאמר לאברהם גרש האמה  
הזאת ואת בנה כי לא יירש בן  
האמה הזאת עם בני עם יצחק:

Wherefore she said unto Abraham,  
Cast out this bondwoman and her  
son: for the son of this bond-  
woman shall not be heir with my  
son, *even* with Isaac.

GAL. 4:30. Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ ὁ τῆς ἐλευθέρας.

Nevertheless what saith the scripture? Cast out the bond-  
woman and her son: for the son of the bondwoman shall not  
be heir with the son of the freewoman.

<sup>a</sup> Om. ταύτην. <sup>b</sup> κληρονομήσῃ. <sup>c</sup> Om. ταύτης Alex. <sup>d</sup> μου Ἰσαὰκ.

GEN. 21:12.

( 35 )

GEN. 21:12.

... כי ביצחק יקרא לך זרע: ... ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

... for in Isaac shall thy seed be called. ... for in Isaac shall thy seed be called.

ROM. 9:7. — οὐδ' ὅτι εἰς σπέρμα Ἀβραὰμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

— neither because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

HEB. 11:18. — πρὸς ὃν ἐλαλήθη, Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.  
— of whom it was said, That in Isaac shall thy seed be called.

GEN. 22:2, 9.

( 36 )

GEN. 22:2, 9.

... והעלהו שם ... ויצחק בנו וישם אתו על המזבח  
ממערב לעצים: ... καὶ ἀνένεγκε αὐτὸν ἐκεῖ ...  
... καὶ συμποδίσας Ἰσαὰκ τὸν υἱὸν αὐτοῦ, ἐπέθηκεν αὐτὸν ἐπὶ τὸ  
θυσιαστήριον ἔπάνω τῶν ξύλων.

... and offer him there ... ---<sup>9</sup> ... and (he) bound Isaac his son, and laid him on the altar upon the wood. ... and offer him there ... ---<sup>9</sup> ... and having bound together the feet of Isaac his son, he laid him on the altar upon the wood.

JAS. 2:21.<sup>b</sup> Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;  
Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

<sup>a</sup> Some MSS. om. ἔπάνω τῶν ξύλων. <sup>b</sup> Comp. Heb. 11:17.

GEN. 22:16, 17.

( 37 )

GEN. 22:16, 17.

... בִּי נִשְׁבַּעְתִּי נֶאֱמַר יְהוָה ...<sup>17</sup> כִּי  
בְרַךְ אֲבִרְכֶךָ וְהִרְבָּה אֲרֻבָּה אֶת  
... וְרַעְךָ

... By Myself have I sworn, saith  
the LORD ...<sup>17</sup> that in blessing I  
will bless thee, and in multiplying  
I will multiply thy seed ...

Κατ' ἐμαυτοῦ ὥμοσα, λέγει Κύριος  
...<sup>17</sup> ἢ μὴν εὐλογῶν εὐλογήσω σε,  
καὶ πληθύνων πληθυνῶ<sup>a</sup> τὸ σπέρμα  
σου ...

By Myself have I sworn, saith the  
Lord ...<sup>17</sup> Surely blessing I will  
bless thee, and multiplying I will  
multiply thy seed ...

HEB. 6:13, 14. Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε  
μείζονος ὁμῶσαι, ὥμοσε καθ' ἑαυτοῦ, <sup>14</sup> λέγων, <sup>b</sup> Ἢ μὴν εὐλογῶν  
εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.

For when God made promise to Abraham, because He could  
swear by no greater, He sware by Himself, <sup>14</sup> saying, Surely  
blessing I will bless thee, and multiplying I will multiply thee.

<sup>a</sup> One MS. inserts σε καὶ. <sup>b</sup> Εἰ μὴν.

GEN. 22:17.

( 38 )

GEN. 22:17.

... כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֵל אֲשֶׁר עַל  
: שַׁפַּת הַיָּם

... as the stars of the heaven, and  
as the sand which is upon the sea  
<sup>a</sup> shore.

... ὥς<sup>b</sup> τοὺς ἀστέρας τοῦ οὐρανοῦ,  
καὶ ὥς τὴν ἄμμον τὴν παρὰ τὸ  
χεῖλος τῆς θαλάσσης.

... as the stars of the heaven, and  
as the sand that is by the shore  
of the sea.

HEB. 11:12. Διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, <sup>c</sup> καθὼς  
τὰ ἄστρα τοῦ οὐρανοῦ τῷ πληθύνει, καὶ <sup>d</sup> ὥσει ἄμμος ἢ παρὰ τὸ  
χεῖλος τῆς θαλάσσης <sup>e</sup> ἢ ἀναρίθμητος.

Therefore sprang there even of one, and him as good as dead,  
so many as the stars of the sky in multitude, and as the sand  
which is by the sea shore innumerable.

<sup>a</sup> ἢ Heb. *lip*. <sup>b</sup> τὰ ἄστρα. <sup>c</sup> Comp. Deut. 1:10 (also 10:22, and 28:62), כְּכֹכְבֵי הַשָּׁמַיִם, לֵרַב, ὥσει τὰ ἄστρα τοῦ οὐρανοῦ τῷ πληθύνει, as the stars of heaven for multitude. <sup>d</sup> ὥς ἢ, G. and S. Comp. 1 Ki. (LXX.) 13:5. <sup>e</sup> See Gen. 32:12 : אֲשֶׁר לֹא יִסְפָּר מֵרַב, which cannot be numbered for multitude : ἢ οὐκ ἀριθμηθήσεται ὑπὸ τοῦ πληθύνει, which shall not be numbered for multitude. Comp. Gen. 15:5.

GEN. 22:18.

see

GEN. 12:3.

GEN. 23:4.

( 39 )<sup>a</sup>

GEN. 23:4.

גַּר וְתוֹשֵׁב אֲנִי עִמָּכֶם ...

I am a stranger and a sojourner  
with you ...

Πάροικος καὶ παρεπίδημος ἐγὼ εἰμι  
μεθ' ὑμῶν ...

I am a sojourner and a <sup>b</sup> stranger  
with you ...

(1 CHRON. 29:15.) (1 CHRON. 29:15.)  
 כִּי גֵרִים אֲנַחְנוּ לִפְנֵיךָ וְתוֹשָׁבִים ... "Οτι πάροικοι ἐσμὲν ἐναντίον σου,  
 ... כָּל אֲבוֹתֵינוּ ... καὶ παροικούντες, ὡς πάντες οἱ  
 For we *are* strangers before Thee, For we are sojourners before Thee,  
 and sojourners, as *were* all our and strangers, as *were* all our  
 fathers ... fathers ...

(Psa. 39:12.) (Psa. 38:12.)  
 כִּי גֵר אֲנִי עִמָּךְ תוֹשָׁב כָּל ... ὅτι πάροικος ἐγὼ εἰμι ἐν τῇ γῇ  
 : אֲבוֹתִי καὶ παρεπίδημος, καθὼς πάντες οἱ  
 ... for I *am* a stranger with Thee, ... for I am a sojourner in the  
 and a sojourner, as all my fathers land, and a stranger, as all my  
 were. fathers were.

HEB. ... καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς  
 11:13. γῆς.  
 ...and confessed that they were strangers and pilgrims <sup>c</sup> on  
 the earth.

1 PET. Ἀγαπητοί, παρακαλῶ ὡς παρόικους καὶ παρεπιδήμους ...  
 2:11. Dearly beloved, I beseech *you* as strangers and pilgrims ...

<sup>a</sup> Comp. Gen. 47:9. Lev. 25:23. Psa. 105:12. 119:19. <sup>b</sup> Or, *foreigner*.  
<sup>c</sup> Or, *in the land*.

GEN. 24:7.	see	GEN. 13:15.
GEN. 25:19.	(40) <sup>a</sup>	GEN. 25:19.
אֲבְרָהָם הוֹלִיד אֶת יִצְחָק ...	...	Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ.
... Abraham begat Isaac.		... Abraham begat Isaac.
MATT. Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ ...		
1:2. Abraham begat Isaac ...		
ACTS ... καὶ οὕτως ἐγέννησε τὸν Ἰσαάκ ...		
7:8. ... and so Abraham begat Isaac ...		

<sup>a</sup> See also 1 Chron. 1:34.

GEN. 25:23.	(41)	GEN. 25:23.
: וְרֵב יַעֲבֹד צַעִיר ...	...	καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι.
... and the elder shall serve the younger.		... and the <sup>a</sup> elder shall serve the <sup>a</sup> younger.
ROM. — ἐρρήθη αὐτῇ, ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι.		
9:12. — it was said unto her, The <sup>b</sup> elder shall serve the <sup>c</sup> younger.		

<sup>a</sup> Gr. *greater and lesser*. <sup>b</sup> ¶ Or, *greater*. <sup>c</sup> ¶ Or, *lesser*.

GEN. 25:33.

(42)

GEN. 25:33.

: ומכר את בכרתו ליעקב ...

... ἀπέδοτο δὲ Ἡσαῦ τὰ πρωτοτόκια \* τῷ Ἰακώβ.

... and he sold his birthright unto Jacob.

... and Esau sold *his* birthright unto Jacob.HEB.  
12:16.

... ἡ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.

... or profane person, as Esau, who for one morsel of meat sold his birthright.

\* Ad. αὐτοῦ, and om. τῷ Ἰακώβ. Compl.

GEN. 28:12.

(43)

GEN. 28:12.

ויחלם והנה סלם מצב ארצה  
וראשו מגיע השמימה והנה  
מלאכי אלהים עלים וירדים בו :Καὶ ἐνυπνιάσθη· καὶ ἰδοὺ κλίμαξ  
ἐστηριγμένη ἐν τῇ γῇ, ἧς ἡ κεφαλὴ  
ἀφικνεῖτο εἰς τὸν οὐρανόν· καὶ οἱ  
ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ  
κατέβαινον ἐπ' αὐτῇ.

And he dreamed; and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And he dreamed; and behold a ladder fixed on the earth, whose top reached to heaven: and the angels of God ascended and descended on it.

JOHN  
1:52(51).... Ἀμὴν ἀμὴν λέγω ὑμῖν, <sup>b</sup> ἀπ' ἄρτι ὄψεσθε <sup>c</sup> τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἄγγελους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.<sup>51</sup> ... Verily, verily, I say unto you, Hereafter ye shall see <sup>c</sup> heaven open, and the angels of God ascending and descending upon the Son of man.\* αὐτῆς. Alex. <sup>b</sup> Om. ἀπ' ἄρτι. (Compare Matt. 26:64). <sup>c</sup> See Eze. 1:1, *infra*.

GEN. 30:23.

(44)

GEN. 30:23.

: ותאמר אסף אלהים את חרפתי...

... εἶπε δὲ Ῥαχὴλ, ἡ φείλειν ὁ Θεὸς μου τὸ ὄνειδος.

... and (she) said, God hath taken away my reproach.

... and Rachel said, \* My God hath taken away *my* reproach.(ISA. 4:1.)<sup>b</sup>... רק יקרא שמך עלינו אסף  
: חרפתנו :(ESA. 4:1.)<sup>b</sup>

... πλὴν τὸ ὄνομα τὸ σὸν κεκληθήσθω ἐφ' ἡμᾶς· ἀφελε τὸν ὄνειδισμὸν ἡμῶν.

... only <sup>c</sup> let us be called by thy name, <sup>d</sup> to take away our reproach.

... only let thy name be called upon us; take away our reproach.

LUKE 1:25. "Ὅτι οὕτω μοι πεποήκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

Thus hath the Lord dealt with \*me in the days wherein He looked on me, to take away my reproach among men.

\* Or, *God hath taken away my reproach.* (There are many slight variations in the Greek MSS.). <sup>b</sup> See also Isa. 54:4. <sup>c</sup> ¶ Heb. *let thy name be called upon us.* <sup>d</sup> ¶ Or, *take thou away.* <sup>e</sup> Elisabeth.

GEN. 31:50.

( 45 )

GEN. 31:50.

: אלהים עד ביני ובינך

... Θεὸς μάρτυς μεταξύ ἐμοῦ καὶ μεταξύ σοῦ.

... God is witness betwixt me and thee.

... God is witness betwixt me and \* thee.

1 THESS. ... Θεὸς μάρτυς.

2:5. ... God is witness.

\* Gr. *betwixt thee*, as the Heb.

GEN. 32:30.

( 46 )

GEN. 32:30.

וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאל  
כִּי רָאִיתִי אֱלֹהִים פָּנִים אֶל פָּנִים

Καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα τοῦ τόπου ἐκείνου, Εἰδος Θεοῦ. εἶδον γὰρ Θεόν, πρόσωπον πρὸς πρόσωπον ...

And Jacob called the name of the place \*Peniel: for I have seen God face to face ...

And Jacob called the name of that place, The face of God: for I have seen God face to face ...

(JUDGES 6:22.)

(JUDGES 6:22.)

... רָאִיתִי מַלְאָךְ יְהוָה פָּנִים אֶל פָּנִים

... εἶδον τὸν ἄγγελον Κυρίου πρόσωπον πρὸς πρόσωπον.

... I have seen an angel of the Lord face to face.

... I have seen the angel of the Lord face to face.

1 COR. ... τότε δὲ πρόσωπον πρὸς πρόσωπον ...

13:12.<sup>b</sup> ... but then face to face ...

\* ¶ That is, *The face of God.* [In verse 31, *פְּנִיאל Peniel.*] <sup>b</sup> Compare 2 John 12 (and 3 John 13), *στόμα πρὸς στόμα λαλῆσαι, to speak face to face; lit. mouth to mouth.*

GEN. 38:8.

( 47 )

GEN. 38:8.

בֹּא אֶל אִשְׁתְּ אַחִיךָ וְיָבֵם אֶתְּךָ  
וְהָקַם זֶרַע לְאַחִיךָ

... Εἰσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου, καὶ ἐπνιγάμυσαι αὐτήν, καὶ \* ἀνάστησον σπέρμα τῷ ἀδελφῷ σου.

... Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

... Go in unto thy brother's wife, and marry her (as a brother-in-law), and raise up seed unto thy brother.

(DEUT. 25:5.)

כי ישבו אחים יחדו ומת אחד  
מהם ובן אין לו לא תהיה אשת  
המת החוצה לאיש זר יבמה יבא  
עליה ולקחה לו לאשה ויבמה:

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

||MATT. 22:24. ... Διδάσκαλε, Μωσὴς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσι ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

... Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

||MARK 12:19. Διδάσκαλε, Μωσὴς ἔγραψεν ἡμῖν, ὅτι Ἐάν τινας ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ᾔῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

||LUKE 20:28. ... Διδάσκαλε, Μωσὴς ἔγραψεν ἡμῖν, Ἐάν τινας ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

... Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

<sup>a</sup> ἀναστήσει. <sup>b</sup> ἢ Or, next kinsman. <sup>c</sup> τετελευτηκότος. Alex. <sup>d</sup> Om. αὐτοῦ.  
<sup>e</sup> ἄτεκνος ἢ ἵνα, κ.τ.λ.

(DEUT. 25:5.)

Ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ, καὶ ἀποθάνῃ εἰς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾗ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν, καὶ λήψεται αὐτήν ἑαυτῷ γυναῖκα, καὶ συνοικήσει αὐτῇ.

And if brethren should dwell together, and one of them should die and should not have seed, the wife of the dead shall not marry without unto a man not related: her husband's brother shall go in unto her, and take her to him to wife, and dwell with her.

GEN. 39:2, 3.

(48)<sup>a</sup>

GEN. 39:2, 3.

ויהי יהוה את יוסף ... וירא  
אדניו כי יהוה אתו ...

And the LORD was with Joseph ...  
<sup>3</sup> And his master saw that the LORD was with him ...

Καὶ ἦν Κύριος μετὰ Ἰωσήφ ...  
<sup>3</sup> ἤδει δὲ ὁ κύριος αὐτοῦ, ὅτι <sup>b</sup> ὁ Κύριος ἦν μετ' αὐτοῦ ...

And the Lord was with Joseph ...  
<sup>3</sup> And his lord knew that the Lord was with him ...

ACTS ... καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ.

7:9. ... but God was with him.

<sup>a</sup> See also ver. 21, which precisely agrees with ver. 2; both in Heb. and Gr.

<sup>b</sup> Κύριος μετ'. Alex.

GEN. 41:40, 41, 43.

( 49 )

GEN. 41:40, 41, 43.

אתה תהיה על ביתי ... "ראה  
נתתי אתך על כל ארץ מצרים:  
... ונתן אתו על כל ארץ מצרים:

Thou shalt be over my house ...

<sup>41</sup> ... See, I have set thee over all the land of Egypt. --- <sup>43</sup> ... and he made him ruler over all the land of Egypt.

Σὺ ἔσῃ ἐπὶ τῷ οἴκῳ μου...<sup>41</sup>... Ἴδου καθίστημι σε σήμερον ἐπὶ <sup>a</sup>πάσῃ γῇ Αἰγύπτου. --- <sup>43</sup>... καὶ κατέστησεν αὐτὸν ἐφ' ὅλης γῆς Αἰγύπτου.

Thou shalt be over my house ...

<sup>41</sup> ... Lo, I set thee this day over all the land of Egypt. --- <sup>43</sup> ... and he set him over the whole land of Egypt.

(Psa. 105:21.)

(Psa. 104:21.)

שמו אדון לביתו ...

Κατέστησεν αὐτὸν κύριον τοῦ οἴκου αὐτοῦ...

He made him lord of his house ...

He <sup>b</sup>made him lord of his house...

ACTS ... καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ <sup>c</sup>ὅλον τὸν οἶκον αὐτοῦ.

7:10.

... and he made him governor over Egypt and all his house.

<sup>a</sup> πάσης γῆς. Alex.

<sup>b</sup> Gr. set, or appointed.

<sup>c</sup> Ad. ἐφ'.

GEN. 42:2.

( 50 )

GEN. 42:2.

... הנרה שמעתי כי יש שבר  
... במצרים

... Behold, I have heard that there is corn in Egypt ...

Ἴδου ἀκήκοα, ὅτι ἐστὶ σῖτος ἐν Αἰγύπτῳ...

Behold, I have heard that there is corn in Egypt ...

ACTS Ἀκούσας δὲ Ἰακώβ ὄντα <sup>a</sup>σῖτα ἐν Αἰγύπτῳ...

7:12.

But when Jacob heard that there was corn in Egypt...

<sup>a</sup> σιτία εἰς Αἴγυπτον.

GEN. 45:1.

( 51 )

GEN. 45:1.

... בהתודע יוסף אל אחיו:

... while Joseph made himself known unto his brethren.

... ἤνικα ἀνεγνωρίζετο <sup>a</sup>τοῖς ἀδελφοῖς αὐτοῦ.

... when he made himself known to his brethren.

ACTS Καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ...

7:13.

And at the second time Joseph was made known to his brethren ...

<sup>a</sup> Ad. Ἰωσήφ. Alex. One MS. adds τὸ δεύτερον, another τοῦ δευτέρου.

GEN. 45:4.	( 52 )	GEN. 45:4.
... אשר מכרתם אתי מצרימה :	... ὃν ἀπέδοσθε εἰς Αἴγυπτον.	
... whom ye sold into Egypt.	... whom ye sold into Egypt.	
ACTS 7:9. Καὶ οἱ πατριάρχαι ἠελώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον ...		
And the patriarchs, moved with envy, sold Joseph into Egypt ...		
* See Gen. 37:11, ἐξήλωσαν δὲ αὐτὸν, κ.τ.λ.		

GEN. 46:27.	( 53 )*	GEN. 46:27.
כל הנפש לבית יעקב הבאה מצרימה שבעים :	... πᾶσαι ψυχὰι οἶκον Ἰακώβ αἱ εἰσελθούσαι <sup>b</sup> μετὰ Ἰακώβ εἰς Αἴγυπτον, ψυχὰι <sup>c</sup> ἐβδομηκονταπέντε.	
... all the souls of the house of Jacob, which came into Egypt, were threescore and ten.	... all the souls of the house of Jacob, which came with Jacob into Egypt, were seventy-five souls.	
(Exod. 1:5.)	(Exod. 1:5.)	
ויהי כל נפש יצאי ירך יעקב שבעים נפש ויוסף היה במצרים :	Ἰωσήφ δὲ ἦν ἐν Αἰγύπτῳ. ἦσαν δὲ πᾶσαι ψυχὰι ἐξ Ἰακώβ <sup>c</sup> πέντε καὶ ἐβδομήκοντα.	
And all the souls that came out of the <sup>d</sup> loins of Jacob were seventy souls: for Joseph was in Egypt already.	But Joseph was in Egypt. And all the souls born of Jacob were five and seventy.	
ACTS 7:14. Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν <sup>f</sup> αὐτοῦ, ἐν ψυχαῖς ἐβδομηκονταπέντε.		
Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.		
* Comp. Deut. 10:22, Thy fathers went down into Egypt בָּשָׁבַע בָּשָׁבַע with threescore and ten persons; Ἐν ἐβδομήκοντα ψυχαῖς, κ.τ.λ. <sup>b</sup> Om. μετὰ Ἰακώβ. <sup>c</sup> One MS. reads οὗ, i.e. 74. <sup>d</sup> ¶ Heb. thigh. <sup>e</sup> ἐβδομήκοντα πέντε, one MS. <sup>f</sup> Om. αὐτοῦ. G. and S.		

GEN. 47:9.	( 54 )	GEN. 47:9.
... מעט ורעים היו ימי שני חיי ...	... μικραὶ καὶ πορνηραὶ γενόνασιν αἱ ἡμέραι ...	
... few and evil have the days ... been ...	... few and evil have the days ... been ...	
EPH. 5:16. ... ὅτι αἱ ἡμέραι πορνηραὶ εἰσι.		
... because the days are evil.		



GEN. 47:31. (55) GEN. 47:31.  
 ראש על ישראל וישתחו ... *Kai προσεκύνησεν Ἰσραὴλ ἐπὶ*  
 :המטה. *τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.*  
 ... And Israel bowed himself upon the bed's head. ... And Israel worshipped, *leaning* upon the top of his staff.

HEB. Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε  
 11:21. *καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.*  
 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

\* The conventional reading is *מטה* *bed*. By pointing it differently we have *מטה* *staff*, as in the LXX.

GEN. 49:1. (56) GEN. 49:1.  
 :באחרית הימים ... *... ἐπ' ἡσχάτων τῶν ἡμερῶν.*  
 ... in the last days. ... in the last days.  
 (ISA. 2:2.) (ESA. 2:2.)<sup>b</sup>  
 ... באחרית הימים ... *... ἐν ταῖς ἡσχάταις ἡμέραις...*  
 ... in the last days ... ... in the last days ...  
 2 TIM. ... ἐν ἡσχάταις ἡμέραις ...  
 3:1. ... in the last days ...  
 HEB. ... ἐπ' ἡσχάτων τῶν ἡμερῶν τούτων ...  
 1:2. ... in these last days ...  
 JAMES ... ἐν ἡσχάταις ἡμέραις.  
 5:3. ... for the last days.  
 2 PET. ... ἐπ' ἡσχάτου τῶν ἡμερῶν ...  
 3:3. ... in the last days ...

\* Many MSS. have *ἡσχάτου*. The Hebrew phrase used in this place is of frequent occurrence; e.g.

Num. 24:14—in the LXX., *ἐπ' ἡσχάτου* (or *ἡσχάτω*, or *-ων*) τῶν ἡμερῶν.  
 Deut. 4:30 " *ἐπ' ἡσχάτω* (or *ἡσχάτου*, or *-ων*) τῶν ἡμερῶν.  
 " 31:29 " *ἡσχάτου* (or *ἐπ' ἡσχάτω -ου, -ων*) τῶν ἡμερῶν.  
 See also Deut. 32:20 (LXX.). Jer. 23:20. 30 (27):24. Eze. 38:16. Dan. 2:28. 10:14  
 Hos. 3:5. <sup>b</sup> In Mic. 4:1, strictly parallel with Isa. 2:2 in the Hebrew, the Septuagint  
 phrase is, *ἐπ' ἡσχάτων τῶν ἡμερῶν*. <sup>c</sup> *ἡσχάτου*. G. and S. <sup>d</sup> *ἡσχάτων*.

GEN. 50:24. (57)<sup>a</sup> GEN. 50:24.  
 ... ואלהים פקד יפקד אתכם ... *... ἐπισκοπῇ δὲ ἐπισκέψεται ὁ*  
 ... and God will surely visit you ... *θεὸς ὑμᾶς ...*  
 ... and God will <sup>b</sup>surely visit you ...  
 (Exod. 3:16.) (Exod. 3:16.)  
 ... פקדתי אתכם ... *... Ἐπισκοπῇ ἐπέσκεμμαι ὑμᾶς ...*  
 ... I have surely visited you ... ... I have surely visited you ...

	(RUTH 1:6.)	(RUTH 1:6.)
	... כי פקר יהוה את עמו ...	... ὅτι ἐπέσκεπται Κύριος τὸν λαὸν αὐτοῦ ...
	... how that the LORD had visited His people ...	... that the Lord <i>had</i> visited His people ...
LUKE 1:68.	... ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ.	
	... for He hath <sup>c</sup> visited and <sup>d</sup> redeemed His people.	
LUKE 7:16.	... καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.	
	... and that God hath visited His people.	
<sup>a</sup> See also Exod. 4:31. 13:19. <sup>b</sup> Gr. in <i>visitation</i> will visit; <sup>a</sup> Hebraism. <sup>c</sup> Comp. verse 78, ἐπεσκέψατο ἡμᾶς ἀνατολῇ. <sup>d</sup> See Psa. 111:9, <i>infra</i> .		

Exod. 1:5.	see	Gen. 46:27.
Exod. 1:7, 8.	(58)	Exod. 1:7, 8.
... ובני ישראל פרו וישרצו ויקם מלך חדש על מצרים אשר לא ידע את יוסף :		Οἱ δὲ υἱοὶ Ἰσραὴλ ἠύξηθησαν, καὶ ἐπληθύνθησαν ... <sup>a</sup> ἀνέστη δὲ βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
And the children of Israel were fruitful, and increased abundantly ... <sup>a</sup> Now there arose up a new king over Egypt, which knew not Joseph.		And the children of Israel <sup>a</sup> grew, and multiplied ... <sup>a</sup> And there arose another king over Egypt, which knew not Joseph.
Acts 7:17, 18. ... ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, <sup>18</sup> ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, <sup>b</sup> ὃς οὐκ ᾔδει τὸν Ἰωσήφ.		... the people grew and multiplied in Egypt, <sup>18</sup> till another king arose, which knew not Joseph.
<sup>a</sup> Or, <i>increased</i> . <sup>b</sup> Ad. ἐπ' Αἴγυπτον.		

Exod. 1:10, 11.	(59)	Exod. 1:10, 11.
הבה נתחכמה לו ... וישימו עלי שרי מסים למען עננו בסבלתם ...		Δεῦτε οὖν κατασοφισώμεθα αὐτοὺς ... <sup>11</sup> Καὶ ἐπέστησεν αὐτοῖς ἐπιστάτας τῶν ἔργων, ἵνα <sup>a</sup> κακώσωσιν αὐτοὺς ἐν τοῖς ἔργοις ...
Come on, let us deal wisely with them ... <sup>11</sup> Therefore they did set over them task-masters, to afflict them with their burdens ...		Come then, let us deal subtilly with them ... <sup>11</sup> And he set over them task-masters, that they should <sup>b</sup> afflict them in <i>their</i> works ...

ACTS 7:19. Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν ...

The same dealt subtilly with our kindred, and evil-intreated our fathers ...

<sup>a</sup> κακώσουσιν. Alex.

<sup>b</sup> Or, evil-intreat.

EXOD. 2:2.

(60)

EXOD. 2:2.

וְתָרָא אֹתוֹ כִּי טוֹב הוּא וַתַּצְפְּנֶהוּ  
שְׁלֹשָׁה יָרֵחִים :

... and when she saw him that he was a goodly child, she hid him three months.

... ἰδόντες δὲ αὐτὸ ἀστεῖον, ἐσκέπασαν αὐτὸ μῆνας τρεῖς.

... and seeing that he was a <sup>a</sup>goodly child, they hid him three months.

ACTS 7:20.

Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς <sup>b</sup> αὐτοῦ.

In which time Moses was born, and was <sup>c</sup>exceeding fair, and nourished up in his father's house three months.

HAB. 11:23.

Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον ...

By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child ...

<sup>a</sup> Or, fair.

<sup>b</sup> Om. αὐτοῦ. G. and S.

<sup>c</sup> ¶ Gr. fair to God.

EXOD. 2:5,10,11.

(61)

EXOD. 2:5,10,11.

וַתֵּרֶד בַּת פַּרְעֹה לְרַחֵץ עַל הַיָּאָר...  
וַתֵּרָא אֶת הַתְּבָרָה בְּתוֹךְ הַסּוּף  
וַתִּשְׁלַח אֶת אֹמֶתָהּ וַתִּקְחָהּ :  
וַיִּגְדַּל הַיֶּלֶד וַתְּבַאֲהוּ לְבֵת פַּרְעֹה  
וַיְהִי לֶהּ לִבֵּן ...  
וַיְהִי בַּיָּמִים הָהֵם  
וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל אָחָיו

And the daughter of Pharaoh came down to wash *herself* at the river ... and when she saw the ark among the flags, she sent her maid to fetch it. --- <sup>10</sup> And the child grew, and <sup>b</sup>she brought him unto Pharaoh's daughter, and he became her son ... <sup>11</sup> And it came to pass in those days, when Moses was grown, that he went out unto his brethren ...

Κατέβη δὲ ἡ θυγάτηρ Φαραὼ λούσασθαι ἐπὶ τὸν ποταμόν ... καὶ ἰδοῦσα τὴν θίβιν ἐν τῷ ἔλει, ἀποστείλασα τὴν ἄβραν, <sup>a</sup> ἀνείλατο αὐτήν. --- <sup>10</sup> Ἀδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα Φαραὼ, καὶ ἐγενήθη αὐτῇ εἰς υἱόν ... <sup>11</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις μέγας γενόμενος Μωυσῆς, ἐξῆλθε πρὸς τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραὴλ ...

And the daughter of Pharaoh came down to bathe at the river ... and when she had seen the ark in the sedge, *and* sent *her* maid, she took it up. --- <sup>10</sup> And when the child was grown, <sup>b</sup>she brought him unto Pharaoh's daughter, and he became her son ... <sup>11</sup> And it came to pass <sup>c</sup>after many days, *that* Moses <sup>d</sup>having come to years, went out unto his brethren, the children of Israel ...

ACTS 7:21,23. ...<sup>c</sup> ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. --- <sup>23</sup> Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ.

... Pharaoh's daughter took him up, and nourished him for her own son. --- <sup>23</sup> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

HEB. 11:24. Πίστει Μωσῆς μέγας γενόμενος ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραὼ.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

<sup>a</sup> ἀνείλετο. <sup>b</sup> The child's mother, verse 8. <sup>c</sup> Gr. in those many days. <sup>d</sup> Gr. having become great: and so Heb. 11:24. <sup>e</sup> ἀνείλετο.

Exod. 2:12.

( 62 )

Exod. 2:12.

וַיַּךְ אֶת הַמִּצְרִי וַיִּטְמְנֵהוּ בַחול :

... καὶ πατάξας τὸν Αἰγύπτιον, ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ.

... he slew the Egyptian, and hid him in the sand.

... and having smitten the Egyptian, he hid him in the sand.

ACTS 7:24. ... πατάξας τὸν Αἰγύπτιον.

... and (he) smote the Egyptian.

Exod. 2:14.

( 63 )

Exod. 2:14.

וַיֹּאמֶר מִי שָׂמַךְ לֵאשִׁי שֶׁר וּשְׁפַט עָלֵינוּ הַלְהַרְגֵנִי אַתָּה אִמֵּר כֹּאשֶׁר הִרְגַּת אֶת הַמִּצְרִי ...

Ὁ δὲ εἶπε, Τίς σε κατέστησεν ἄρχοντα <sup>b</sup> καὶ δικαστὴν ἐφ' <sup>c</sup> ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες <sup>d</sup> χθὲς τὸν Αἰγύπτιον; ...

And he said, Who made thee <sup>a</sup> a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? ...

And he said, Who made thee a ruler and a judge over us? wilt thou kill me, as thou killedst the Egyptian <sup>e</sup> yesterday? ...

LUKE 12:14. ... Ἄνθρωπε, τίς με κατέστησε <sup>f</sup> δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; ... Man, who made Me a judge or a divider over you?

ACTS 7:27,28,35. Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπὼν, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' <sup>g</sup> ἡμᾶς; <sup>28</sup> μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον; --- <sup>35</sup> Τοῦτον τὸν Μωϋσῆν ὃν ἡρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν <sup>h</sup>; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ... But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? <sup>28</sup> Wilt thou kill me, as thou diddest the Egyptian yesterday? --- <sup>35</sup> This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer ...

<sup>a</sup> ἢ Heb. a man, a prince. <sup>b</sup> ἢ. <sup>c</sup> ἡμᾶς. Ald. and Compl. <sup>d</sup> τὸν Αἴγ. χθὲς. Alex. <sup>e</sup> So the Syr. See verse 13, Heb. the second day. <sup>f</sup> κριτὴν. <sup>g</sup> ἡμῶν. <sup>h</sup> Αἰ. ἐφ' ἡμᾶς, or ἐφ' ἡμῶν.

Exod. 2:15, 22.

( 64 )

Exod. 2:15, 22.

... ויברח משה מפני פרעה וישב  
בארץ מדין ... <sup>22</sup> --- ...  
בארץ נכריה :

... but Moses fled from the face  
of Pharaoh, and dwelt in the land  
of Midian ... --- <sup>22</sup> ... I have been  
a stranger in a strange land.\*

... ἀνεχώρησε δὲ Μωσῆς ἀπὸ προ-  
σώπου Φαραὼ, καὶ ὤκησεν ἐν γῇ  
Μαδιάμ ... --- <sup>22</sup> ... παροικὸς εἰμι  
ἐν γῇ ἄλλοτρίᾳ.

... but Moses fled from the face  
of Pharaoh, and dwelt in the land  
of <sup>b</sup> Madian ... --- <sup>22</sup> ... I am a  
stranger in a strange land.\*

Acts 7:29. Ἐφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν  
γῇ Μαδιάμ ...

Then fled Moses at this saying, and was a stranger in the land  
of Madian ...

\* Compare Exod. 18:3.

b Gr. *Madian*, and so the N. T.

Exod. 3:2.

( 65 )

Exod. 3:2.

וירא מלאך יהוה אליו בלבת אש  
מתוך הסנה

And the angel of the LORD ap-  
peared unto him in a flame of fire  
out of the midst of a bush ...

Ὁφθη δὲ αὐτῷ ἄγγελος Κυρίου \* ἐν  
πυρὶ φλογὸς ἐκ τοῦ βάλτου ...

And there appeared unto him an  
angel of the Lord in a flame of  
fire out of a bush ...

Acts 7:30, 35. <sup>d</sup> Ὁφθη αὐτῷ <sup>b</sup> ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος <sup>c</sup> Κυρίου ἐν  
φλογὶ πυρὸς βάλτου. --- <sup>35</sup> ... \* ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος  
αὐτῷ ἐν τῇ βάλτῳ.

... there appeared to him in <sup>b</sup> the wilderness of Mount Sina  
an angel of the Lord in a flame of fire in a bush. --- <sup>35</sup> ... by  
the hand of the angel which appeared to him in the bush.

\* ἐν φλογὶ πυρὸς. MS. VII. ἐν φλογὶ πυρὸς. Compl. and many others.

b See Exod. 3:1.

c Om. Κυρίου.

d πυρὶ φλογὸς.

e σὺν.

Exod. 3:5.

( 66 )

Exod. 3:5.

וַיֹּאמֶר אֵל תִּקְרֵב הָלֵם שֶׁל נַעֲלֶיךָ  
מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה  
עומד עליו אדמת קדש הוא :

And He said, Draw not nigh  
hither: put off thy shoes from off  
thy feet, for the place whereon  
thou standest is holy ground.

Ὁ δὲ εἶπε, Μὴ ἐγγίσης ὧδε \* λύσαι  
τὸ ὑπόδημα <sup>b</sup> ἐκ τῶν ποδῶν σου· ὁ  
γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας, γῆ  
ἁγία ἐστίν.

And He said, Draw not nigh  
hither: <sup>c</sup> put off *thy* shoes from off  
thy feet, for the place whereon  
thou standest is holy ground.

Acts 7:33. Εἶπε δὲ αὐτῷ ὁ Κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ  
γὰρ τόπος ἐν ᾧ ἕστηκας, γῆ ἁγία ἐστίν.

Then said the Lord to him, Put off thy shoes from thy feet:  
for the place where thou standest is holy ground.

\* λύσον.

b Om. ἐκ.

c Or, loose the sandals.

Exod. 3:6.	(67)	Exod. 3:6.
וַיֹּאמֶר אֲנֹכִי אֱלֹהִי אַבְרָהָם ... אֲבִרְהָם אֱלֹהִי יִצְחָק וְאֱלֹהִי יַעֲקֹב		Καὶ εἶπεν, Ἐγὼ εἰμι ὁ Θεὸς ὁ τοῦ πατρὸς σου, ὁ Θεὸς Ἀβραὰμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ...
Moreover He said, I <i>am</i> the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob ...		And He said, I <i>am</i> the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob ...
<b>MATT.</b> 22:31, 32.	... οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, <sup>32</sup> Ἐγὼ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; ... ... have ye not read that which was spoken unto you by God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? ...	
<b>MARK</b> 12:26.	... οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ ὧς τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεός, λέγων, Ἐγὼ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; ... have ye not read in the book of Moses, how in the bush God spake unto him, saying, I <i>am</i> the God of Abraham, and the God of Isaac, and the God of Jacob?	
<b>LUKE</b> 20:37.	"Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσὴς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.	
<b>ACTS</b> 3:13.	Ὁ Θεὸς Ἀβραὰμ καὶ ὁ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν Παῖδα αὐτοῦ Ἰησοῦν ... The God of Abraham, and of Isaac, and of Jacob, ὁ the God of our fathers, hath glorified His Son Jesus ...	
<b>ACTS</b> 7:31, 32.	... ἐγένετο φωνὴ Κυρίου ἑπὶ αὐτόν, <sup>32</sup> Ἐγὼ ὁ Θεὸς τῶν πατέ- ρων σου, ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ ... ... the voice of the Lord came unto him, <sup>32</sup> saying, I <i>am</i> the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob ...	
<sup>a</sup> τῶν πατέρων σου. <sup>b</sup> Many MSS. and editions have ὁ Θεός (in each place). <sup>c</sup> τοῦ. G. and S. <sup>d</sup> Θεός Ἰ. καὶ Θεός Ἰ. Others, ὁ Θεός (in each place). <sup>e</sup> Comp. Acts 5:30. 22:14. <sup>f</sup> Om. πρὸς αὐτόν.		

Exod. 3:7, 8, 10.	(68)	Exod. 3:7, 8, 10.
וַיֹּאמֶר יְהוָה רָא הִנֵּה רָאִיתִי אֶת עֲנִי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֵת צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יִדְעֵתִי אֶת מַכְאֲבֵיָם : * וְאֵרֵד לְהַצִּילוֹ מִיַּד		Εἶπε δὲ Κύριος πρὸς Μωυσήν, Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τῆς κραυ- γῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐρ- γοδιωκτῶν οἶδα γὰρ τὴν ὁδύνην αὐτῶν, <sup>b</sup> καὶ κατέβην ἐξελεῖσθαι αὐτοὺς ἐκ χειρὸς τῶν Αἰγυπτίων ...

מצרים... ועתה לכה ואשלחך  
אל פרעה

And the Lord said, I have surely seen the affliction of My people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; <sup>a</sup> and I am come down to deliver them out of the hand of the Egyptians ... --- <sup>10</sup> Come now therefore, and I will send thee unto Pharaoh ...

Acts 7:34. Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.

I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

<sup>a</sup> ἀποστελῶ. <sup>b</sup> εἰς.

Exod. 3:12.

(69)

Exod. 3:12.

... בהוציאך את העם ממצרים  
תעבדון את האלהים על ההר  
: הזה

... When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Acts 7:7. ... <sup>b</sup> καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.

... and after that shall they come forth, and serve Me in this place.

<sup>a</sup> λατρεύσουσι· one MS. <sup>b</sup> See No. 23, supra.

Exod. 3:14.

(70)<sup>a</sup>

Exod. 3:14.

ויאמר אלהים אל משה אהיה  
אשר אהיה ויאמר כה תאמר לבני  
ישראל אהיה שלחני אליכם:

And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Καὶ εἶπεν ὁ Θεὸς πρὸς Μωυσήν, λέγων, ΕΓΩ ΕΙΜΙ Ὁ ὢΝ· καὶ εἶπεν, Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ, Ὁ ὢΝ ἀπέσταλκέ με πρὸς ὑμᾶς.

And God spake unto Moses, saying, I AM <sup>b</sup> HE WHO IS: and He said, Thus shalt thou say unto the children of Israel, <sup>b</sup> HE WHO IS hath sent me unto you.

(Isa. 45:19.)

אני יהוה דבר צדק מגיד  
מישרים :

... I the LORD speak righteousness, I declare things that are right.

(Isa. 51:12.)

אנכי אנכי הוא מנחמכם

I, *even* I, am He that comforteth you...

(Jer. 14:13.)<sup>c</sup>

ואמר אהה אדני יהוה

Then said I, Ah, Lord God!...

JOHN  
3:13.<sup>f</sup>

... ὁ Υἱὸς τοῦ ἀνθρώπου ὃς ὢν ἐν τῷ οὐρανῷ.  
... *even* the Son of man which is in heaven.

JOHN  
4:26.

Λέγει αὐτῇ ὁ Ἰησοῦς, ἐγὼ εἰμι, ὃ λαλῶν σοι.  
Jesus saith unto her, I that speak unto thee am *He*.

JOHN  
6:20.

... ἐγὼ εἰμι· μὴ φοβείσθε.  
... <sup>h</sup> It is I; be not afraid.

JOHN  
8:58.

... Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.  
... Verily, verily, I say unto you, Before Abraham was, I am.

ROM.  
9:5.

... καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὃς ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.  
... and of whom as concerning the flesh Christ *came*, <sup>i</sup> who is over all, God <sup>k</sup> blessed for ever. Amen.

2 COR.  
11:31.

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὃς ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.  
The God and Father of our Lord Jesus Christ, <sup>i</sup> which is blessed for evermore, knoweth that I lie not.

REV.  
1:4, 8.<sup>m</sup>

... χάρις ὑμῖν καὶ εἰρήνη ἀπὸ <sup>n</sup> τοῦ ὃς ὢν καὶ ὃς ἦν καὶ ὃς ἐρχομενός ... --- <sup>8</sup> ἐγὼ εἰμι τὸ Ἄ καὶ τὸ Ω, ὁ ἀρχὴ καὶ τέλος, λέγει <sup>p</sup> ὁ Κύριος, ὃς ὢν καὶ ὃς ἦν καὶ ὃς ἐρχομενός, ὁ Παντοκράτωρ.  
... Grace *be* unto you, and peace, from Him which is, and which was, and which is to come ... --- <sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

REV.  
4:8.

... Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ Παντοκράτωρ, ὃς ἦν καὶ ὃς ὢν καὶ ὃς ἐρχομενός ...  
... <sup>q</sup> Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(Esa. 45:19.)

... ἐγὼ εἰμι, ἐγὼ εἰμι, Κύριος ὁ λαλῶν δικαιοσύνην, καὶ ἀναγγέλλων ἀλήθειαν.

... I AM, I AM, the Lord speaking righteousness, and proclaiming truth.

(Esa. 51:12.)

ἐγὼ εἰμι, ἐγὼ εἰμι, ὁ παρακαλῶν σε ...

I AM, I AM, He that comforteth thee ...

(Jer. 14:13.)<sup>c</sup>

Καὶ εἶπα, ὃς ὢν <sup>d</sup> Κύριε ...

And I said, O Lord <sup>e</sup> everlasting!...



REV. 11:17. ... Κύριε ὁ Θεὸς ὁ Παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχο-  
ΜΕΝΟΣ ...

... O Lord God Almighty, which art, and wast, and art to  
come ...

REV. 16:5. ... Δίκαιος, <sup>a</sup> Κύριε, εἰ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐξοΜΕΝΟΣ ...

... Thou art righteous, O Lord, which art, and wast, and shalt  
be ...

<sup>a</sup> See also Isa. 41:4, and Isa. 43:10, infra. <sup>b</sup> Or, *THE BEING*. <sup>c</sup> See also Jer. 32  
(Sept. 39):17. <sup>d</sup> Ad. Δέσποτα. Alex. Comp. ch. 4:10. <sup>e</sup> Lit. *BEING*. <sup>f</sup> See Prov. 30:4, inf.  
<sup>g</sup> Some copies of inferior consideration omit ὁ ὢν ἐν τῷ οὐρανῷ. <sup>h</sup> Or, *I AM, fear not*.  
<sup>i</sup> Or, *THE BEING over all*. <sup>k</sup> See Psa. 89:52, infra. <sup>l</sup> Or, *THE BEING who is blessed, etc.*  
<sup>m</sup> See also verses 11, 17; and ch. 21:6, and 22:13; all under Isa. 41:4, infra. <sup>n</sup> Om. τοῦ. G.  
and S. <sup>o</sup> Om. ἀρχὴ καὶ τέλος. G. and S. <sup>p</sup> Κύριος ὁ Θεός, ὁ ὢν, κ.τ.λ. G. and S. <sup>q</sup> See  
Isa. 6:3, infra. <sup>r</sup> Om. καὶ ὁ ἐρχόμενος. G. and S. <sup>s</sup> Om. Κύριε. G. and S. <sup>t</sup> καὶ ὁ δσιος. M.;  
ὁ δσιος. G. and S.; δσιος. Others.

Exod. 3:16.

see

GEN. 50:24.

Exod. 4:19.

(71)

Exod. 4:19.

כי מתו כל האנשים המבקשים  
את נפשך

... for all the men are dead which  
sought thy life.

... τεθνήκασι γὰρ πάντες οἱ ζη-  
τοῦντες σου τὴν ψυχὴν.

... for all are dead which sought  
thy life.

ΜΑΤΤ. 2:20. ... τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

... for they are dead which sought the young child's life.

Exod. 4:21.

(72)<sup>a</sup>

Exod. 4:21.

... ואני אחזק את לבו ...

... but I will harden his heart ...

... ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν  
αὐτοῦ ...

... but I will harden his heart ...

ROM. 9:18. ... ὃν δὲ θέλει, σκληρύνει.

... and whom He will He hardeneth.

<sup>a</sup> See also chap. 7:3, 13. 9:12. 10:1. 14:4, 8 (*Pharaoh*); and Isa. 63:17 (*our heart*);  
and comp. Deut. 2:30 (*Sihon*); Jos. 11:20 (the enemies of Israel); and John 12:40.

Exod. 6:6.

(73)<sup>a</sup>

Exod. 6:6.

... והוצאתי אתכם מתחת סבלת  
מצרים ... וגאלתי אתכם בזרוע  
נמויה ...

... and I will bring you out from  
under the burdens of the Egyptians  
... and I will redeem you with a  
stretched-out arm ...

... καὶ ἐξάξω ὑμᾶς ἀπὸ τῆς δυνασ-  
τείας τῶν Αἰγυπτίων ... καὶ λυτρώ-  
σομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ ...

... and I will lead you forth from  
the tyranny of the Egyptians ...  
and I will redeem you with a  
high arm ...

(Psa. 136:11, 12.)

— ויוצא ישראל מתוכם ... ביד  
חזקה ובזרוע נטויה ...

— and (to Him that) brought out  
Israel from among them ... <sup>12</sup> with  
a strong hand, and with a stretched-  
out arm ...

ACTS ... καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς.  
13:17. ... and with an high arm brought He them out of it.

\* The phrase occurs frequently. See Exod. 13:9, 14. 32:11. Deut. 7:8. 9:29. Neh.  
1:10. Jer. 32 (39):21. Dan. 9:15.

(Psa. 135:11, 12.)

— καὶ ἐξαγαγόντι τὸν Ἰσραὴλ ἐκ  
μέσου αὐτῶν ... <sup>12</sup> ἐν χειρὶ κραταιᾷ  
καὶ ἐν βραχίονι ὑψηλῷ ...

— and (to Him that) led out Israel  
from the midst of them ... <sup>12</sup> with  
a strong hand and with a high  
arm ...

Exod. 8:15 (19).

(74)

Exod. 8:19.

וַיֹּאמְרוּ הַחֹרְטָמִים אֶל פַּרְעֹה  
... אֲצַבֵּעַ אֱלֹהִים הוּא

<sup>19</sup> Then the magicians said unto  
Pharaoh, This is the finger of  
God ...

Εἶπαν οὖν οἱ ἐπασιδοὶ τῷ Φαραῶ,  
Δάκτυλος Θεοῦ ἐστὶ τοῦτο ...

Therefore the enchanters said un-  
to Pharaoh, This is the finger of  
God ...

LUKE Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια ...

11:20.\* But if I with the finger of God cast out devils ...

\* Comp. Matt. 12:28. Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, But if I cast out  
devils [rather, demons] by the Spirit of God. Also Ex. 31:18, infra; and 2 Cor. 3:3, there  
cited.

Exod. 9:10.

(75)

Exod. 9:10.

... וַיְהִי שָׁחִין אֲבַעֲבַת פֶּרֶחַ בָּאָדָם  
וּבְבֶהֱמָה :

... and it became a boil breaking  
forth with blains upon man and  
upon beast.

... καὶ ἐγένετο ἔλκη φλυκτίδες  
ἀναξέουσai ἐν τε τοῖς ἀνθρώποις,  
καὶ ἐν τοῖς τετράποσι.

... and it became sore boils break-  
ing forth both upon man and upon  
beast.

REV. ... καὶ ἐγένετο ἔλκος κακὸν καὶ πορνηρὸν εἰς τοὺς ἀνθρώπους, κ.τ.λ.  
16:2. ... and there fell a noisome and grievous sore upon the men, etc.

Exod. 9:16.

(76)

Exod. 9:16.

וְאֹלָם בַּעֲבוּר זֹאת הָעֲמֻדָּתִיךָ  
בַּעֲבוּר הָרֵאֲתֶךָ אֶת כְּחִי וְלִמְעַן  
סַפֵּר שְׁמִי בְּכָל הָאָרֶץ :

And in very deed for this cause  
have I \*raised thee up, for to shew  
in thee My power; and that My  
name may be declared throughout  
all the earth.

Καὶ ἔνεκεν τούτου διετηρήθης, ἵνα  
ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύῃ μου,  
καὶ ὅπως διαγγελῇ τὸ ὄνομά μου  
ἐν πάσῃ τῇ γῇ.

And for this cause hast thou been  
preserved, that I might shew in  
thee my strength, and that My  
name might be declared in all the  
earth.

ROM. 9:17. *Λέγει γὰρ ἡ γραφή τῷ Φαραὼ, "Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.*

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth.

<sup>a</sup> ¶ Heb. *made thee stand.* <sup>b</sup> Many copies read, *δυναμίν.* <sup>c</sup> Gr. *on account of this.*

EXOD. 9:24.

( 77 )

EXOD. 9:24.

וַיְהִי בַדֵּר וְאֵשׁ מִתְלַקַּחַת בַּתֶּיךָ  
הַבַּד כְּבֹד מֵאֵד ...

So there was hail, and fire mingled with the hail, very grievous ...

Ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάξῃ· ἡ δὲ χάλαζα πολλὴ σφόδρα ...

And there was hail, and flaming fire with the hail; and the hail was very great ...

REV. 8:7. ... <sup>a</sup> καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι ...  
... and there followed hail and fire mingled with blood ...

REV. 11:19. ... καὶ χάλαζα μεγάλη.  
... and great hail.

REV. 16:21. Καὶ χάλαζα μεγάλη ... ἐκ τῆς πληγῆς τῆς χαλάξης· ὅτι <sup>b</sup> μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

And ... a great hail ... because of the plague of the hail; for the plague thereof was exceeding great.

<sup>a</sup> Comp. Psa. 18:12, 13. Eze. 38:22. <sup>b</sup> Comp. 1 Sa. (or 1 Ki.) 4:10, *and there was a very great slaughter:* καὶ ἐγένετο πληγὴ μεγάλη σφόδρα.

EXOD. 12:21.

( 78 )

EXOD. 12:21.

: וַשַּׁחֲטוּ הַפֶּסַח ...

... and kill the passover.

... καὶ θύσατε τὸ πάσχα.

... and sacrifice the passover.

1 COR. 5:7. ... καὶ γὰρ τὸ πάσχα ἡμῶν <sup>a</sup> ὑπὲρ ἡμῶν <sup>b</sup> ἐθύθη Χριστός.  
... for even Christ our passover <sup>c</sup> is sacrificed for us.

<sup>a</sup> Om. *ὑπὲρ ἡμῶν.* <sup>b</sup> *ἐθύθη.* M. G. and S. <sup>c</sup> ¶ Or, *is slain.*

EXOD. 12:40.<sup>a</sup>

( 79 )

EXOD. 12:40.<sup>a</sup>

וּמוֹשֶׁה בְּנִי יִשְׂרָאֵל אֲשֶׁר יָשָׁבוּ  
בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע  
מֵאוֹת שָׁנָה :

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ, ἣν κατέκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, ἔτη τετρακόσια τριάκοντα.

Now the dwelling of the children of Israel which they dwelt in the land of Egypt and in the land of Canaan, was four hundred and thirty years.

GAL. 3:17. ... ὁ μετὰ <sup>b</sup> ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νομός ...  
... the law, which was four hundred and thirty years after...

<sup>a</sup> See also verse 41. <sup>b</sup> *τετρ. κ. τριάκ. ἔτη.* G. and S.

Exod. 12:46.	(80)	Exod. 12:46.
ועצם לא תשברו בו :	... <sup>a</sup> καὶ ὅστούν οὐ <sup>b</sup> συντριψέτε <sup>c</sup> ἀπ' αὐτοῦ.	... and ye shall not break a bone thereof.
... neither shall ye break a bone thereof.		
(Num. 9:12.)	(Num. 9:12.)	
לא ישאירו ממנו עד בקר ועצם לא ישברו בו ...	Οὐ καταλείψουσιν ἀπ' αὐτοῦ εἰς τὸ πρωτῆ, καὶ ὅστούν οὐ <sup>d</sup> συντριψουσιν ἀπ' αὐτοῦ ...	They shall not leave of it unto the morning, and they shall not break a bone of it ...
They shall leave none of it unto the morning, nor break any bone of it ...		
(Psa. 34:21 (20.))	(Psa. 33:20.)	
שמר כל עצמותיו אחת מהנה לא תשברה :	Φυλάσσει πάντα τὰ ὅστ'α αὐτῶν, ἐν ἑξ αὐτῶν οὐ συντριβήσεται.	He keepeth all their bones: not one of them shall be broken.
<sup>20</sup> He keepeth all his bones: not one of them is broken.		
JOHN 19:36. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφή πληρωθῇ, Ὅστούν οὐ συντριβήσεται <sup>e</sup> αὐτοῦ.		
For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken.		
<sup>a</sup> Om. καί. (In the Vat. LXX. this sentence occurs verbatim in verse 10.) <sup>b</sup> συντριβήσεται, or συντριβήσεται. <sup>c</sup> Om. ἀπ'. <sup>d</sup> συντριβήσεται. <sup>e</sup> ἀπ' αὐτοῦ.		

Exod. 13:12. <sup>a</sup>	(81)	Exod. 13:12. <sup>a</sup>
— והעברת כל פטר רחם ליהוה וכל פטר שנר בהמה אשר יהיה לך הזכרים ליהוה :	Καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικὰ τῷ Κυρίῳ· πᾶν διανοῖγον μήτραν ἐκ βουκολίων ἢ ἐν τοῖς κτήνεσί σου, ὅσα ἐὰν γένηταί σοι, τὰ ἀρσενικὰ ἀγιάσεις τῷ Κυρίῳ.	And thou shalt set apart <sup>c</sup> everything that openeth the womb, the males unto the Lord: every one that openeth the matrix out of the herds or among the cattle, as many as thou shalt have, thou shalt sanctify the males unto the Lord.
— that thou shalt <sup>b</sup> set apart unto the Lord <sup>c</sup> all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's.		
(Exod. 34:19.)	(Exod. 34:19.)	
כל פטר רחם לי ...	Πᾶν διανοῖγον μήτραν, ἐμοὶ τὰ ἀρσενικὰ ...	Everything that openeth the womb, the males are Mine ...
All that openeth the matrix is Mine ...		

LUKE 2:23. — καθὼς γέγραπται ἐν νόμῳ Κυρίου, ὅτι πᾶν ἄρσεν διανοῶγον μήτηραν ἁγίον τῷ Κυρίῳ κληθήσεται.

— as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.

<sup>a</sup> See also the verses following, and Exod. 22:29. Num. 3:12, 13. 8:16, 17. 18:15. <sup>b</sup> ¶ Heb. *cause to pass over*. <sup>c</sup> Comp. verse 2; both of man and of beast.

EXOD. 15:1.

(82)

EXOD. 15:1.

אז ישיר משה ובני ישראל את  
השירה הזאת ליהוה ...

Then sang Moses and the children  
of Israel this song unto the LORD...

(DEUT. 31:30.)

וידבר משה באזני כל קהל ישראל  
את דברי השירה הזאת עד תמם :

And Moses spake in the ears of  
all the congregation of Israel the  
words of this song, until they were  
ended.

REV. 15:3. Καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν  
τοῦ Ἀρνίου ...

And they sing the song of Moses the servant of God, and the  
song of the Lamb ...<sup>a</sup>

<sup>a</sup> See Deut. 32:4, *infra*.

EXOD. 15:26.

(83)

EXOD. 15:26.

והישר בעיני תעשה והאזנת  
למצותיו ...

... and (if thou) wilt do that which  
is right in His sight, and wilt give  
ear to His commandments ...

... καὶ τὰ ἀρεστὰ <sup>a</sup> ἐναντὶον αὐτοῦ  
ποιήσης, καὶ <sup>b</sup> ἐνωτίση <sup>c</sup> ταῖς ἐντο-  
λαῖς αὐτοῦ ...

... and (if thou) wilt do *those things*  
*that are* pleasing before Him, and  
wilt hearken to His command-  
ments ...

(2 [or 4] KL 20:3.)

ועשיתי ... והטוב בעיניך  
... עשיתי ...

... and (I) have  
done *that which*  
is good in Thy  
sight ...

... καὶ τὸ ἀγαθὸν ἐν  
ὀφθαλμοῖς σου ἐποίησα ...

... and I have done  
*that which* is good  
in Thine eyes ...

(ISA. 38:3.)

ועשיתי ... והטוב בעיניך  
... עשיתי ...

... and (I) have  
done *those things*  
is good in Thy  
sight ...

... καὶ τὰ ἀρεστὰ  
ἐνώπιόν σου ἐποίησα ...

... and I have done  
*those things* that  
are pleasing in Thy  
sight ...

JOHN ... ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

8:29.

... for I do always those things that please Him.

1 JOHN

3:22.

... ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

... because we keep His commandments, and do those things that are pleasing in His sight.<sup>d</sup>

<sup>a</sup> ἐνώπιον. Ald. and many others.

<sup>b</sup> ἡρετίστη.

<sup>c</sup> τὰς ἐντολὰς.

<sup>d</sup> Comp. Phil. 4:18. Col. 3:20. Heb. 13:21.

Exod. 16:4, 15.

(84)<sup>a</sup>

Exod. 16:4, 15.

... הנני ממטיר לכם לחם מן השמים ...<sup>b</sup> ... הוא הלחם אשר נתן יהוה לכם לאכלה :

... Behold, I will rain bread from heaven for you ... ---<sup>15</sup> ... This is the bread which the Lord hath given you to eat.

... Ἴδου ἐγὼ <sup>b</sup> ὧ ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ ... ---<sup>15</sup> ... Οὗτος ὁ ἄρτος ὃν ἔδωκε Κύριος ὑμῖν φαγεῖν.

... Behold, I rain <sup>c</sup> bread for you out of heaven ... ---<sup>15</sup> ... This is the bread which the Lord hath given you to eat.

(Psa. 78:24.)

יִמְטֵר עֲלֵיהֶם מִן הַשָּׁמַיִם  
נָתַן לָמוֹ :

— and (He) had rained down manna upon them to eat, and had given them of the corn of heaven.

(Psa. 77:24.)

Καὶ ἔβρεξεν αὐτοῖς μάννα φαγεῖν, καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

And He rained down manna upon them to eat, and gave them bread of heaven.

JOHN  
6:31,  
&c.

Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. <sup>32</sup> ... Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. <sup>33</sup> ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, κ.τ.λ. --- <sup>41</sup> ... ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. --- <sup>50</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. <sup>51</sup> ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς, κ.τ.λ. --- <sup>58</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, κ.τ.λ.<sup>d</sup>

Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. <sup>32</sup> ... Moses gave you not <sup>c</sup> that bread from heaven; but My Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is He which cometh down from heaven, etc. --- <sup>41</sup> ... because He said, I am the bread which came down from heaven. --- <sup>50</sup> This is the bread which came down from heaven, that a man may eat thereof, and not die. <sup>51</sup> I am the living bread which came down

from heaven, etc. --- <sup>56</sup> This is \*that bread which came down from heaven, etc.

<sup>a</sup> See also Neh. 9:15, and Psa. 105:40. <sup>b</sup> διδω or διδωμι. <sup>c</sup> Gr. *breads*. <sup>d</sup> See the entire context, particularly (besides the verses above cited) verses 34, 35, 38, 42, 48, 49.  
\* Rather, *the*.

Exod. 16:18.

( 85 )

Exod. 16:18.

וימרו בעמר ולא העדיף המרבה  
והמעט לא החסיר ...

And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ...

Καὶ μετρήσαντες γομόρ, \* οὐκ ἐπλεόνασεν ὁ τὸ πολὺ, καὶ ὁ τὸ ἕλαττον οὐκ ἡλαττόνησεν ...

And when they had measured the omer, he that *had gathered* much had nothing over, and he that *had gathered* less had no lack ...

2 COR. — καθὼς γέγραπται, Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε καὶ ὁ τὸ ὀλίγον, 8:15. οὐκ ἡλαττόνησε.

— as it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

\* ὁ τὸ πολὺ οὐκ ἐπλ.

Exod. 16:33.

( 86 )

Exod. 16:33.

קח צנצנת אחת ותן שמה מלא  
העמר מן ...

... Take a pot, and put an omer full of manna therein ...

... Λάβε στάμνον \* χρυσὸν ἓνα, καὶ ἔμβαλε εἰς αὐτὸν πλήρες τὸ γομόρ τοῦ <sup>b</sup> μάν ...

... Take <sup>c</sup> a golden pot, and cast into it a full omer of manna ...

HEB. ... στάμνος χρυσῇ ἔχουσα τὸ μάννα ...  
9:4. ... the golden pot that had manna ...

\* χρυσῇν. <sup>b</sup> μάννα. <sup>c</sup> Gr. *one*, as in Heb.

Exod. 17:2.

( 87 )

Exod. 17:2.

מה תנסון את יהוה :

... wherefore do ye tempt the LORD?

... καὶ τί πειράζετε Κύριον ;

... and why do ye tempt the Lord?

ACTS Nῦν οὖν τί πειράζετε τὸν Θεὸν ... ;  
15:10. Now therefore why tempt ye God ... ?

Exod. 19:5.

( 88 )

Exod. 19:5.

... והייתם לי סגלה מכל העמים ...

... then ye shall be a peculiar treasure unto Me above all people ...

... ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν ...

... ye shall be unto Me a peculiar people above all nations ...

(DEUT. 7:6.)

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ  
בְּךָ בָחַר יְהוָה אֱלֹהֶיךָ לְהוֹיֹת  
לְעַם סְגֻלָּה מִכָּל הָעַמִּים ...

For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto Himself, above all people ...

(DEUT. 14:2.)

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ  
וּבְךָ בָחַר יְהוָה לְהוֹיֹת לְעַם  
סְגֻלָּה מִכָּל הָעַמִּים ...

For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto Himself, above all the nations ...

(DEUT. 26:18.)

וַיְהִי הָאֲמִירָךְ הַיּוֹם לְהוֹיֹת לְעַם  
סְגֻלָּה ...

And the LORD hath avouched thee this day to be His peculiar people ...

TITUS  
2:14.

... καὶ καθάρσῃ ἑαυτῷ λαὸν περιούσιον ...

... and (*that* He might) purify unto Himself a peculiar people ...

\* ἑαυτῷ.

(DEUT. 7:6.)

"Ὅτι λαὸς ἅγιος εἰ Κυρίῳ τῷ Θεῷ σου· καὶ σὲ προεῖλετο Κύριος ὁ Θεός σου εἶναι αὐτῷ λαὸν περιούσιον παρὰ πάντα τὰ ἔθνη ...

For thou art a holy people unto the Lord thy God; and the Lord thy God did choose thee to be a peculiar people unto Himself above all the nations ...

(DEUT. 14:2.)

"Ὅτι λαὸς ἅγιος εἰ Κυρίῳ τῷ Θεῷ σου, καὶ σὲ ἐξελέξατο Κύριος ὁ Θεός σου γενέσθαι σε λαὸν αὐτῷ περιούσιον ἀπὸ πάντων τῶν ἐθνῶν ...

For thou art a holy people unto the Lord thy God; and the Lord thy God hath chosen thee to be a peculiar people unto Himself above all the nations ...

(DEUT. 26:18.)

Καὶ Κύριος εἶλατο σε σήμερον γενέσθαι \*σε αὐτῷ λαὸν περιούσιον ...

And the Lord hath chosen thee this day, that thou shouldest be unto Him a peculiar people ...

Exod. 19:6.

(89)

Exod. 19:6.

וְאַתֶּם תִּהְיוּ לִי מַמְלַכַת כֹּהֲנִים וְגוֹי  
קָדוֹשׁ ...

And ye shall be unto Me a kingdom of priests, and an holy nation ...

Ἔμεῖς δὲ ἔσεσθέ μοι βασιλῆιον ἱεράτευμα καὶ ἔθνος ἅγιον ...

And ye shall be unto Me a royal priesthood and a holy nation ...

1 PET.  
2:5, 9.

... ἱεράτευμα ἅγιον ... ---<sup>9</sup> ὑμεῖς δὲ γένος ἐκλεκτὸν, βασιλῆιον ἱεράτευμα, ἔθνος ἅγιον, \*λαὸς εἰς περιποίησιν ...

... an holy priesthood ... ---<sup>9</sup> But ye are a chosen generation, a royal priesthood, an holy nation, <sup>b</sup>a peculiar people ...

REV.  
1:6.

— καὶ ἐποίησεν ἡμᾶς <sup>c</sup> βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ ...



— and hath made us kings and priests unto God and His Father ...

REV. 5:10. — καὶ ἐποίησας <sup>d</sup> ἡμᾶς τῷ Θεῷ ἡμῶν <sup>a</sup> βασιλεῖς καὶ ἱερεῖς καὶ <sup>f</sup> βασιλεύσομεν ἐπὶ τῆς γῆς.

— and (Thou) hast made us unto our God kings and priests: and we shall reign on the earth.

REV. 20:6. ... ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι <sup>e</sup> μετ' αὐτοῦ χίλια ἔτη.

... but they shall be <sup>b</sup> priests of God and of Christ, and shall reign with Him a thousand years.

<sup>a</sup> Apparently referring to Isa. 43:21, and Mal. 3:17. Comp. the texts in the last preceding section. <sup>b</sup> ἢ Or, *a purchased people*. Comp. Psa. 74:2. Acts 20:28. Eph. 1:14; and see note (\*). <sup>c</sup> βασιλείαν, ἱερεῖς, G. and S.; others, βασιλείον ἱεράτευμα. <sup>d</sup> αὐτοῦς. G. and S. <sup>e</sup> βασιλείαν. <sup>f</sup> βασιλεύσουσιν. G. and S. <sup>e</sup> μετὰ ταῦτα. <sup>b</sup> Comp. Isa. 61:6, *But ye shall be named the priests of the Lord, etc.*

EXOD. 19:12, 13.

( 90 )

EXOD. 19:12, 13.

... השמרו לכם עלות בהר ונגע  
בקצהו כל הנגע בהר מות יומת;  
לא תגע בו יד כי סקול יסקל<sup>13</sup>  
אן ירה יירה אם בהמה אם איש  
לא יחיה ...

... Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: <sup>13</sup> there shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live ...

... Προσέχετε ἑαυτοῖς τοῦ ἀναβῆ-  
ναι εἰς τὸ ὄρος, καὶ θίγειν τι αὐτοῦ  
πᾶς ὁ ἀφάμενος τοῦ ὄρους θανάτῳ  
τελευτήσει. <sup>13</sup> οὐχ ἄψεται αὐτοῦ  
χεῖρ· ἐν γὰρ λίθοις λιθοβοληθή-  
σεται, ἢ βολιδι κατατοξευθήσεται·  
ἐάν τε κτήνος ἐάν τε ἄνθρωπος, οὐ  
ζήσεται ...

... Take heed to yourselves, *that ye go not* up into the mount, nor touch any *part* of it: every one that toucheth the mount <sup>a</sup> shall surely die. <sup>13</sup> A hand shall not touch it; for *whatsoever toucheth it* shall be stoned with stones, or thrust through with a dart: whether *it be* beast or whether *it be* man, it shall not live ...

HEB. 12:18, 20. Οὐ γὰρ προσελθούτατε ψηλαφωμένῳ ὄρει ... --- <sup>20</sup> — οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, <sup>b</sup> ἢ βολιδι κατατοξευθήσεται.

For ye are not come unto the mount that might be touched ...  
--- <sup>20</sup> — for ‘they could not endure that which was commanded,  
And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

<sup>a</sup> Gr. *shall die with death*. <sup>b</sup> Om. ἢ βολ. κατ. G. and S. <sup>c</sup> Or, *they endured not the thing commanded, namely, And if, etc.*

Exod. 19:16. <sup>a</sup>	( 91 )	Exod. 19:16. <sup>a</sup>
... יהי קול וברקים וענן כבד על ההר וקול שפר חזק מאד ...		... καὶ ἐγένοντο φωναὶ καὶ ἀστρα- παὶ καὶ νεφέλη γνοφώδης ἐπ' ὄρους Σινά· <sup>b</sup> φωνὴ τῆς σάλπιγγος ἤχει μέγα ... ... <sup>c</sup> that there were voices and lightnings, and a dark cloud upon mount Sina: the voice of the trum- pet sounded loud ...
... that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ...		
HEB. 12:19.	— καὶ σάλπιγγος ἤχῳ ... — and the sound of a trumpet ...	
REV. 1:10.	... καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος. ... and (I) heard behind me a great voice, as of a trumpet.	
REV. 4:1, 5.	... καὶ ἡ φωνὴ ἣ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ ... --- <sup>d</sup> καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ <sup>d</sup> βρονταὶ καὶ φωναί ... ... and the first voice which I heard <i>was</i> as it were of a trumpet talking with me ... --- <sup>e</sup> And out of the throne proceeded light- nings, and thunderings, and voices ...	
REV. 8:5.	... καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός. ... and there were voices, and thunderings, and lightnings, and an earthquake.	
REV. 11:19.	... καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός ... ... and there were lightnings, and voices, and thunderings, and an earthquake ...	
REV. 16:18.	Καὶ ἐγένοντο <sup>e</sup> φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμός <sup>f</sup> ἐγένετο μέγας ... And there were voices, and thunders, and lightnings; and there was a great earthquake ...	

<sup>a</sup> See also verse 19, and 20:18 (the true reading of which seems to be preserved in the Sam. Pent.). Comp. Zech. 9:14. <sup>b</sup> Ad. καὶ. MS. vii. <sup>c</sup> Gr. and. <sup>d</sup> φωναὶ καὶ βρονταὶ. G. and S. <sup>e</sup> ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ. G. and S. <sup>f</sup> Om. ἐγένετο.

Exod. 20:4.	( 92 )	DEUT. 5:8.
לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמֶּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:	Οὐ ποιήσεις σεαυτῷ <sup>a</sup> εἰδωλον, οὐδὲ παν- τὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδα- σιν ὑποκάτω τῆς γῆς. Thou shalt not make unto thyself an idol, nor the likeness of any- thing, whatever things <i>are</i> in the heaven above, and whatever <i>are</i> in the earth beneath, and whatever <i>are</i> in the waters un- der the earth.	לֹא תַעֲשֶׂה לָךְ פֶּסֶל כָּל תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמֶּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: Thou shalt not make thee <i>any</i> graven image, <i>or</i> any likeness of <i>any</i> <i>thing</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the waters be- neath the earth.
		Οὐ ποιήσεις σεαυτῷ εἰδωλον, οὐδὲ παν- τὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδα- σιν ὑποκάτω τῆς γῆς. Thou shalt not make unto thyself an idol, nor the likeness of any- thing, whatever things <i>are</i> in the heaven above, and whatever <i>are</i> in the earth beneath, and whatever <i>are</i> in the waters un- der the earth.

PHIL. 2:10. ... ἐπουρανίων καὶ ἐπυγείων καὶ καταχθονίων.

... <sup>c</sup> of *things* in heaven, and *things* in earth, and *things* under the earth.

REV. 5:3, 13. Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ<sup>d</sup>, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον ... --- <sup>13</sup> καὶ πᾶν κτίσμα ὃ <sup>e</sup> ἐστὶν ἐν τῷ οὐρανῷ, καὶ <sup>f</sup> ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστὶ, καὶ <sup>g</sup> τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας ...

And no man in heaven, nor in earth, neither under the earth, was able to open the book ... --- <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying ...

<sup>a</sup> Referred to in Rom. 2:22, ὁ βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς; *Thou that abhorrest idols, dost thou commit sacrilege?* <sup>b</sup> ἐπὶ τῆς γῆς. <sup>c</sup> Rather, of heavenly beings, etc.

<sup>d</sup> Ad. ἔνω. S. <sup>e</sup> Om. ἐστὶν. <sup>f</sup> ἐπὶ τῆς γῆς. G. and S. <sup>g</sup> τὰ ἐν αὐτοῖς, πάντας ἤκουσα. (Compare Exod. 20:11, No. 95 infra.)

EXOD. 20:6.

(93)

DEUT. 5:10.

וְעָשָׂה —  
לְאֶהְבִּי  
וּלְשִׁמְרֵי מִצְוֹתַי:

— καὶ ποιῶν ἔλεος  
εἰς χιλιάδας τοῖς  
ἀγαπῶσί με, καὶ  
τοῖς φυλάσσουσιν τὰ  
προστάγματά μου.

— and shewing  
mercy unto thou-  
sands of them that  
love Me and keep  
My command-  
ments.

— and <sup>a</sup> shewing  
mercy to them  
that love Me, <sup>b</sup> un-  
to thousands of  
*them*, and to them  
that keep My pre-  
cepts.

וְעָשָׂה —  
לְאֶהְבִּי  
וּלְשִׁמְרֵי מִצְוֹתַי:

— καὶ ποιῶν ἔλεος  
εἰς χιλιάδας τοῖς  
ἀγαπῶσί με, καὶ τοῖς  
φυλάσσουσιν <sup>c</sup> τὰ  
προστάγματά μου.

— and shewing  
mercy unto thou-  
sands of them that  
love Me and keep  
My command-  
ments.

— and <sup>a</sup> shewing  
mercy to them  
that love Me, unto  
thousands of *them*,  
and to them that  
keep My precepts.

(DEUT. 7:9.)

... שִׁמְרֵי הַבְּרִית וְהַחֲסֵד לְאֶהְבִּי  
... וּלְשִׁמְרֵי מִצְוֹתַי

... which keepeth covenant and  
mercy with them that love Him  
and keep His commandments ...

(NEH. 1:5.)

... שִׁמְרֵי הַבְּרִית וְהַחֲסֵד לְאֶהְבִּי  
... וּלְשִׁמְרֵי מִצְוֹתַי

... that keepeth covenant and mer-  
cy for them that love Him and  
observe His commandments.

(DEUT. 7:9.)

... ὁ φυλάσσων διαθήκην καὶ ἔλεος  
τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυ-  
λάσσουσιν τὰς ἐντολὰς αὐτοῦ ...

... keeping <sup>d</sup> covenant and mercy  
unto them that love Him and keep  
His commandments ...

(NEH. 1:5.)

... φυλάσσων τὴν διαθήκην καὶ τὸ  
ἔλεός σου τοῖς ἀγαπῶσιν αὐτὸν καὶ  
τοῖς φυλάσσουσιν τὰς ἐντολὰς αὐτοῦ.

... keeping the covenant and His  
mercy unto them that love Him  
and keep His commandments.

(DAN. 9:4.)

... שמר הבְּרִית והחֶסֶד לֵאמֹר  
לְשִׁמְרֵי מִצְוֹתָיו :

... keeping the covenant and mer-  
cy to them that love Him, and to  
them that keep His command-  
ments.

(DAN. 9:4.)

... τηρῶν τὴν διαθήκην καὶ τὸ ἔλεος  
τοῖς ἀγαπῶσί σε καὶ τοῖς φυλάσ-  
σουσι τὰ προστάγματά σου.

... keeping the covenant and mer-  
cy to them that love Thee, and to  
them that keep thy precepts.

JOHN  
14:15,  
21.<sup>e</sup>

Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. --- <sup>21</sup> ὁ ἔχων  
τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με, κ.τ.λ.

If ye love Me, keep My commandments. --- <sup>21</sup> He that hath  
My commandments, and keepeth them, he it is that loveth  
Me, etc.

JOHN  
15:10.<sup>f</sup>

Ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου καθὼς  
ἐγὼ τὰς ἐντολὰς τοῦ Πατρός μου τηρήκα, καὶ μένω αὐτοῦ ἐν τῇ  
ἀγάπῃ.

If ye keep My commandments, ye shall abide in My love ;  
even as I have kept My Father's commandments, and abide in  
His love.

1 JOHN  
5:2, 3.<sup>g</sup>

... ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.  
<sup>3</sup> αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ  
τηρῶμεν ...

... when we love God, and keep His commandments. <sup>3</sup> For  
this is the love of God, that we keep His commandments ...

<sup>a</sup> Gr. *doing*. <sup>b</sup> Gr. *to the extent of thousands, unto them, etc.* <sup>c</sup> τὰς ἐντολὰς. <sup>d</sup> Διαθήκη  
is thus translated in compliance with usage only. *Covenant* is not the true meaning of the  
word. <sup>e</sup> See also verses 23, 24. <sup>f</sup> See also ver. 14. <sup>g</sup> See also chap. 2:5, and 2 John 6.

EXOD. 20:8, 9.

(94) <sup>a</sup>

DEUT. 5:12, 13.

זְכוֹר אֶת יוֹם הַשַּׁבָּת  
לְקַדְּשׁוֹ : \*  
יָמִים תַּעֲבֹד וַעֲשִׂיתָ  
כָּל מַלְאכְתְּךָ :

Μνήσθητι τὴν ἡμέ-  
ραν τῶν σαββάτων  
ἀγιάζειν αὐτήν. <sup>9</sup> Ἐξ  
ἡμέρας ἐργῶ, καὶ  
ποιήσεις πάντα τὰ  
ἔργα σου.

Remember the  
sabbath day, to  
keep it holy. <sup>9</sup> Six  
days shalt thou  
labour, and do all  
thy work.

Remember <sup>b</sup> the  
sabbath day to  
sanctify it. <sup>9</sup> Six  
days thou shalt  
labour, and do all  
thy works.

שְׁמֹר אֶת יוֹם הַשַּׁבָּת  
לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה  
יְהוָה אֱלֹהֶיךָ : \*  
יָמִים תַּעֲבֹד וַעֲשִׂיתָ  
כָּל מַלְאכְתְּךָ :

Keep the sabbath  
day to sanctify it,  
as the LORD thy  
God hath com-  
manded thee. <sup>13</sup> Six  
days thou shalt  
labour, and do all  
thy work.

Φύλαξαι τὴν ἡμέ-  
ραν τῶν σαββάτων  
ἀγιάζειν αὐτήν, ὡς  
τρόπον ἐνετειλατό  
σοι Κύριος ὁ Θεός  
σου. <sup>13</sup> Ἐξ ἡμέρας  
ἐργῶ, καὶ ποιήσεις  
πάντα τὰ ἔργα σου.

Keep the <sup>b</sup>sabbath  
day to sanctify it,  
as the Lord thy  
God commanded  
thee. <sup>13</sup> Six days  
thou shalt labour,  
and do all thy  
works.

LUKE 13:14. ... Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

... There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

LUKE 23:56. ... καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ τὴν ἐντολὴν.  
... and (they) rested the sabbath day according to the commandment.

\* See also Exod. 31:15. 35:2. Lev. 23:3.

<sup>b</sup> Gr. *the day of the sabbaths.*

Exod. 20:11.

(95)\*

Exod. 20:11.

— כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת  
הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת  
כָּל אֲשֶׁר בָּם ...

— for in six days the LORD made heaven and earth, the sea, and all that in them is ...

(Psa. 146:6.)

— עָשָׂה שָׁמַיִם וָאָרֶץ אֶת הַיָּם וְאֶת  
כָּל אֲשֶׁר בָּם ...

— which made heaven and earth, the sea, and all that therein is ...

ACTS 4:24. ... Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.

... Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is.

ACTS 14:15. ... ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.

... unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

ACTS 17:24. Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων ...

God that made the world and all things therein, seeing that He is Lord of heaven and earth ...

REV. 5:13.<sup>d</sup> ... καὶ τὰ ἐν αὐτοῖς πάντα ...

... and all that are in them ...

REV. 10:6.<sup>e</sup> ... ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ ...

... who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein ...

REV. 14:7. ... καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰ ἑλκυσσάντα καὶ τὰς πηγὰς ὑδάτων.

... and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

<sup>a</sup> There are no corresponding words in Deut. 5. <sup>b</sup> K. δ Θεός. One MS. δ Θεός. <sup>c</sup> Comp. Matt. 11:25, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. <sup>d</sup> See this passage at length in No. 92, supra. <sup>e</sup> Comp. Neh. 9:6. <sup>f</sup> Ad. τῇ. G. and S. <sup>g</sup> Comp. Psa. 113:8 (LXX.), εἰς πηγὰς ὑδάτων, into fountains of waters.

EXOD. 20:12.

( 96 )

DEUT. 5:16.

כבד את אביו ואמו  
ואמך למען יארכו  
ימיו על הארמה  
אשר יהוה אלהיו  
נתן לך :

Τίμα τὸν πατέρα σου  
καὶ τὴν μητέρα <sup>a</sup> σου,  
<sup>b</sup> ἵνα εὖ σοι γένηται,  
καὶ ἵνα μακροχρόνιος  
γένῃ ἐπὶ τῆς γῆς τῆς  
ἀγαθῆς, ἧς Κύριος  
ὁ Θεός σου δίδωσί  
σοι.

Honour thy father  
and thy mother;  
that thy days may  
be long upon the  
land which the  
LORD thy God  
giveth thee.

Honour thy father  
and thy mother,  
that it may be well  
with thee, and that  
thou mayest live  
long upon the good  
land which the  
LORD thy God giv-  
eth thee.

כבד את אביו ואמו  
אמך כאשר צוה יהוה  
אלהיו למען יארכו  
ימיו ולמען ייטב לך  
על הארמה אשר  
יהוה אלהיו נתן  
לך :

Honour thy father  
and thy mother, as  
the LORD thy God  
hath commanded  
thee; that thy days  
may be prolonged,  
and that it may go  
well with thee in  
the land which the  
LORD thy God giv-  
eth thee.

Τίμα τὸν πατέρα σου  
καὶ τὴν μητέρα σου,  
ὡς τρόπον ἐνετείλα-  
τό σοι Κύριος ὁ Θεός  
σου, ἵνα εὖ σοι γέ-  
νηται, καὶ ἵνα μα-  
κροχρόνιος γένη ἐπὶ  
τῆς γῆς, ἧς Κύριος ὁ  
Θεός σου δίδωσί σοι.

Honour thy father  
and thy mother,  
as the LORD thy  
God commanded  
thee; that it may  
be well with thee,  
and that thou may-  
est live long upon  
the land which the  
LORD thy God giv-  
eth thee.

||MATT. 15:4-6. Ὁ γὰρ Θεός <sup>c</sup> ἐνετείλατο, λέγων, Τίμα τὸν πατέρα <sup>d</sup> σου, καὶ τὴν μητέρα ... <sup>e</sup> ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ ... <sup>f</sup> καὶ οὐ μὴ <sup>g</sup> τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ ...

For God commanded, saying, Honour thy father and mother ...  
<sup>h</sup> But ye say, Whosoever shall say ... <sup>i</sup> and honour not his father or his mother, he shall be free ...

§MATT. 19:19. Τίμα τὸν πατέρα <sup>j</sup> σου καὶ τὴν μητέρα ...  
Honour thy father and thy mother ...

||MARK 7:10. Μωσὴς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου ...  
For Moses said, Honour thy father and thy mother ...

§MARK 10:19. ... Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.  
... Honour thy father and mother.

§LUKE 18:20. ... Τίμα τὸν πατέρα σου καὶ τὴν μητέρα <sup>k</sup> σου.  
... Honour thy father and thy mother.

ΕΡΗ. 6:2,3. *Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· (ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ) <sup>3</sup> ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.*

Honour thy father and mother; which is the first commandment with promise; <sup>3</sup> that it may be well with thee, and thou mayest live long on the earth.

<sup>a</sup> Om. σου. Alex. and several Fathers. <sup>b</sup> Om. ἵνα—ἵνα. Alex. The MSS. and Fathers vary much as to the remainder of the commandment both here and in Deut. <sup>c</sup> εἶπε, τίμα. <sup>d</sup> Om. σου. G. and S. <sup>e</sup> τιμήσει. <sup>f</sup> Om. σου. G. and S. <sup>g</sup> Om. σου.

EXOD. 20:13 (15).

(97)<sup>a</sup>

DEUT. 5:17.

: לֹא תרצח <sup>13</sup> <sup>13</sup> Οὐ φονεύσεις.

: לֹא תרצח <sup>13</sup> <sup>13</sup> Οὐ φονεύσεις.

<sup>13</sup> Thou shalt not kill.

<sup>13</sup> Thou shalt not kill.

Thou shalt not kill.

Thou shalt not kill.

ΜΑΤΤ. 5:21. *Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις ...*

Ye have heard that it was said <sup>b</sup> by them of old time, Thou shalt not kill ...

||ΜΑΤΤ 19:18. *... Ὁ δὲ Ἰησοῦς εἶπε, Τό, Οὐ φονεύσεις ...*

... Jesus said, Thou shalt do no murder ...

||ΜΑΡΚ 10:19. *... <sup>c</sup> Μὴ φονεύσης ...*

... Do not kill ...

||ΛΟΥΚ 18:20. *... Μὴ φονεύσης ...*

... Do not kill ...

ΡΟΜ. 13:9. *... Οὐ φονεύσεις ...*

... Thou shalt not kill ...

JAMES 2:11. *Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσης, εἶπε καὶ, Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.*

For <sup>d</sup> He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

<sup>a</sup> In the Vatican LXX. this commandment is the *eighth* in Exodus; but the Alexandrine and other MSS., and the Compl. and Aldine editions agree with the Hebrew. <sup>b</sup> ἢ Or, to them. <sup>c</sup> Om. in some copies. <sup>d</sup> ἢ Or, that law which said.

EXOD. 20:13 (14).

(98)<sup>a</sup>

DEUT. 5:17 (18).

: לֹא תנאף <sup>14</sup> <sup>13</sup> Οὐ μοιχεύσεις.

: וְלֹא תנאף <sup>17</sup> <sup>13</sup> Οὐ μοιχεύσεις.

<sup>14</sup> Thou shalt not commit adultery.

<sup>13</sup> Thou shalt not commit adultery.

<sup>18</sup> Neither shalt thou commit adultery.

<sup>13</sup> Thou shalt not commit adultery.

ΜΑΤΤ. 5:27. *Ἠκούσατε ὅτι ἐρρέθη <sup>b</sup> τοῖς ἀρχαίοις, Οὐ μοιχεύσεις.*

Ye have heard that it was said <sup>c</sup> by them of old time, Thou shalt not commit adultery.

||ΜΑΤΤ. 19:18. *... Οὐ μοιχεύσεις ...*

... Thou shalt not commit adultery ...

- ||MARK 10:19. *Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης ...*  
Thou knowest the commandments, Do not commit adultery ...
- ||LUKE 18:20. *Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης ...*  
Thou knowest the commandments, Do not commit adultery ...
- ROM. 2:22.<sup>d</sup> *Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις ; ...*  
Thou that sayest a man should not commit adultery, dost thou commit adultery ? ...
- ROM. 13:9. *Τὸ γὰρ, Οὐ μοιχεύσεις ...*  
For this, Thou shalt not commit adultery ...
- JAMES 2:11. *Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσης, εἶπε καὶ, Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.*  
For ° He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

<sup>a</sup> In the Vat. LXX. this commandment is the *sixth* in Exodus. <sup>b</sup> Om. τοῖς ἀρχαίοις. G. and S. <sup>c</sup> ¶ Or, to them. <sup>d</sup> Comp. Ps. 50:16—18. <sup>e</sup> ¶ Or, that law which said.

Exod. 20:13 (14, 15).

( 99 )<sup>a</sup>

DEUT. 5:17 (19).

: לֹא תִנָּב 18 <sup>18</sup> Οὐ κλέψεις.

: לֹא תִנָּב 19 <sup>19</sup> Οὐ κλέψεις.

<sup>18</sup> Thou shalt not steal.

<sup>18</sup> Thou shalt not steal.

<sup>19</sup> Neither shalt thou steal.

<sup>19</sup> Thou shalt not steal.

||MATT. 19:18. ... *Οὐ κλέψεις ...*

... Thou shalt not steal ...

||MARK 10:19. ... *Μὴ κλέψης ...* <sup>b</sup> *Μὴ ἀποστερήσης ...*

... Do not steal ... Defraud not ...

||LUKE 18:20. ... *Μὴ κλέψης ...*

... Do not steal ...

ROM. 2:21.<sup>c</sup> ... *ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις ;*

... thou that preachest a man should not steal, dost thou steal ?

ROM. 13:9. ... *Οὐ κλέψεις ...*

... Thou shalt not steal ...

<sup>a</sup> In the Vat. LXX. this commandment is the *seventh* in Exodus. <sup>b</sup> Om. in some copies. Comp. Lev. 19:13. <sup>c</sup> See note (d) in No. 98.

Exod. 20:13 (16).

( 100 )

DEUT. 5:17 (20).

: לֹא תִעַד בְּרַעַךְ 16 <sup>16</sup> Οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῇ.

: לֹא תִעַד בְּרַעַךְ 20 <sup>20</sup> Neither shalt thou bear false witness against thy neighbour.

<sup>20</sup> Οὐ ψευδομαρτυρήσεις κατὰ τὸ πλησίον σου μαρτυρίαν ψευδῇ.

<sup>16</sup> Thou shalt not bear false witness against thy neighbour.

<sup>16</sup> Thou shalt not bear false witness against thy neighbour.

<sup>20</sup> Neither shalt thou bear false witness against thy neighbour.

<sup>20</sup> Thou shalt not bear false witness against thy neighbour.



- ||**MATT.** 19:18. ... Οὐ ψευδομαρτυρήσεις.  
... Thou shalt not bear false witness.
- ||**MARK** 10:19. ... Μὴ ψευδομαρτυρήσης ...  
... Do not bear false witness ...
- ||**LUKE** 18:20. ... Μὴ ψευδομαρτυρήσης ...  
... Do not bear false witness ...
- ROM.** 13:9. ... \* Οὐ ψευδομαρτυρήσεις ...  
... Thou shalt not bear false witness ...

\* Om. Οὐ ψευδ. G. and S.

- |  |   |  |
|--|---|--|
| Exod. 20:14 (17).  | ( 101 )   | DEUT. 5:18 (21).   |
| <p>לֹא תַחַמַּד בֵּית רֵעֲךָ לֹא תַחַמַּד אִשְׁתּוֹ רֵעֲךָ ... אִשְׁתּוֹ רֵעֲךָ</p> <p>17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife ...</p>  | <p>17 Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου· οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου ...</p> <p>17 Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house ...</p> | <p>18 וְלֹא תַחַמַּד אִשְׁתּוֹ רֵעֲךָ בֵּית רֵעֲךָ ... אִשְׁתּוֹ רֵעֲךָ</p> <p>21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house ...</p> <p>21 Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house ...</p> |
| <p><b>ROM.</b> 7:7. ... τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις.</p> <p>... for I had not known * lust, except the law had said, Thou shalt not covet.</p> |   |  |
| <p><b>ROM.</b> 13:9. ... Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολὴ ...</p> <p>... Thou shalt not covet; and if there be any other commandment ...</p>                                     |   |  |

\* ¶ Or, concupiscence.

- |  |         |  |
|--|---------|--|
| Exod. 21:17.   | ( 102 ) | Exod. 21:16.   |
| <p>וּמִקֵּל אָבִיו וְאִמּוֹ מוֹת יוֹמָת :</p> <p>And he that * curseth his father or his mother shall surely be put to death.</p>  |         | <p>Ὁ κακολογῶν πατέρα ἢ αὐτοῦ ἢ μητέρα ὁ αὐτοῦ, ὁ τελευτήσει θάνατον.</p> <p>He that curseth his father or his mother shall die the death.</p> |
| <p>  <b>MATT.</b> 15:4. Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων ... καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.</p> <p>For God commanded, saying ... and, He that curseth father or mother, let him die the death.</p> |         |  |

||**MARK** 7:10. *Μωσῆς γὰρ εἶπε... καὶ, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.*

For Moses said ... and, Whoso curseth father or mother, let him die the death.

<sup>a</sup> ¶ Or, *revileth*. <sup>b</sup> Om. *αὐτοῦ*. <sup>c</sup> Om. *αὐτοῦ*. <sup>d</sup> θαν. τελευτάτω. VII. X. and many other MSS. Comp. Lev. 20:9, *θανάτῳ θανατούσθω*, let him die the death (or, with death). <sup>e</sup> εἶπε... (See No. 96, *supra*.)

Exod. 21:24.

(103)

Exod. 21:24.

... עין תחת עין שן תחת שן —

— ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, <sup>a</sup> ὀδόν-  
τα ἀντὶ ὀδόντος ...

— eye for eye, tooth for tooth ...

— an eye for an eye, a tooth for  
a tooth ...

(Lev. 24:20.)

(Lev. 24:20.)

... עין תחת עין שן תחת שן ...

... ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, <sup>b</sup> ὀδόν-  
τα ἀντὶ ὀδόντος ...

... eye for eye, tooth for tooth ...

... an eye for an eye, a tooth for  
a tooth ...

(Deut. 19:21.)

(Deut. 19:21.)

... עין בעין שן בשן ...

... ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, <sup>c</sup> ὀδόν-  
τα ἀντὶ ὀδόντος ...

... eye for eye, tooth for tooth ...

... an eye for an eye, a tooth for  
a tooth ...

**ΜΑΤΤ.** 5:38. *Ἠκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.*

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

<sup>a</sup> One MS. adds *καὶ*.

<sup>b</sup> Ad. *καὶ*.

<sup>c</sup> The old Arab. inserts *and* here.

Exod. 22:28.

(104)

Exod. 22:28.

אלהים לא תקלל ונשיא בעמך  
לא תאר :

Θεοὺς οὐ κακολογήσεις, καὶ ἄρ-  
χοντα τοῦ λαοῦ σου οὐ κακῶς  
ἐρεῖς.

Thou shalt not revile the <sup>a</sup> gods,  
nor curse the ruler of thy people.

Thou shalt not revile the gods,  
and thou shalt not speak evil of  
the ruler of thy people.

**ACTS**  
23:5.

... γέγραπται γὰρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

... for it is written, Thou shalt not speak evil of the ruler of  
thy people.

<sup>a</sup> ¶ Or, *judges*. <sup>b</sup> οὐκ ἐρ. κακῶς. VII. X. and various other MSS. and many Fathers.

Exod. 24:8.

(105) \*

Exod. 24:8.

וַיִּקַּח מֹשֶׁה אֶת הַדָּם וַיִּזְרֹק עַל  
הָעָם וַיֹּאמֶר הִנֵּה דַם הַבְּרִית אֲשֶׁר  
כָּרַת יְהוָה עִמָּכֶם עַל כָּל הַדְּבָרִים  
הָאֵלֶּה :

And Moses took the blood, and  
sprinkled it on all the people, and  
said, Behold the blood of the cove-  
nant which the LORD hath made  
with you concerning all these  
words.

Λαβὼν δὲ Μωϋσῆς τὸ αἷμα κατε-  
σκέδασε τοῦ λαοῦ, καὶ εἶπεν, Ἴδου  
<sup>b</sup> τὸ αἷμα τῆς διαθήκης, ἧς <sup>c</sup> διέθετο  
<sup>d</sup> Κύριος πρὸς ὑμᾶς περὶ πάντων  
τῶν λόγων τούτων.

And Moses taking the blood  
sprinkled the people, and said,  
Behold the blood of the \*covenant  
which the Lord hath placed upon  
you concerning all these words.

||MATT. 26:28. — τοῦτο γάρ ἐστι τὸ αἷμά μου, <sup>f</sup> τὸ τῆς \*καινῆς διαθήκης, τὸ  
περὶ <sup>h</sup> πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.  
— for this is My blood of the new testament, which is shed  
for many for the remission of sins.

||MARK 14:24. ... Τοῦτό ἐστι τὸ αἷμά μου, <sup>f</sup> τὸ τῆς \*καινῆς διαθήκης, τὸ περὶ  
<sup>h</sup> πολλῶν ἐκχυνόμενον.  
... This is My blood of the new testament, which is shed for  
many.

||LUKE 22:20. ... Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ  
ὑπὲρ ὑμῶν ἐκχυνόμενον.  
... This cup is the new testament in My blood, which is shed  
for you.

||1 COR. 11:25. ... Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ <sup>1</sup> ἔμφῳ αἵματι ...  
... This cup is the new testament in My blood ...

HEB. 9:19, 20. ... λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ  
ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε <sup>j</sup> τὸ βιβλίον καὶ πάντα τὸν  
λαὸν ἐρρόαντισε, <sup>so</sup> λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς <sup>k</sup> ἐνε-  
τείλατο πρὸς ὑμᾶς ὁ Θεός.

... he took the blood of <sup>1</sup> calves and of goats, <sup>m</sup> with water, and  
<sup>n</sup> scarlet wool, and hyssop, and sprinkled both <sup>j</sup> the book, and  
all the people, <sup>so</sup> saying, This is the blood of the testament  
which God hath enjoined unto you.

HEB. 10:29. ... καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος ἐν ᾧ ἡγιασθή ...  
... and hath counted the blood of the covenant, wherewith he  
was sanctified, <sup>o</sup> an unholy thing ...

\* Comp. Zech. 9:11. ... כִּי בְרִית בְּרַם אִתְּךָ אֲנִי *As for Thee also, by the blood of Thy covenant ...*  
(¶ Or, whose covenant is by blood); Καὶ σὺ, ἐν αἵματι διαθήκης σου ... *And Thou, by the*  
*blood of Thy covenant...* <sup>b</sup> Ad. τοῦτο. <sup>c</sup> ἐντετατατο. <sup>d</sup> πρὸς ὑμᾶς ὁ Θεός καὶ. <sup>e</sup> See  
note (<sup>d</sup>), No. 93. <sup>f</sup> Om. τὸ. <sup>g</sup> Om. καινῆς. <sup>h</sup> See Isa. 53:12, *He bare the sin of many.*  
(LXX. ἁμαρτίας πολλῶν.) <sup>i</sup> αἵματι μου. <sup>j</sup> See Exod. 24:7, τὸ βιβλίον τῆς διαθήκης.  
<sup>k</sup> διέθετο. Apost. Const. I. <sup>l</sup> Compare Lev. 16:18, (the day of atonement). <sup>m</sup> Blood,  
water, scarlet, and hyssop: compare the law of leprosy, Lev. 14:4—6, and 49—52, and the  
evangelistic accounts of the crucifixion. <sup>n</sup> ¶ Or, purple. <sup>o</sup> Or, a common thing.

Exod. 24:18.	(106)*	Exod. 24:18.
יום ... יהי משה בהר ארבעים וארבעים לילה :		... καὶ ἦν ἐκεῖ ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας.
... and Moses was in the mount forty days and forty nights.		... and he was there in the mount forty days and forty nights.
MATT. 4:2. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα...		
And when He had fasted forty days and forty nights ...		
MARK 1:13. Καὶ ἦν <sup>b</sup> ἐκεῖ ἐν τῇ ἐρήμῳ <sup>c</sup> ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ ...		
And He was there in the wilderness forty days, tempted of Satan ...		
LUKE 4:2. — ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου ...		
— being forty days tempted of the devil ...		

\* Comp. Exod. 34:28, and Deut. 9:9, 18; and also the case of *Elijah*, 1 Ki. 19:8. In all these places the LXX. (Vat.) has the phrase *τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας*. Comp. also Psa. 95:8, 10; *the day of temptation in the wilderness (forty years)*.  
<sup>b</sup> Om. *ἐκεῖ*. G. Comp. Exod. 24:18. <sup>c</sup> *τεσ. ἡμ. κ. τεσ. νύκτας πειρ. κ.τ.λ.*

Exod. 25:1, 40.	(107)	Exod. 25:1, 40.
וידבר יהוה אל משה לאמר : וּרְאֵה וַעֲשֵׂה בַתְּבִנִיתִם אֲשֶׁר אַתָּה מֵרְאֶה בַּהֲרִי :		Καὶ ἐλάλησε Κύριος πρὸς Μωσὴν λέγων, --- <sup>40</sup> Ὅρα, <sup>b</sup> ποιήσεις <sup>c</sup> κατὰ τὸν τύπον τὸν <sup>d</sup> δεδευγμένον σοι ἐν τῷ ὄρει.
And the LORD spake unto Moses, saying, --- <sup>40</sup> And look that thou make <i>them</i> after their pattern, <sup>a</sup> which was shewed thee in the mount.		And the Lord spake unto Moses, saying, --- <sup>40</sup> See <i>that</i> thou make <i>them</i> according to the pattern shewed to thee in the mount.
ACTS 7:44. ... καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει.		
... as He had appointed, <sup>a</sup> speaking unto Moses, that he should make it according to the fashion that he had seen.		
HEB. 8:5. ... καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα, γάρ φησι, <sup>f</sup> ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.		
... as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, <i>that</i> thou make all things according to the pattern showed to thee in the mount.		

<sup>a</sup> ¶ Heb. *which thou wast caused to see*. <sup>b</sup> *ποιήσεις*. Compl. <sup>c</sup> Ad. *πάντα*. VII. and other MSS. and several Fathers. <sup>d</sup> *δειχθέντα*. Several MSS. and Fathers. <sup>e</sup> ¶ Or, *who spake*. <sup>f</sup> *ποιήσεις*. S.

Exod. 26:33.	(108)	Exod. 26:33.
והבדילה הפרכת לכם בין הקדש ובין קדש הקדשים :		... καὶ διοριεῖ τὸ καταπέτασμα ὑμῶν ἀναμέσον τοῦ ἁγίου καὶ ἀναμέσον τοῦ ἁγίου τῶν ἁγίων.

... and the veil shall divide unto you between the holy *place* and the most holy.

... and the veil shall divide unto you between the holy *place* and the holy of holies.

HEB. 9:2, 3. Σκηνή γὰρ κατεσκευάσθη, ἡ πρώτη ... ἥτις λέγεται ἁγία. <sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνή ἡ λεγομένη ἁγία ἁγίων.  
For there was a tabernacle made; the first ... which is called <sup>b</sup> the sanctuary. <sup>3</sup> And after the second veil, the tabernacle which is called <sup>c</sup> the holiest of all. <sup>d</sup>

<sup>a</sup> Gr. *between the*, etc., as the Heb. <sup>b</sup> Or, *holy* [neut. pl.]. <sup>c</sup> Gr. *the holies of holies*. (Some MS. insert τὰ before ἁγία, in both places.) <sup>d</sup> See the contexts of both passages.

Exod. 29:18

see

GEN. 8:21.

Exod. 30:10.

(109)<sup>a</sup>

Exod. 30:10.

וכפר אהרן על קרנותיו אחת בשנה  
מדם חטאת הכפרים אחת בשנה  
... יכפר עליו

Καὶ ἐξιλάσεται ἐπ' αὐτοῦ Ἀαρὼν ἐπὶ τῶν κεράτων αὐτοῦ ἅπαξ τοῦ ἐνιαυτοῦ ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ καθαριεῖ αὐτὸ ...

And Aaron shall make an atonement upon the horns of <sup>b</sup> it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it ...

And Aaron shall make an atonement upon <sup>b</sup> it, *even* upon the horns of it, once in a year: he shall purify it with the blood of purification ...

HEB. 9:7. — εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ ὁ ἄρχιερεὺς, οὐ χωρὶς αἵματος ...

— but unto the second (*tabernacle*) *went* the high-priest alone, once every year, not without blood ...

<sup>a</sup> See also Lev. 16:34. <sup>b</sup> The altar of incense.

Exod. 31:18.

(110)<sup>a</sup>

Exod. 31:18.

ויתן אל משה ... שני לוחות העדות  
לחת אבן כתבים באצבע אלהים:

Καὶ ἔδωκε Μωυσῇ ... τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας γεγραμμένες τῷ δακτύλῳ τοῦ Θεοῦ.

And He gave unto Moses ... two tables of testimony, tables of stone, written with the finger of God.

And He gave to Moses ... the two tables of testimony, tables of stone written with the finger of God.

2 COR. 3:3. ... ἐπιστολὴ Χριστοῦ ... ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ <sup>b</sup> Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναῖς, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναῖς.

... the epistle of Christ ... written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

<sup>a</sup> See also the passages mentioned in the note. <sup>b</sup> Comp. Luke 11:20, ἐν δακτύλῳ Θεοῦ, with the parallel place, Matt. 12:28, ἐν Πνεύματι Θεοῦ. See No. 74, *supra*.

Exod. 32:1. <sup>a</sup>	( 111 )	Exod. 32:1. <sup>a</sup>
... ויקהל העם על אהרן ויאמרו אליו קום עשה לנו אלהים אשר ילכו לפנינו כי זה משה האיש העלנו מארץ מצרים לא ידענו מה היה לו :		... συνέστη ὁ λαὸς ἐπὶ Ἀαρὼν, καὶ λέγουσιν αὐτῷ, Ἀνάστηθι, καὶ ποιή- σον ἡμῖν θεοὺς, οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὁ ἀν- θρώπος ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.
... the people gathered themselves together unto Aaron, and said un- to him, Up, make us gods, which shall go before us; for <i>as for</i> this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.		... the people combined against Aaron, and said unto him, Arise, and make us gods, which shall go before us; for <i>as for</i> this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him.
ACTS 7:40. — εἰπόντες τῷ Ἀαρὼν, Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.		
— saying unto Aaron, Make us gods to go before us; for <i>as</i> <i>for</i> this Moses, which brought us out of the land of Egypt, we wot not what is become of him.		

<sup>a</sup> See the words repeated in verse 23. <sup>b</sup> Many MSS. read ἐξ Αἰγύπτου, as verse 23 in the Cod. Vat. The latter verse reads in many MSS. ἐκ γῆς Αἴγυ.

Exod. 32:6.	( 112 )	Exod. 32:6.
... וישב העם לאכל ושתו ויקמו לצחק :		... καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.
... and the people sat down to eat and to drink, and rose up to play.		... and the people sat down to eat and to drink, and rose up to play.
1 COR. 10:7. ... ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέ- στησαν παίζειν.		
... as it is written, The people sat down to eat and drink, and rose up to play.		

Exod. 32:33.	( 113 )	Exod. 32:33.
... אמתנו מספרי :		... ἐξαλείψω <sup>a</sup> αὐτοὺς ἐκ τῆς βίβλου μου.
... him will I blot out of My book.		... them will I blot out of My book.
(Psa. 69:29 (28.)) <sup>b</sup>		(Psa. 68:28.) <sup>b</sup>
... ימחו מספר חיים <sup>28</sup>		Ἐξαλειφθήτωσαν ἐκ βίβλου ζών- των ...
<sup>28</sup> Let them be blotted out of the book of the living ...		Let them be blotted out of the book of the living ...

REV. 3:5.<sup>c</sup> ... καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς ...  
... and I will not blot out his name out of the book of life ...

<sup>a</sup> αὐτὸν. VII. X. and many others. <sup>b</sup> See this text in its order, infra. <sup>c</sup> Comp. Rev. 22:19; ἀφαιρήσει [or, ἀφελεῖ. G. and S.] ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου [or, τοῦ ξύλου. G. and S.] τῆς ζωῆς. *God shall take away his part out of the book [or, from the tree] of life.*

Exod. 33:19.	(114)	Exod. 33:19.
וַיְהִי כִּי יִרְאֶה אֶת אֱלֹהֵי יְהוָה וַיִּחַן וַיִּשְׁתַּחֲוֶה וַיִּשְׁמַע אֶת הַקוֹל וַיִּשְׁמַע אֶת הַקוֹל וַיִּשְׁמַע אֶת הַקוֹל		... καὶ ἐλεήσω, ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω, ὃν ἂν οἰκτειρῶ.
... and (I) will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.		... and I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

ROM. 9:15, 16, 18. Τῷ γὰρ Μωσῇ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτειρῶ. <sup>16</sup> ... τοῦ ἐλεοῦντος Θεοῦ. --- <sup>18</sup> ἄρα οὖν, ὃν θέλει, ἐλεεῖ ...

For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> ... of God that sheweth mercy. --- <sup>18</sup> Therefore hath he mercy on whom he will have mercy ...

Exod. 34:19.	see	Exod. 13:12.
Exod. 34:33.	(115)	Exod. 34:33.
וַיִּתֵּן עַל פָּנָיו מַסּוּחַ		... ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα.
... he put a vail on his face.		... he put a vail on his face.
2 COR. 3:13. <sup>b</sup> — καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ ...		— and not as Moses, which put a vail over his face ...

<sup>a</sup> ἐθήκεν. <sup>b</sup> See the context, verses 13—18; particularly verse 18, which is printed in the next section.

Exod. 40:34. <sup>a</sup>	(116)	Exod. 40:34. <sup>a</sup>
וַיִּמְלֵא אֶת הַמִּשְׁכָּן		... καὶ δόξης Κυρίου ἐπλήσθη ἡ σκηνή.
... and the glory of the LORD filled the tabernacle.		... and the tabernacle was filled with the glory of the Lord.
(1 KI. 8:11.)		(3 KI. 8:11.)
כִּי מִלֵּא כְבוֹד יְהוָה אֶת בֵּית יְהוָה		... ὅτι ἐπλήσθη δόξα Κυρίου τὸν οἶκον.
... for the glory of the LORD had filled the house of the LORD.		... for the glory of the Lord filled the house.

- LUKE 2:9. ... καὶ δόξα Κυρίου περιέλαμψεν αὐτούς ...  
... and the glory of the Lord shone round about them ...
- 2 COR. 3:18. Ἡμεῖς δὲ πάντες ἀνακαλυμμένοι προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι ...  
But we all, with <sup>b</sup>open face beholding as in a glass the glory of the Lord ...

<sup>a</sup> The same words occur in verse 35: see also 2 Chron. 7:2, and many other passages.  
<sup>b</sup> Gr. *unveiled*. See the last preceding section.

LEV. 1:9.	see	GEN. 8:21.
LEV. 2:13.	(117) <sup>a</sup>	LEV. 2:13.
... וכל קרבן מנחתך במלח תמלח		Καὶ πᾶν δῶρον θυσίας ὑμῶν ἀλλ' ἀλισθήσεται ...
And every oblation of thy meat-offering shalt thou season with salt ...		And every gift of your sacrifice shall be salted with salt ...
MARK 9:49, 50. Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. <sup>50</sup> καλὸν τὸ ἅλας, κ.τ.λ.		
		For every one shall be salted with fire, and every sacrifice shall be salted with salt. <sup>50</sup> <sup>c</sup> Salt is good, etc.
COL. 4:6. Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἁλατι ἡρτυμένος ...		
		Let your speech be alway with grace, seasoned with salt ...
<sup>a</sup> See also the remainder of the verse, and comp. Eze. 43:24. <sup>b</sup> Om. ἀλλ'. One MS. <sup>c</sup> Comp. Matt. 5:13. Luke 14:34.		

LEV. 4:31	see	GEN. 8:21.
LEV. 5:11	see	LEV. 12:6, 8.
LEV. 7:12.	(118)	LEV. 7:12 (or 2).
... על זבח התודה ...		... ἐπὶ τῆς θυσίας τῆς αἰνέσεως ...
... with the sacrifice of thanksgiving ...		... with the sacrifice of praise ...
(2 CHRON. 29:31.)		(2 CHRON. 29:31.)
והביאו זבחים ותודות לבית יהוה ...		... καὶ φέρετε θυσίας αἰνέσεως εἰς οἶκον Κυρίου ...
... and bring sacrifices and thank-offerings into the house of the LORD ...		... and carry sacrifices of praise into the house of the Lord ...



(Psa. 50:14, 23.)

זבח לאלהים תודה ... זבח  
תודה יכבדני ...

Offer unto God thanksgiving ... ---  
23 Whoso offereth praise glorifieth  
Me...

(Psa. 107:22.)

— ויזבחו זבחי תודה —

— and let them sacrifice the sa-  
crifices of thanksgiving...

(Psa. 116:17.)

לך אובח זבח תודה ...

I will offer to Thee the sacrifice  
of thanksgiving...

HEB. 13:15. Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντός τῷ Θεῷ...  
By Him therefore let us offer the sacrifice of praise to God  
continually...

(Psa. 49:14, 23.)

Θύσον τῷ Θεῷ θυσίαν αἰνέσεως ...  
--- 23 Θυσία αἰνέσεως δοξάσει με ...

Sacrifice unto God the sacrifice of  
praise ... --- 23 The sacrifice of  
praise will glorify Me ...

(Psa. 106:22.)

— καὶ θυσάτωσαν αὐτῷ θυσίαν  
αἰνέσεως ...

— and let them sacrifice unto Him  
the sacrifice of praise ...

(Psa. 115:17.)

Σοὶ θύσω θυσίαν αἰνέσεως ...

I will sacrifice unto Thee the sa-  
crifice of praise ...

LEV. 9:22.

(119)

LEV. 9:22.

וַיִּשָּׂא אַהֲרֹן אֶת יָדָיו אֶל הָעָם  
... ויברכם

And Aaron lifted up his hand to-  
ward the people, and blessed  
them ...

Καὶ ἔξάρas ὁ Ἀαρὼν τὰς χεῖρας  
ἐπὶ τὸν λαόν, εὐλόγησεν αὐτούς...

And Aaron <sup>d</sup>lifted up his hands  
upon the people, and blessed  
them ...

LUKE 24:50. <sup>a</sup>... καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.

... and He lifted up His hands, and blessed them.

<sup>a</sup> ἐπάρας. One MS. <sup>b</sup> Om. Ἀαρὼν. One other MS. <sup>c</sup> Ad. αὐτοῦ. iv. and others.  
<sup>d</sup> Gr. having lifted up (or, stretched out) his hands, etc. <sup>e</sup> Comp. Mark 10:16, τίθεις τὰς  
χεῖρας ἐπ' αὐτὰ, ἡλόγεις αὐτὰ (He) put His hands upon them, and blessed them.

LEV. 10:2.

(120)<sup>a</sup>

LEV. 10:2.

וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל  
... אותם

And there went out fire from the  
LORD, and devoured them ...

Καὶ ἐξῆλθε πῦρ παρὰ Κυρίου, καὶ  
κατέφαγεν αὐτούς...

And there came forth fire from  
the Lord, and devoured them ...

REV. 20:9. ... καὶ κατέβη πῦρ <sup>b</sup> ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν  
αὐτούς.

... and fire came down from God out of heaven, and devoured  
them.

<sup>a</sup> Comp. Num. 16:35, and the passages referred to in the Note. <sup>b</sup> G. and S. read, ἐκ  
τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ. Some MSS. omit, ἀπὸ τοῦ Θεοῦ. Compare Gen. 19:24, supra  
(πῦρ παρὰ Κυρίου ἐξ οὐρανοῦ), and 2 Ki. 1:12, infra (πῦρ ἐκ τοῦ οὐρανοῦ).

LEV. 11:44, 45.	( 121 )	LEV. 11:44, 45.
... והייתם קדשים כי קדוש אני ... ... והייתם קדשים כי קדוש אני : <sup>45</sup>		... καὶ ἅγιοι ἔσεσθε, ὅτι ἅγιός εἰμι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν ... <sup>45</sup> ... καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιός εἰμι ἐγὼ Κύριος.
... and ye shall be holy ; for I <i>am</i> holy ... <sup>45</sup> ... ye shall therefore be holy, for I <i>am</i> holy.		... and ye shall be holy, for I the Lord your God <i>am</i> holy ... <sup>45</sup> ... and ye shall be holy, for I the Lord <i>am</i> holy.
(LEV. 19:2.)		(LEV. 19:2.)
... קדשים תהיו כי קדוש אני ... יהוה אלהיכם :		... Ἄγιοι ἔσεσθε, ὅτι ἅγιος ἐγὼ Κύριος ὁ Θεὸς ὑμῶν.
... Ye shall be holy ; for I the Lord your God <i>am</i> holy.		... Ye shall be holy ; for I the Lord your God <i>am</i> holy.
(LEV. 20:7, 26.)		(LEV. 20:7, 26.)
... והייתם קדשים כי אני יהוה ... אלהיכם : --- <sup>26</sup> והייתם לי קדשים ... כי קדוש אני יהוה ...		Καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιος ἐγὼ Κύριος ὁ Θεὸς ὑμῶν. --- <sup>26</sup> καὶ ἔσεσθέ μοι ἅγιοι, ὅτι ἐγὼ ἅγιός εἰμι Κύριος ὁ Θεὸς ὑμῶν ...
... and be ye holy ; for I <i>am</i> the Lord your God. --- <sup>26</sup> And ye shall be holy unto Me ; for I the Lord <i>am</i> holy ...		And ye shall be holy, for I the Lord your God <i>am</i> holy. <sup>26</sup> And ye shall be holy unto Me ; for I the Lord your God <i>am</i> holy ...
1 PET. — διότι γέγραπται, Ἄγιοι * γένεσθε, ὅτι ἐγὼ ἅγιός <sup>b</sup> εἰμι.		
1:16. — because it is written, Be ye holy ; for I <i>am</i> holy.		
		* ἔσεσθε.    b Om. εἰμι.

LEV. 12:6, 8.	( 122 )	LEV. 12:6, 8.
ובמלאת ימי טהרה ... --- <sup>8</sup> ואם לא תמצא ידה די שם ולקחה שתי תרים או שני בני יונה ...		Καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ... --- <sup>8</sup> ἐὰν δὲ μὴ εὕρισκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄρνον, καὶ λήψεται δύο τρυγόνas ἢ δύο νόσσοις περιστερῶν ...
And when the days of her purifying are fulfilled ... --- <sup>8</sup> And if <sup>a</sup> she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons ...		And when the days of her purification shall have been fulfilled ... --- <sup>8</sup> And if her hand find not sufficient for a lamb, then shall she take two turtle-doves or two young pigeons ...
LUKE 2:22, 24. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ <sup>b</sup> αὐτῶν, κατὰ τὸν νόμον Μωσέως ... --- <sup>24</sup> — καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ		

εἰρημένον ἐν νόμῳ Κυρίου, <sup>c</sup> Ζεύγος τρυγόνων ἢ δύο <sup>d</sup> νεοσσούς περιστερῶν.

And when the days of her purification according to the law of Moses were accomplished ... --- <sup>24</sup> — and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

<sup>a</sup> ἢ Heb. *her hand find not sufficiency of.* <sup>b</sup> αὐτοῦ. <sup>c</sup> Comp. the law of the *trespass offering*, Lev. 5:11, ζεύγος τρυγόνων ἢ δύο νεοσσούς περιστερῶν. <sup>d</sup> νεοσσούς.

LEV. 14:2.

(123) <sup>a</sup>

LEV. 14:2.

: והובא אל הכהן ...

... καὶ προσαχθήσεται πρὸς τὸν ἱερέα.

... he shall be brought unto the priest.

... he shall also be brought unto the priest.

||MATT. ... σεαυτὸν δείξον τῷ ἱερεῖ, κ.τ.λ.

8:4. ... shew thyself to the priest, etc.

||MARK ... σεαυτὸν δείξον τῷ ἱερεῖ, κ.τ.λ.

1:44. ... shew thyself to the priest, etc.

||LUKE ... δείξον σεαυτὸν τῷ ἱερεῖ, κ.τ.λ.

5:14. ... shew thyself to the priest, etc.

LUKE ... ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι ...

17:14. ... shew yourselves unto the priests ...

<sup>a</sup> The phrase used in the N.T. agrees with Lev. 13:49 (which, however, is not the place referred to); *It is a plague of leprosy, and shall be shewed unto the priest:* (והראה את הכהן... καὶ δείξει τῷ ἱερεῖ).

LEV. 16:4, 24.

(124) <sup>a</sup>

LEV. 16:4, 24.

--- ... ורחץ במים את בשרו ...  
... ורחץ את בשרו במים <sup>a</sup>

... καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ ... --- <sup>24</sup> καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι ...

... therefore shall he wash his flesh in water ... --- <sup>24</sup> And he shall wash his flesh with water ...

... and he shall wash all his body with water ... --- <sup>24</sup> And he shall wash his body with water ...

HEB. — καὶ λελουμένοι τὸ σῶμα ὕδατι <sup>b</sup> καθαρῷ ...

10:23 (22). ... and (having) our bodies washed with <sup>b</sup> pure water.

<sup>a</sup> See also verse 26, etc.

<sup>b</sup> Comp. Eze. 36:25, ורחקו עליכם מים טהורים Then will I sprinkle clean water upon you. Καὶ βανῶ ἐφ' ὑμᾶς καθαρὸν ὕδωρ.

LEV. 16:18.

(125) <sup>a</sup>

LEV. 16:18.

... ולקח מדם הפר ומדם השעיר ...

... καὶ λήψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου, καὶ ἀπὸ τοῦ αἵματος τοῦ χιμαῖρου ...

... and (he) shall take of the blood of the bullock, and of the blood of the goat ...

... and he shall take of the blood of the calf, and of the blood of the goat ...

HEB. — οὐδὲ δι' αἵματος τράγων καὶ μόσχων ... <sup>13</sup> εἰ γὰρ τὸ αἷμα  
9:12, 13. ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ...

— neither by the blood of goats and calves ... <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer ...

HEB. Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

10:4. For it is not possible that the blood of bulls and of goats should take away sins.

\* See Num. 19:9, infra.

LEV. 16:27.

(126)\*

LEV. 16:27.

ואת פר החטאת ואת שעיר  
החטאת אשר הובא את דמם  
לכפר בקדש יצוה אל מחוץ  
למחנה ושרפו באש את ערתם  
ואת בשרם ואת פרשם :

And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

HEB. Ὡν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ  
13: τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμ-  
11—13. βολῆς. <sup>12</sup> διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε. <sup>13</sup> τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς ...

For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto Him without the camp ...

\* Comp. Exod. 29:14. Lev. 4:12, 21. Num. 19:3 et seq.

LEV. 17:4

see

GEN. 8:21.

LEV. 18:5.

(127)

LEV. 18:5.

אשר יעשה אתם האדם וחי  
... בהם

... which if a man do, he shall live in them ...

... ἂ ποιήσας αὐτὰ ἄνθρωπος, ζή-  
σεται ἐν αὐτοῖς ...

... which \*if a man do, he shall live in them ...

<p>(NEH. 9:29.)</p> <p>... אשר יעשה אדם וחיה בהם ...</p> <p>... which if a man do, he shall live in them ...</p>	<p>(NEH. 9:29.)</p> <p>... ἃ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς ...</p> <p>... which <sup>a</sup>if a man do, he shall live in them ...</p>
<p>(EZE. 20:11.<sup>b</sup>)</p> <p>... אשר יעשה אותם האדם וחי בהם :</p> <p>... which if a man do, he shall even live in them.</p>	<p>(EZE. 20:11.<sup>b</sup>)</p> <p>... ὅσα ποιήσει αὐτὰ ἄνθρωπος, καὶ ζήσεται ἐν αὐτοῖς.</p> <p>... all which if a man do, he shall even live in them.</p>
<p>LUKE 10:28. ... τοῦτο ποιεῖ, καὶ ζήσῃ.</p> <p>... this do, and thou shalt live.</p>	
<p>ROM. 10:5. Μωσῆς γὰρ γράφει <sup>c</sup>τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.</p> <p>For Moses describeth the righteousness which is of the law, that The man which doeth those things shall live by them.</p>	
<p>GAL. 3:12. Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ <sup>d</sup>ἄνθρωπος ζήσεται ἐν αὐτοῖς.</p> <p>And the law is not of faith; but, The man that doeth them shall live in them.</p>	

<sup>a</sup> Gr. *a man living done them.* <sup>b</sup> See also verses 13 and 21 (ἃ ποιήσει, κ.τ.λ.). <sup>c</sup> ὅτι τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὁ ποιήσας ἄνθρωπος, ζήσεται ἐν αὐτῇ. <sup>d</sup> Om. ἄνθρωπος. G. and S.

LEV. 19:2	see	LEV. 11:44, 45.
<p>LEV. 19:15. (128)<sup>a</sup></p> <p>... לא תשא פני דל ולא תהדר פני גדול ...</p> <p>... thou shalt not respect the person of the poor, nor honour the person of the mighty ...</p>		<p>LEV. 19:15.</p> <p>... οὐ λήψῃ πρόσωπον πτωχοῦ, οὐδὲ μὴ θαυμάσης πρόσωπον δυναστοῦ ...</p> <p>... thou shalt not accept the <sup>c</sup>person of the poor, nor <sup>d</sup>respect the person of the mighty ...</p>
<p>(PSA. 82:2.)</p> <p>עד מתי תשפט עול ופני רשעים תשא</p> <p>How long will ye judge unjustly, and accept the persons of the wicked? ...</p>		<p>(PSA. 81:2.)</p> <p>Ἔως πότε κρίνετε ἀδικίαν, καὶ πρόσωπα ἁμαρτωλῶν λαμβάνετε; ...</p> <p>How long will ye judge <sup>a</sup>unjustly, and accept the persons of sinners? ...</p>
<p>  MATT. 22:16. ... οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.</p> <p>... for Thou regardest not the person of men.</p>		
<p>  MARK 12:14. ... οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων ...</p> <p>... for Thou regardest not the person of men ...</p>		

||LUKE ... καὶ οὐ λαμβάνεις πρόσωπον ...

20:21. ... neither acceptest Thou the person of any ...

JAMES ... μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν, κ.τ.λ.

2:1.<sup>f</sup> ... have not the faith ... with respect of persons.

JUDE ... θαυμάζοντες πρόσωπα ὠφελείας χάριν.

16. ... having men's persons in admiration because of advantage.

\* Compare Deut. 1:17. 16:19. Job 34:19 (where the LXX. greatly differs from the Hebrew). Prov. 18:5. 24:23. 28:21. Mal. 2:9. Also Deut. 10:17, *infra*. <sup>b</sup> Sam. πωγή, and so the Vulg. <sup>c</sup> Gr. *face*, or *countenance*. <sup>d</sup> Gr. *admire*, or *wonder at*. <sup>e</sup> Gr. *injustice*. <sup>f</sup> See also verse 9.

LEV. 19:18.

(129)

LEV. 19:18.

... ואהבת לרעך כמוך ...

... καὶ ἀγαπήσεις τὸν πλησίον σου ὡς <sup>a</sup> σεαυτόν ...

... but thou shalt love thy neighbour as thyself...

... and thou shalt love thy neighbour as thyself...

MATT.  
5:43.

Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

MATT.  
19:19.

... καὶ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

... and, Thou shalt love thy neighbour as thyself.

||MATT.  
22:39.

— δευτέρα δὲ ὁμοία <sup>b</sup> αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς <sup>c</sup> σεαυτόν.

— and the second is like unto it, Thou shalt love thy neighbour as thyself.

||MARK  
12:31.

— καὶ δευτέρα <sup>d</sup> ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν ...

— and the second is like, *namely* this, Thou shalt love thy neighbour as thyself ...

LUKE  
10:27.

... Ἀγαπήσεις <sup>e</sup> Κύριον τὸν Θεόν σου ... καὶ τὸν πλησίον σου ὡς σεαυτόν.

... Thou shalt love <sup>e</sup> the Lord thy God ... and thy neighbour as thyself.

ROM.  
13:9.<sup>f</sup>

... καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς <sup>g</sup> ἑαυτόν.

... and if *there be* any other commandment, it is briefly comprehended in this saying, *namely*, Thou shalt love thy neighbour as thyself.

GAL.  
5:14.

Ὁ γὰρ πᾶς νόμος <sup>h</sup> ἐν ἐνὶ λόγῳ πληροῦται, <sup>i</sup> ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς <sup>k</sup> ἑαυτόν.

For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

JAMES 2:8. *Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, <sup>1</sup> καλῶς ποιεῖτε.*

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

<sup>a</sup> *εαυτὸν*. Many MSS. and the Ald. and Compl. editions. <sup>b</sup> *αὐτῇ*. <sup>c</sup> *εαυτὸν*. <sup>d</sup> *ὁμοία αὐτῇ*. <sup>e</sup> From Dent. 6:5. <sup>f</sup> See also ver. 10. <sup>g</sup> *σεαυτὸν*. <sup>h</sup> *Ad. ἐν ὁμῶν*. <sup>i</sup> *Om. ἐν τῷ*. <sup>k</sup> *σεαυτὸν*. G. and S. <sup>l</sup> *καλῶς ποιεῖτε* comp. Matt. 5:44.

LEV. 20:7, 26.	see	LEV. 11:44, 45.
LEV. 20:9. <sup>a</sup>	(130)	LEV. 20:9. <sup>a</sup>
... his <sup>b</sup> blood shall be upon him.	<i>דָּמִיו בּוּ ...</i>	... he shall be <sup>c</sup> guilty.
(2 SAM. 1:16.)		(2 KI. 1:16.)
... Thy blood be upon thy head ...	<i>דָּמִיךָ עַל רֹאשְׁךָ ...</i>	... Thy blood be upon thy head ...
(1 KI. 2:37.) <sup>d</sup>		(3 KI. 2 [3]:37.) <sup>d</sup>
... thy blood shall be upon thine own head.	<i>דָּמִיךָ יִהְיֶה בְּרֹאשְׁךָ ...</i>	... thy blood shall be upon thine own head ...
(EZE. 18:13.)		(IEZE. 18:13.)
... his <sup>e</sup> blood shall be upon him.	<i>דָּמִיו בּוּ יִהְיֶה ...</i>	... his blood shall be upon him.
(EZE. 33:4.)		(IEZE. 33:4.)
... his blood shall be upon his own head.	<i>דָּמוֹ בְּרֹאשׁוֹ יִהְיֶה ...</i>	... his blood shall be upon his own head.
MATT. 23:35.	— <i>ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ...</i>	— that upon you may come all the righteous blood ...
MATT. 27:25.	... <i>τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.</i>	... His blood be on us, and on our children.
ACTS 5:28.	... <i>καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.</i>	... and (ye) intend to bring this man's blood upon us.
ACTS 18:6.	... <i>τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγὼ ...</i>	... Your blood be upon your own heads; <sup>f</sup> I am clean ...

<sup>a</sup> See also verses 11, 12, 13, 16, 27; and comp. Josh. 2:19, where the phrase *דָּמוֹ בְּרֹאשׁוֹ* is rendered by the LXX, *ἐνοχος αὐτῷ ἔσται*, and by our English translators, *his blood shall be upon his head*. See likewise Judges 9:24. <sup>b</sup> Heb. *bloods*. <sup>c</sup> Or, *bound*. <sup>d</sup> See also verses 32, 33. <sup>e</sup> ¶ Heb. *bloods*. <sup>f</sup> Comp. Acts 20:26, *I am pure from the blood of all men*.

LEV. 24:20.	see	EXOD. 21:24.
LEV. 26:11, 12.	(131) <sup>a</sup>	LEV. 26:11, 12.
ונתתי משכני בתוכם ולא תנעל נפשי אתכם : <sup>12</sup> והתהלכתי בתוכם והייתי לכם לאלהים ואתם תהיו לי לעם :		Καὶ θήσω τὴν σκηνὴν μου ἐν ὑμῖν, καὶ οὐ βδελύξεται ἡ ψυχὴ μου ὑμᾶς, <sup>12</sup> καὶ ἐμπεριπατήσω <sup>b</sup> ἐν ὑμῖν καὶ ἔσομαι ὑμῶν Θεός, καὶ ὑμεῖς ἔσεσθέ μοι λαός.
And I will set My tabernacle among you: and My soul shall not abhor you. <sup>12</sup> And I will walk among you, and will be your God, and ye shall be My people.		And I will set My tabernacle among you, and My soul shall not abhor you, <sup>12</sup> and I will walk <sup>c</sup> among you; and I will be your God, and ye shall be unto Me a people.
(EZE. 37:27.)		(IEZE. 37:27.)
והיה משכני עליהם והייתי להם לאלהים והמה יהיו לי לעם :		Καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς Θεός, καὶ αὐτοὶ μου ἔσονται λαός.
My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.		And My tabernacle shall be <sup>c</sup> a- mong them; and I will be to them a God, and they shall be My people.
JOHN 1:14.	Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν ... And the Word was made flesh, and dwelt among us ...	
2 COR. 6:16.	... <sup>d</sup> ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, * καθὼς εἶπεν ὁ Θεός, "Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. ... for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in <i>them</i> ; and I will be their God, and they shall be My people.	
REV. 7:15.	... καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. ... and He that sitteth on the throne shall dwell among them.	
REV. 21:3. <sup>f</sup>	... Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ <sup>g</sup> λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεός ἔσται μετ' αὐτῶν, <sup>h</sup> Θεός αὐτῶν. ... Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, <i>and be</i> their God.	

<sup>a</sup> Comp. Exod. 25:8. 29:45. Jer. 31:33. 32:38. Eze. 11:20. 36:28. Zech. 8:8. <sup>b</sup> μεθ' ὑμῶν. One MS. <sup>c</sup> Or, in. <sup>d</sup> ἡμεῖς γ. ν. Θ. ἐσμεν. <sup>e</sup> λέγει γὰρ ὁ Θεός. <sup>f</sup> See also verse 7, καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτὸς ἔσται μοι υἱός (ὁ υἱός. G. and S.): and I will be his God, and he shall be My son: apparently referring to 2 Sam. 7:14. <sup>g</sup> λαός. G. and S. <sup>h</sup> Om. Θεός αὐτῶν.



---

LEV. 26:21.	( 132 )	LEV. 26:21.
... ויספתי עליכם מכה שבע ...		... προσθήσω ὑμῖν πληγὰς ἑπτὰ ...
... I will bring seven times more plagues upon you ...		... I will further bring upon you seven plagues ...
REV. 15:1.		
Καὶ εἶδον... ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας...		
And I saw ... seven angels having the seven last plagues ...		

---

NUM. 5:22.	( 133 ) <sup>a</sup>	NUM. 5:22.
: ואמרה האשה אמן אמן :		... καὶ ἐρεῖ ἡ γυνή, Γένοιτο, γένοιτο.
... And the woman shall say, Amen, amen.		... And the woman shall say, So let it be, so let it be.
(1 CHRON. 16:36.)		(1 CHRON. 16:36.)
... ויאמרו כל העם אמן ...		... Καὶ ἐρεῖ πᾶς ὁ λαός, Ἀμήν...
... And all the people said, Amen...		... And all the people shall say, Amen ...
(PSA. 41:13.) <sup>b</sup>		(PSA. 40:13.) <sup>b</sup>
: אמן ואמן :		... Γένοιτο, γένοιτο.
... Amen, and Amen.		... So let it be, so let it be.

MATT. 5:18. Ἀμὴν γὰρ λέγω ὑμῖν ...  
For verily I say unto you ...

MATT. 6:13.<sup>c</sup> ... εἰς τοὺς αἰῶνας. ἀμήν.  
... for ever. Amen.

JOHN 1:51. ... Ἀμὴν ἀμὴν λέγω ὑμῖν ...  
... Verily, verily, I say unto you ...

1 COR. 14:16. ... πῶς ἐρεῖ τὸ ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ ... ;  
... how shall he ... say Amen at thy giving of thanks ... ?

2 COR. 1:20. — (ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναί, καὶ ἐν αὐτῷ τὸ ἀμήν) ...

For all the promises of God in Him *are* yea, and in Him amen ...

<sup>a</sup> See also Isa. 65:16, *infra*. The passages above cited, both of the Old Testament and the New, are merely intended as specimens of the use of the word. <sup>b</sup> See also Psa. 72:19, etc. The Vulg. in the Psalter (which is more ancient than the time of Jerome), reads *Fiat*; but elsewhere, *Amen*. <sup>c</sup> Griesbach and Scholz omit the doxology and the ἀμήν.

---

NUM. 6:3.	( 134 ) <sup>a</sup>	NUM. 6:3.
... מִיַּין וּשְׂכָר יִיֵּר ...		Ἀπὸ οἴνου καὶ σίκερα ἀγνισθή- σεται ...
He shall separate <i>himself</i> from wine and strong drink ...		He shall purely abstain from wine and strong drink ...

(1 SAM. 1:11.)		(1 KI. 1:11.)
Not in the Hebrew.		... καὶ οἶνον καὶ μέθυσμα οὐ πίνεται ... ... and he shall drink neither wine nor strong drink ...
LUKE 1:15.	... καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ ... ... and (he) shall drink neither wine nor strong drink ...	
* Comp. Jud. 13:4, 7, 14. also Matt. 11:18, and Luke 7:33.		
NUM. 6:5.	(135)	NUM. 6:5.
... כל ימי נדר נזרו ...		— πάσας τὰς ἡμέρας τοῦ ἀγνισμοῦ ...
All the days of the vow of his separation ...		— all the days of purification ...
ACTS 21:26.	... διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ ... ... to signify the accomplishment of the days of purification ...	
NUM. 6:14.	(136)	NUM. 6:14.
... כבש בן שנתי תמים ...		... ἀμνὸν ἐνιαύσιον ἄμωμον ἓνα ...
... one he-lamb of the first year without blemish ...		... one he-lamb of a year old without spot ...
1 PET. 1:19.	— ἀλλὰ τιμὴ αἵματι ὡς ἀμνοῦ ἁμώμου καὶ ἀσπίλου Χριστοῦ. — but with the precious blood of Christ, as of a lamb without blemish and without spot.	
NUM. 9:12	see	EXOD. 12:46.
NUM. 12:7.	(137)	NUM. 12:7.
לא כן עבדי משה בכל ביתי : נאמן הוא		Οὐχ οὕτως* ὁ θεράπων μου Μωσῆς, ἐν ὅλῳ τῷ οἴκῳ <sup>b</sup> μου πιστός ἐστι.
My servant Moses is not so, who is faithful in all Mine house.		My servant Moses is not so, he is faithful in all Mine house.
HEB. 3:1, 2, 5, 6.	... κατανοήσατε ... <sup>c</sup> Χριστὸν Ἰησοῦν <sup>2</sup> πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς <sup>3</sup> καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. --- <sup>5</sup> καὶ Μωσῆς μὲν πιστός ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων ... <sup>6</sup> Χριστὸς δέ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὐ οἰκὸς ἐσμεν ἡμεῖς ... ... consider ... Christ Jesus, <sup>2</sup> who was faithful to Him that <sup>d</sup> appointed Him, as also Moses was faithful in all His house. --- <sup>5</sup> And Moses verily was faithful in all His house, as a servant ... <sup>6</sup> but Christ as a son over His own house; whose house are we ...	
* Many MSS. add ὅς. <sup>b</sup> αὐτοῦ. One MS. <sup>c</sup> Om. Χριστὸν. G. and S. <sup>d</sup> ¶ Gr. made [i.e. made Him ruler].		

NUM. 14:3, 4.	(138)*	NUM. 14:3, 4.
: הלוא טוב לנו שוב מצרימה : ונשובה מצרימה :		... νῦν οὖν βέλτιόν ἐστιν ἀποστρα- φῆναι εἰς Αἴγυπτον. * ... καὶ ἀπο- στρέψωμεν εἰς Αἴγυπτον.
... were it not better for us to re- turn into Egypt? * ... and let us return into Egypt.		... now then it is better to return into Egypt. * ... and let us return into Egypt.
ACTS 7:39. ... καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον.		
... and in their hearts (they) turned back again into Egypt.		
	* Comp. Deut 17:16.	

NUM. 14:16.	(139)*	NUM. 14:16.
: וישחטם במדבר :		... κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ.
... therefore He hath slain them in the wilderness.		... He hath overthrown them in the wilderness.
1 COR. 10:5. ... κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.		
... for they were overthrown in the wilderness.		
	* Comp. Psa. 106:26.	

NUM. 14:21.	(140)	NUM. 14:21.
... ואולם חי אני :		Ἀλλὰ ζῶ ἐγὼ καὶ ζῶν τὸ ὄνομά μου ...
But as truly as I live ...		But I live, and LIVING is My name ...
REV. 1:18. — καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων ...		
I am * He that liveth, and was dead; and, behold, I am <sup>b</sup> alive for evermore ...		

\* Or, the living One. Compare Jo. 1:4. 11:25. 14:6. Col. 3:4. 1 Jo. 1:1, 2; also the next section. <sup>b</sup> Gr. Living, or the living One. Comp. Deut. 32:40.

NUM. 14:28.*	(141)	NUM. 14:28.*
... חי אני נאם יהוה :		... Ζῶ ἐγὼ, λέγει Κύριος ...
... As truly as I live, saith the LORD ...		... As I live, saith the Lord ...
(ISA. 49:18.)		(ESA. 49:18.)
... חי אני נאם יהוה :		... Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ...
... As I live, saith the LORD ...		... As I live, saith the Lord ...
ROM. 14:11. <sup>b</sup> Γέγραπται γὰρ, Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ...		
For it is written, As I live, saith the Lord ...		

\* See also verse 21 (No. 140, supra); likewise Jer. 22:24. Eze. 5:11, etc.; and Zeph. 2:9.  
<sup>b</sup> With the exception of this preface, the quotation is from Isa. 45:23.

NUM. 14:29, 32.	(142)	NUM. 14:29, 32.
--- ... במדבר הזה יפלו פגריכם ופגריכם אתם יפלו במדבר הזה Your carcases shall fall in this wilderness ... --- <sup>32</sup> But <i>as for</i> you, your carcases they shall fall in this wilderness.		Ἐν τῇ ἐρήμῳ ταύτῃ <sup>a</sup> πρσεῖται τὰ κῶλα ὑμῶν ... --- <sup>32</sup> καὶ τὰ κῶλα ὑμῶν <sup>a</sup> πρσεῖται ἐν τῇ ἐρήμῳ ταύτῃ. Your carcases shall fall in this wilderness ... --- <sup>32</sup> And your carcases shall fall in this wilderness.

HEB. ... ὡν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;  
3:17. ... whose carcases fell in the wilderness?

<sup>a</sup> ἔπεσον (bis.). One MS.

NUM. 14:33. <sup>a</sup>	(143)	NUM. 14:33. <sup>a</sup>
ובניכם יהיו רעים במדבר ארבעים שנה And your children shall <sup>b</sup> wander in the wilderness forty years ...		Οἱ δὲ υἱοὶ ὑμῶν ἔσονται νεμόμενοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη... But your children shall be fed in the wilderness forty years...
ACTS 7:36. ... καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ... and in the wilderness forty years.		

<sup>a</sup> See also 32:13. Amos 2:10. 5:25 (the last quoted in Acts 7:42). <sup>b</sup> ¶ Or, *feed*.

NUM. 15:3, etc.	see	GEN. 8:21.
NUM. 16:5.	(144)	NUM. 16:5.
... לאמר בקר וידע יהוה את אשר לו ואת הקדוש ... saying, Even to-morrow the Lord will shew who <i>are</i> His, and <i>who is</i> holy ...		... λέγων, Ἐπέσκεπται καὶ ἔγνω <sup>a</sup> ὁ Θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους ... ... saying, God hath visited and known them that <i>are</i> His, and <i>who are</i> holy ...
2 TIM. 2:19. ... ἔχων τὴν σφραγίδα ταύτην, Ὁ Κύριος τοὺς ὄντας αὐτοῦ ... ... having this seal, The Lord <sup>b</sup> knoweth them that <i>are</i> His ...		

<sup>a</sup> Κύριος. One MS. <sup>b</sup> Rather, *hath known*.

NUM. 17:8 (23).	(145)	NUM. 17:8.
... והנה פרח מטה אהרן ... <sup>a</sup> ... and, behold, the rod of Aaron ... was budded, etc.		... καὶ ἰδοὺ ἐβλάστησεν ἡ ῥάβδος Ἀαρὼν, κ.τ.λ. ... and, behold, the rod of Aaron budded, etc.
HEB. 9:4. ... καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα ... ... and Aaron's rod that budded...		

NUM. 19:9.	( 146 )	NUM. 19:9.
... ואסף איש טהור את אפר הפרה		<i>Kaì συνάξει ἄνθρωπος καθαρὸς τὴν σποδὸν τῆς δαμάλεως, κ.τ.λ.</i>
And a man <i>that</i> is clean shall gather up the ashes of the heifer, etc.		And a man <i>that</i> is clean shall gather up the ashes of the heifer, etc.
HEB. 9:13. <i>Ei γὰρ * τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,—</i>		
For if <i>a</i> the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;—		

\* See No. 125, *supra*.

NUM. 24:3.	( 147 )*	NUM. 24:3.
... בלעם בנו בער ...		... Βαλαὰμ υἱὸς <sup>b</sup> Βεὼρ ...
... Balaam the son of Beor ...		... Balaam the son of Beor ...
2 PET. 2:15. <sup>c</sup> ... τοῦ Βαλαὰμ τοῦ Βοσὸρ ...		
... of Balaam <i>the son of</i> Bosor ...		
* First mentioned in 22:5. <sup>b</sup> Βαιωρ, Φαιωρ, Σεβεωρ, Σεφωρ (i.e. Zippor; a mistake). Various Greek MSS. Βοὼρ. Slav. Ostrog. Phagur. Arab. <sup>c</sup> See also Jude 11, and Rev. 2:14.		

NUM. 24:6.	( 148 )	NUM. 24:6.
... כאהלים נמץ יהוה ...		... καὶ ὥσει σκηναὶ ὡς ἔπηξε Κύριος ...
... as the trees of lign aloes which the LORD hath planted ...		... and as tabernacles which the Lord pitched ...
HEB. 8:2. ... καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος ...		
... and of the true tabernacle, which the Lord pitched ...		

NUM. 24:17.	( 149 )	NUM. 24:17.
... ררך כוכב מעקב ...		... ἀνατελεῖ ἄστρον ἐξ Ἰακώβ ...
... there shall come a star out of Jacob ...		... a star shall arise out of Jacob ...
MATT. 2:2. <sup>a</sup> ... εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ ...		
... for we have seen His star in the east ...		

\* See also ver. 9.

NUM. 27:17.	( 150 )	NUM. 27:17.
... ולא תהיה עדת יהודה כצאן אשר אין להם רעה :		... καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου, * ὥσει πρόβατα οἳ οὐκ ἔστι ποιμήν.
... that the congregation of the LORD be not as sheep which have no shepherd.		... and the congregation of the Lord shall not be as sheep which have no shepherd.

(1 [or 3] KI. 22:17.)

כל ראייתי את כל  
ישראל נפצים אל  
ההרים כצאן אשר  
... אין להם רעה ...  
... I saw all Israel  
scattered upon the  
hills, as sheep that  
have not a shep-  
herd ...

... ἑώρακα πάντα τὸν  
Ἰσραὴλ διεσπαρ-  
μένον ἐν τοῖς ὄρεσιν  
ὡς ποιμνίον <sup>φ</sup> οὐκ  
ἔστι ποιμήν ...

... I saw all Israel  
scattered upon the  
mountains, as a  
flock that hath no  
shepherd ...

(2 CHR. 18:16.)

כל ראייתי את כל  
ישראל נפוצים על  
ההרים כצאן אשר  
... אין להם רעה ...  
... I did see all Is-  
rael scattered up-  
on the mountains,  
as sheep that have  
no shepherd ...

... Εἶδον τὸν Ἰσ-  
ραὴλ διεσπαρμένους  
ἐν τοῖς ὄρεσιν ὡς  
πρόβατα οἷς οὐκ ἔσ-  
τι ποιμήν ...

... I did see Israel  
scattered upon  
the mountains, as  
sheep that have  
no shepherd ...

(EZE. 34:5.)

ותפוצינה מבלי רעה ...

And they were scattered,<sup>b</sup> because  
there is no shepherd ...

(IEZE. 34:5.)

Καὶ διεσπάρη τὰ πρόβατά μου,  
διὰ τὸ μὴ εἶναι ποιμένας ...

And My sheep were scattered, be-  
cause there were no shepherds ...

MATT. 9:36. ... ὅτι ἦσαν <sup>c</sup> ἐκλελυμένοι καὶ ἐρριμμένοι ὥσει πρόβατα μὴ  
ἔχοντα ποιμένα.

... because they <sup>d</sup> fainted, and were scattered abroad, as sheep  
having no shepherd.

MARK 6:34. ... ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα ...

... because they were as sheep not having a shepherd ...

<sup>a</sup> ὡς X., etc.<sup>b</sup> ¶ Or, without a shepherd, and so verse 8. [Compare Zech. 10:2.]<sup>c</sup> ἐσκυλμένοι. G. and S.<sup>d</sup> ¶ Or, were tired and lay down.

DEUT. 1:31.

(151)

DEUT. 1:31.

ובמדבר אשר ראית אשר נשאך  
יהוה אלהיך כאשר ישא איש  
את בנו ...

— καὶ ἐν τῇ ἐρήμῳ ταύτῃ ἦν εἶδετε,  
<sup>a</sup> ὁδὸν ὄρους τοῦ Ἀμορραίου· ὡς  
<sup>b</sup> τροφοφορήσει σε Κύριος ὁ Θεός  
σου, ὡς εἴ τις τροφοφορήσαι ἀνθρω-  
πος τὸν υἱὸν αὐτοῦ ...

— and in the wilderness, where  
thou hast seen how that the LORD  
thy God bare thee, as a man doth  
bear his son ...

— and in this wilderness which  
ye saw, the way of the mountain  
of the Amorite; how the Lord thy  
God will bear thee, as if <sup>c</sup> a man  
should bear his son ...

ACTS 13:18. Καὶ ὡς τεσσαρακονταετὴ χρόνον <sup>d</sup> ἐτροποφόρησεν αὐτοὺς ἐν τῇ  
ἐρήμῳ.

And about the space of forty years <sup>e</sup> suffered He their manners  
in the wilderness.

<sup>a</sup> VII. X. and many other MSS. omit ὁδ. ὄρ. τοῦ Ἀμ. <sup>b</sup> ἐτροφοφόρησε. II. VII. XI. and  
many other MSS. and editions. ἐτροποφόρησε. Several other MSS. and Compl. <sup>c</sup> Gr.  
some-one. <sup>d</sup> ἐτροφοφόρησεν. G. and S. <sup>e</sup> ¶ Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν,  
bore, or fed them, as a nurse beareth or feedeth her child. Deut. 1:31. 2 Macc. 7:27.  
according to the LXX., and so Chrysostom. (Marg. E. V.)

DEUT. 2:5.

(152)

DEUT. 2:5.

... כִּי לֹא אֶתֶן לָכֶם מֵאֶרֶץ עַד  
מִדְּרָךְ כֶּף רֶגֶל ...

... for I will not give you of their land, <sup>a</sup>no, not so much as a foot-breadth ...

... οὐ γὰρ δώ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν οὐδὲ βῆμα ποδός...

... for I will not give you of their land, <sup>b</sup>no, not so much as a foot-breadth ...

ACTS 7:5. Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός...

And He gave him none inheritance in it, no, <sup>b</sup>not so much as to set his foot on...

<sup>a</sup> ¶ Heb. even to the treading of the sole of the foot.

<sup>b</sup> Or, not even a footstep.

DEUT. 4:11, 12.

(153)<sup>a</sup>

DEUT. 4:11, 12.

... וההר בער באש עד לב השמים  
חשך ענן וערפל: <sup>12</sup> וידבר יהוה  
... אליכם מתוך האש קול דברים ...

... and the mountain burned with fire unto the <sup>b</sup>midst of heaven, with darkness, clouds, and thick darkness. <sup>12</sup> And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words...

... καὶ τὸ ὄρος ἐκαίετο πυρὶ ἕως τοῦ οὐρανοῦ· σκότος, <sup>c</sup>γνόφος, θύελλα. <sup>12</sup> καὶ ἐλάλησε Κύριος πρὸς ὑμᾶς ἐκ μέσου τοῦ πυρὸς φωνὴν ῥημάτων, ἣν ὑμεῖς ἠκούσατε...

... and the mountain burned with fire unto heaven; there was darkness, blackness, and tempest. <sup>12</sup> And the Lord spake unto you out of the midst of the fire a voice of words, which ye heard...

HEB. 12:18, 19. Οὐ γὰρ προσεληλύθατε <sup>d</sup>ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ <sup>e</sup>σκότῳ, καὶ θυέλλῃ, <sup>19</sup> καὶ <sup>f</sup>σάλπινγος ἤχῳ, καὶ φωνῇ ῥημάτων...

For ye are not come unto the mount <sup>d</sup>that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, <sup>19</sup> and the <sup>f</sup>sound of a trumpet, and the voice of words...

<sup>a</sup> See also Deut. 5:22, 23.

<sup>b</sup> ¶ Heb. heart.

<sup>c</sup> καὶ γν. Compl. etc. θυ. γν. iv.

<sup>d</sup> See No. 90, supra.

<sup>e</sup> ζόφ.

<sup>f</sup> See No. 91, supra.

DEUT. 4:24.

(154)<sup>a</sup>

DEUT. 4:24.

כִּי יְהוָה אֱלֹהֶיךָ אֵשׁ אֹכֶלֶת הוּא  
אֵל קָנָא:

For the Lord thy God is a consuming fire, even a jealous God.

Ὅτι Κύριος ὁ Θεός σου πῦρ καταναλίσκων ἐστὶ, Θεὸς ζηλωτής.

For the Lord thy God is a consuming fire, a jealous God.

HEB. 12:29. Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκων.

For our God is a consuming fire.

<sup>a</sup> See also Deut. 9:3.

DEUT. 4:35.*	(155)	DEUT. 4:35.*
אתה הראת לדעת כי יהוה הוא האלהים אין עוד מלבדו :		— ὥστε εἰδῆσαι σε ὅτι Κύριος ὁ Θεός σου οὗτος Θεός ἐστι, καὶ οὐκ ἔστιν <sup>b</sup> ἔτι πλὴν αὐτοῦ.
... that thou mightest know that the LORD He is God ; there is none else beside Him.		— so that thou mightest know that the Lord thy God He is God, and there is none else beside Him.

(ISA. 45:21.)	(ESA. 45:21.)
... הלוא אני יהוה ואין עוד ...	... Ἐγὼ ὁ Θεός, καὶ οὐκ ἔστιν ἄλ- λος πλὴν ἐμοῦ ...
... Have not I the LORD? and there is no God else beside Me ...	... I am God, and there is not another beside Me ...
MARK 12:32. ... ὅτι εἷς ἐστι ὁ Θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. ... for there is one God, and there is none other but He.	

\* See also verse 39, chap. 32:39, many verses in Isa. 45, and Isa. 46:9.

° Om. Θεός. G. and S.

<sup>b</sup> ἄλλος.

DEUT. 5:8, etc.	see	EXOD. 20:4, etc.
-----------------	-----	------------------

DEUT. 6:4, 5.	(156)	DEUT. 6:4, 5.
שמע ישראל יהוה אלהינו יהוה אחד : ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאריך :		Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεός ἡμῶν Κύριος εἷς ἐστι. <sup>5</sup> καὶ ἀγα- πήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς <sup>a</sup> διανοίας σου, καὶ ἐξ ὅλης τῆς <sup>b</sup> ψυχῆς σου, <sup>c</sup> καὶ ἐξ ὅλης τῆς <sup>d</sup> δυνάμεώς σου.*
Hear, O Israel ; the LORD our God is one LORD : <sup>5</sup> and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.		Hear, O Israel ; the Lord our God is one Lord : <sup>5</sup> and thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength.
MATT. 22:37, 38. Ὁ δὲ Ἰησοῦς <sup>f</sup> εἶπεν αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ <sup>g</sup> τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. <sup>38</sup> αὕτη ἐστὶ <sup>h</sup> πρώτη καὶ μεγάλη ἐντολή.		
Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.		
<sup>38</sup> This is the first and great commandment.		
MARK 12:29, 30, 32, 33. Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, ὅτι <sup>i</sup> Πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεός ἡμῶν Κύριος εἷς ἐστι. <sup>30</sup> καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολή. --- <sup>32</sup> Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεός <sup>k</sup> ... <sup>33</sup> καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης		



τῆς συνέσεως, <sup>1</sup> καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος ... πλεῖον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.

And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: <sup>30</sup> and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. --- <sup>32</sup> And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God <sup>k</sup> ... <sup>33</sup> and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength <sup>m</sup> ... is more than all whole burnt offerings and sacrifices.

LUKE  
10:27.

Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διάνοιας σου ...

And He answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind <sup>m</sup> ...

<sup>a</sup> καρδίας. vii. xi. and many other MSS.; also Ald. Compl. (Compare chap. 11:13.)  
<sup>b</sup> Some MSS. read ἰσχύος. <sup>c</sup> Two MSS. add here, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Another adds, καὶ ἐξ ὅλης τῆς καρδίας σου. <sup>d</sup> Some MSS. have here διάνοιας. <sup>e</sup> Two MSS. add the clause, καὶ ἐξ ὅλης τῆς ἰσχύος, at the end of the verse. <sup>f</sup> ἔφη. G. and S. <sup>g</sup> Om. τῇ. <sup>h</sup> ἡ μεγάλη καὶ πρώτη. <sup>i</sup> Πρώτη πάντων ἐντολῇ. G. and S. <sup>k</sup> See No. 153, supra. <sup>l</sup> Some MSS. om. κ. ἐξ. δ. τ. ψ. <sup>m</sup> See No. 129, supra.

DEUT. 6:13.

(157)\*

DEUT. 6:13.

את יהוה אלהיך תירא ואתו  
... תעבד

Thou shalt fear the LORD thy God,  
and serve Him ...

||MATTH.  
4:10.

... γέγραπται γὰρ, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ  
μόνῳ λατρεύσεις.

... for it is written, Thou shalt worship the Lord thy God, and  
Him only shalt thou serve.

||LUKE  
4:8.

... <sup>d</sup> γέγραπται γὰρ, <sup>e</sup> Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ  
αὐτῷ μόνῳ λατρεύσεις.

... for it is written, Thou shalt worship the Lord thy God, and  
Him only shalt thou serve.

<sup>a</sup> Comp. ch. 10:20 (exactly the same, except Heb. ויח, and Gr. om. μόνῳ). <sup>b</sup> προσκυνήσεις. One MS. and several Fathers. <sup>c</sup> Om. μόνῳ. ii. x. and others. <sup>d</sup> Γέγραπται, Προσκ. κ.τ.λ. G. and S. <sup>e</sup> Κύριον τ. θ. σ. προσκ.

DEUT. 6:16.

(158)

DEUT. 6:16.

לא תנסו את יהוה אלהיכם כאשר  
נסיתם במסה :

Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου, ὃν τρόπον ἐξεπειράσατε ἐν τῷ πειρασμῷ.

Ye shall not tempt the LORD your God, as ye tempted *Him* in Massah.      Thou shalt not tempt the Lord thy God, as ye tempted *Him* in the temptation.

||**MATT.** 4:7. *Ἐφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.*

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

||**LUKE** 4:12. *Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι Εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.*

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

<sup>a</sup> Οἱ, ὁ Ἰησοῦς πάλιν, Γέγραπται, κ.τ.λ.

DEUT. 7:6.	see	EXOD. 19:5, 6.
DEUT. 7:9.	see	EXOD. 20:6.

DEUT. 8:3.	(159)	DEUT. 8:3.
... למען הודיעך כי לא על לחם לברו יחיה האדם כי על כל מוצא פי יהוה יחיה האדם :		... ἵνα ἀναγγείλῃ σοι, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται <sup>a</sup> ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι <sup>b</sup> τῷ ἐκπο- ρευομένῳ διὰ στόματος Θεοῦ <sup>c</sup> ζή- σεται ὁ ἄνθρωπος.

... that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

... that He might proclaim unto thee that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live.

||**MATT.** 4:4. *... Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται <sup>a</sup> ἄνθρωπος, ἀλλ' <sup>a</sup> ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.*

... It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

||**LUKE** 4:4. *... Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται <sup>f</sup> ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.*

... It is written, That man shall not live by bread alone, but by every word of God.

<sup>a</sup> Om. δ. iv. and many other MSS.    <sup>b</sup> Several MSS. om. τῷ.    <sup>c</sup> One MS. om. ζήσ. <sup>d</sup> ἀνθρ.    <sup>e</sup> Ad. δ. G.    <sup>f</sup> ἐν.    <sup>g</sup> Om. δ.

DEUT. 8:17.	(160)	DEUT. 8:17.
... ואמרת בלבבך —		— Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ...
— and thou say in thine heart ...		— <sup>a</sup> lest thou shouldest say in thine heart ...

**ROM** 10:6. *Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ...*

But the righteousness which is of faith speaketh on this wise,  
Say not in thine heart<sup>b</sup>...

<sup>a</sup> Or, *Say not in thine heart.*

<sup>b</sup> The rest from Deut. 30:12, 13.

DEUT. 9:19.

see

HEB. 12:21,

amongst the Quotations from Doubtful Sources.

DEUT. 10:17.

(161)<sup>a</sup>

DEUT. 10:17.

כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהִי  
... האֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים

For the LORD your God is God of  
gods, and Lord of lords ...

(EZRA 7:12.)

אַרְתַּחשַׁסְתָּה מֶלֶךְ מְלָכֵי  
... לְעֹזְרָא

Artaxerxes, king of kings, unto  
Ezra ...

(EZE. 26:7.)

... נְבוּכַדְרֶצַּר מֶלֶךְ מְלָכִים ...

... Nebuchadrezzar ... a king of  
kings ...

(DAN. 2:37, 47.)

... אַנְתְּהָ מֶלֶךְ מְלָכֵי  
... מִן קֶשֶׁט דִּי אֱלֹהִיכֹן הוּא  
... אֱלֹהִי וּמֶרָא מְלָכִין ...

Thou, O king, art a king of kings  
...<sup>47</sup> ... Of a truth it is, that your  
God is a God of gods, and a Lord  
of kings ...

(DAN. 4: .)

Not in the Chaldee.

Ὁ γὰρ Κύριος ὁ Θεὸς ὑμῶν, οὗτος  
Θεὸς τῶν θεῶν, καὶ Κύριος τῶν  
<sup>b</sup>κυρίων ...

For the Lord your God, He is  
God of gods and Lord of lords ...

(ESDRAS 7:12.)

Ἀρθασασθὰ βασιλεὺς βασιλέων  
Ἐσδράς ...

Arthasastha, king of kings, to  
Esdras ...

(IEZE. 26:7.)

... Ναβουχοδονόσορ ... βασιλεὺς  
βασιλέων ἐστὶ ...

... Nabuchodonosor ... he is a king  
of kings ...

(DAN. 2:37, 47.)

Σὺ, βασιλεῦ, βασιλεὺς βασιλέων  
...<sup>47</sup> ... Ἐπ' ἀληθείᾳ ἐστὶν ὁ Θεὸς  
ὑμῶν Θεὸς τῶν θεῶν καὶ Κύριος  
τῶν βασιλέων ...

Thou, O king, art a king of kings  
...<sup>47</sup> ... Of a truth your God is  
a God of gods, and a Lord of  
kings ...

(DAN. 4:34.)

... ὅτι αὐτός ἐστι Θεὸς τῶν θεῶν  
καὶ Κύριος τῶν κυρίων καὶ Βα-  
σιλεὺς τῶν βασιλέων ...  
Ἐγὼ βασιλεὺς βασιλέων ...

... for He is God of gods, and Lord  
of lords, and King of kings ....  
<sup>c</sup> I, a king of kings ...

<p>(DAN. 8:25.)          ... ועל שר שרים יעמד ...          ... he shall also stand up against          the Prince of princes ...</p>	<p>(DAN. 8:25.)          .. και ἐπὶ ἀπωλείας ἀνδρῶν στή-          σεται ...          ... and he shall stand up for the          destruction of men ...</p>
<p>(Hos. 8:10.)          : ממשא מלך שרים ...          ... for the burden of the King of          princes.</p>	<p>(OSEE 8:10.)          ... τοῦ χρίειν βασιλέα καὶ ἄρχοντας.          ... to anoint a king and princes.</p>
<p>1 TIM.          6:15. ... ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων.          ... the King of kings, and Lord of lords.</p>	
<p>REV.          1:5. ... ὁ Ἄρχων τῶν βασιλέων τῆς γῆς ...          ... the Prince of the kings of the earth ...</p>	
<p>REV.          17:14. ... ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων ...          ... for he is Lord of lords, and King of kings ...</p>	
<p>REV.          19:16. ... τὸ ὄνομα γεγραμμένον, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.          ... a name written, KING OF KINGS, AND LORD OF LORDS.</p>	
<p>* <i>God of gods and Lord of lords</i>: comp. Psa. 136:2, 3. <i>God of gods</i>: see Josh. 22:22.          Dan. 11:36. Compare also Deut. 9:26 (LXX.), Κύριε Βασιλεῦ τῶν θεῶν. <sup>b</sup> κυριευόντων.          One MS. <sup>c</sup> Nebuchadnezzar.</p>	

<p>DEUT. 10:17.          ... האל הגדל ...          פנים          ... a great God ... which regardeth          not persons ...</p>	<p>(162) *          DEUT. 10:17.          ... ὁ Θεὸς ὁ μέγας ... ὅστις οὐ θαυ-          μάζει πρόσωπον ...          ... the great God ... who regardeth          not a person ...</p>
<p>(2 CHR. 19:7.)          ... כי אין עם יהודה אלהינו עולה          ומשא פנים ...          ... for there is no iniquity with the          LORD our God, nor respect of per-          sons ...</p>	<p>(2 CHR. 19:7.)          ... ὅτι οὐκ ἔστι μετὰ Κυρίου Θεοῦ          ἡμῶν ἀδικία, οὐδὲ θαυμάσαι πρό-          σωπον ...          ... for there is no unrighteousness          with the Lord our God, neither is          it for Him to respect a person ...</p>
<p>ACTS          10:34. ... ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός.          ... that God is no respecter of persons.</p>	
<p>ROM.          2:11. Οὐ γὰρ ἔστι προσωποληψία παρὰ τῷ Θεῷ.          For there is no respect of persons with God.</p>	
<p>GAL.          2:6. ... πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει ...          ... God accepteth no man's person ...</p>	
<p>EPH.          6:9. ... καὶ προσωποληψία οὐκ ἔστι <sup>b</sup> παρ' αὐτοῦ.          ... neither is there respect of persons with Him.</p>	

COL. ... καὶ οὐκ ἔστι προσωποληψία.

3:25. ... and there is no respect of persons.

1 PET. Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ  
1:17. τὸ ἐκάστου ἔργον ...

And if ye call on the Father, who without respect of persons judgeth according to every man's work ...

<sup>a</sup> Comp. No. 128, supra, and Job 34:19, there referred to. <sup>b</sup> παρὰ Θεῶν, or π. τῶ Θ.

DEUT. 10:20.

see

DEUT. 6:13.

DEUT. 11:14.

(163)<sup>a</sup>

DEUT. 11:14.

— ונתתי מטר ארצכם בעתו יורה  
... ומלקוש

— that I will give you the rain of your land in his due season, the first rain and the latter rain ...

(JER. 5:24.)

... הנתן גשם ויורה ומלקוש ...

... that giveth rain, both the former and the latter ...

(JOEL 2:23.)

... ויורד לכם גשם מורה ומלקוש  
בראשון :

... and He will cause to come down for you the rain, the former rain and the latter rain in the first month.

(ZECH. 10:1.)

... שאלו מיהוה מטר בעת מלקוש

Ask ye of the LORD rain in the time of the latter rain ...

JAMES ... ἕως ἂν λάβῃ ὑετὸν πρῶϊμον καὶ ὄψιμον.

5:7. ... until he receive the early and latter rain.

<sup>a</sup> Latter and former rain : Hos. 6:3. Latter rain : Job 29:23. Prov. 16:15. Jer. 3:3.

DEUT. 13:13 (14).

(164)

DEUT. 13:13.

... אנשים בני בליעל ... <sup>14</sup> ... ἄνδρες παράνομοι ...

<sup>13</sup> Certain men, <sup>a</sup> the children of Belial ... Men that are transgressors ...

(JUDG. 19:22.) ... אנשי בני בליעל ... ... certain sons of Belial ...	(JUDG. 19:22.) ... <sup>b</sup> υἱοὶ παρανόμων ... ... sons of transgressors ...
(1 SAM. 25:17, 25.) ... והוא בן בליעל ... אל נא ישים אדני את לבו אל איש הבליעל הזה ... for he is <i>such</i> a son of Belial ... --- <sup>25</sup> Let not my lord, I pray thee, <sup>c</sup> regard this man of Belial ...	(1 KI. 25:17, 25.) ... καὶ οὗτος υἱὸς λοιμὸς ... --- <sup>25</sup> μὴ δὲ θέσθω ὁ κύριός μου καρδίαν αὐ- τοῦ ἐπὶ τὸν ἄνθρωπον τὸν λοιμὸν τούτον ... ... and he is <sup>d</sup> a pestilent man ... --- <sup>25</sup> Let not my lord set his heart upon this <sup>e</sup> pestilent man ...
ACTS 24:5. Εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν ... For we have found this man a pestilent fellow ...	
2 COR. 6:15. Τίς δὲ συμφώνησις Χριστῷ πρὸς <sup>f</sup> Βελιάλ ; ... And what concord hath Christ with Belial ? ...	
<sup>a</sup> <sup>¶</sup> Or, <i>naughty men</i> . <sup>b</sup> So in the LXX. 3 Kings 20 (Heb. 21):10, 13. <sup>c</sup> <sup>¶</sup> Heb. <i>lay it to his heart</i> . <sup>d</sup> Gr. <i>son</i> that is a <i>pest</i> . So 1 Sam. (alias 1 Kings) 2:12; ( <i>the sons of Eli</i> ). <sup>e</sup> Gr. <i>man</i> that is a <i>pest</i> . <sup>f</sup> <i>Belīap</i> . G. and S. The Syriac reads <i>Satan</i> .	

DEUT. 14:2.	see	EXOD. 19:5, 6.
DEUT. 17:6. (165) <sup>a</sup> על פי שנים עדים או שלשה עדים ... יומת המת ... At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death ...		DEUT. 17:6. Ἐπὶ δυσὶ μάρτυσιν ἢ ἐπὶ τρισὶ μάρτυσιν ἀποθανέεται ὁ ἀποθνή- σκων ... By two witnesses, or by three wit- nesses, shall he die who dieth ...
HER. 10:28. Ἀθετήσας τὸν νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει. He that despised Moses' law died without mercy under two or three witnesses.		

<sup>a</sup> Comp. Num. 35:30; also No. 167, *infra*.

DEUT. 18:15, 18, 19.	(166)	DEUT. 18:15, 18, 19.
נביא מקרבך מאחריך כמני יקים לך יהוה אלהיך אליו תשמעון : --- <sup>18</sup> נביא אקים להם מקרב אחיהם כמוך ונתתי דברי בפיו ודבר אליהם את כל אשר אצוונו : <sup>19</sup> והיה האיש אשר לא ישמע אל		Προφήτην ἐκ τῶν ἀδελφῶν σου, ὡς ἐμέ, ἀναστήσει σοι Κύριος ὁ Θεός σου <sup>a</sup> αὐτοῦ ἀκούσεσθε. --- <sup>18</sup> Προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν, ὥσπερ σέ, καὶ δώσω τὰ ῥήματα ἐν τῷ στόματι αὐτοῦ καὶ λαλήσει αὐτοῖς καθ' ὅτι ἂν ἐντείλωμαι αὐτῷ. <sup>19</sup> καὶ ὁ ἄν- θρωπος ὃς ἐὰν μὴ ἀκούσῃ <sup>b</sup> ὅσα ἂν

דברי אשר ידבר בשמי אנכי  
אדרש מעמו :

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. ---<sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. <sup>19</sup> And it shall come to pass, *that* whosoever will not hearken unto My words which He shall speak in My name, I will require *it* of him.

λαλήσῃ ὁ Προφήτης ἐκείνος ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

The Lord thy God will raise up unto thee a Prophet from among thy brethren, like unto me; Him shall ye hear. --- <sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee; and I will put *My* words in His mouth; and He shall speak unto them as I shall command Him. <sup>19</sup> And whatever man will not hearken to whatever words that Prophet shall speak in My name, I will take vengeance on him.

JOHN 1:21, 25. ... Ὁ Προφήτης εἰ σύ; ... ---<sup>25</sup> ... Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ Προφήτης;

... Art thou <sup>c</sup> that Prophet? ... ---<sup>25</sup> ... Why baptizest thou then, if thou be not that <sup>d</sup> Christ, nor <sup>e</sup> Elias, neither that Prophet?

JOHN 6:14. ... ὅτι Οὗτός ἐστιν ἀληθῶς ὁ Προφήτης ὃς ἐρχόμενος εἰς τὸν κόσμον.

... This is of a truth that Prophet that should come into the world.

JOHN 7:40. ... Οὗτός ἐστιν ἀληθῶς ὁ Προφήτης.

... Of a truth this is the Prophet.

ACTS 3:22, 23. Μωσῆς μὲν ἡ γὰρ πρὸς τοὺς πατέρας εἶπεν, ὅτι Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. <sup>23</sup> ἔσται δέ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ Προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. <sup>23</sup> And it shall come to pass *that* every soul which will not hear that Prophet, shall be destroyed from among the people.

ACTS 7:37. Οὗτός ἐστιν ὁ Μωϋσῆς ὃς εἶπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει ὁ Κύριος ὁ Θεός ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· <sup>k</sup> αὐτοῦ ἀκούσεσθε.

This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, <sup>l</sup> like unto me; Him shall ye hear.

<sup>a</sup> Compare Matt. 17:5. Mark 9:7. Luke 9:35; αὐτοῦ ἀκούετε. <sup>b</sup> Ad. πάντα. IV. and others. There are many slight variations, as to the order of the words and otherwise, in the MSS. of the LXX. <sup>c</sup> ¶ Or, a prophet. <sup>d</sup> A ref. to 1 Sam. 2:10, and other places.

<sup>e</sup> A ref. to Mal. 4:5. <sup>f</sup> ὁ ἐρχόμενος possibly a ref. to Psa. 118:26, *He that cometh in the name of the Lord.* <sup>g</sup> Om. γάρ. G. and S.; some MSS. om. also πρὸς τοὺς πατέρας. <sup>h</sup> Om. Κύριος. <sup>i</sup> Om. ὑμῶν. G. and S. <sup>k</sup> Om. αὐτοῦ ἀκούσεσθε. <sup>l</sup> ¶ Or, as myself.

DEUT. 19:15.	(167) <sup>a</sup>	DEUT. 19:15.
עַל פִּי שְׁנֵי עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יִקּוּם דְּבַר :	... ἐπὶ στόματος δύο μαρτύρων, καὶ ἐπὶ στόματος τριῶν μαρτύρων, <sup>b</sup> στήσεται πᾶν ῥῆμα.	... at the mouth of two witnesses, or at the mouth of three wit- nesses, shall the matter be es- tablished.
MATT. 18:16.	... ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. ... that in the mouth of two or three witnesses every word may be established.	
JOHN 8:17.	Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν. It is also written in your <sup>c</sup> law, that the testimony of two men is true.	
2 COR. 13:1.	... ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθίσεται πᾶν ῥῆμα. ... In the mouth of two or three witnesses shall every word be established.	
1 TIM. 5:19.	Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. Against an elder receive not an accusation, but <sup>d</sup> before two or three witnesses.	
REV. 11:3.	Καὶ δώσω τοῖς δυσὶ μάρτυρί μου ... And I will give power unto My two witnesses ...	

<sup>a</sup> Comp. Matt. 26:60; δύο ψευδομάρτυρες (Mark says, *times*;) also Rom. 8:16; Ἀλλὰ τὸ πνεῦμα συμμαρτυρεῖ, κ.τ.λ. <sup>b</sup> σταθίσεται. VII. X. XI. and many other MSS.; also Ald. Compl. <sup>c</sup> See also Num. 35:30, and No. 165, supra. <sup>d</sup> ¶ Or, *under*.

DEUT. 19:21.	see	EXOD. 21:24.
וְמִי הָאִישׁ אֲשֶׁר נָטַע כֶּרֶם וְלֹא חָלְלוּ ...	(168)	DEUT. 20:6.
And what man is he that hath planted a vineyard, and hath not yet <sup>a</sup> eaten of it? ...	Καὶ τίς ὁ ἄνθρωπος ὅστις ἐφύτευ- σεν ἀμπελῶνα, καὶ οὐκ εὐφράνθη ἐξ αὐτοῦ; ...	And what man is he that hath planted a vineyard, and hath not been rejoiced with it? ...
1 COR. 9:7.	... τίς φυτεύει ἀμπελῶνα, καὶ <sup>b</sup> ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ... ... who planteth a vineyard, and eateth not of the fruit thereof? ...	

<sup>a</sup> ¶ Heb. *made it common*. See Lev. 19:23, 24. Deut. 28:30. [Comp. Prov. 27:18; *Whoso keepeth (LXX. φυτεύει, planteth) the fig-tree shall eat the fruit thereof.*] <sup>b</sup> τὸν καρπὸν.



DEUT. 21:23.	(169) *	DEUT. 21:23.
... כִּי קָלַל אֱלֹהִים תְּלוּ ...	... ὅτι <sup>c</sup> κεκατηραμένος ὑπὸ Θεοῦ πάς <sup>d</sup> κρεμάμενος ἐπὶ ξύλου ...	... for he that is hanged is <sup>b</sup> ac- cursed of God ...
ACTS 5:30. ... ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου.	... whom ye slew and hanged on a tree.	... for every one that is hanged upon a tree is accursed of God ...
ACTS 10:39. ... ὃν <sup>e</sup> ἀνείλον κρεμάσαντες ἐπὶ ξύλου.	... whom they slew and hanged on a tree.	
GAL. 3:13. ... γενόμενος ὑπὲρ ἡμῶν κατάρα <sup>f</sup> γέγραπται γὰρ, Ἐπικατάρα- τος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.	... being made a curse for us : for it is written, Cursed is every one that hangeth on a tree.	
1 PET. 2:24. ... ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον ...	... in His own body <sup>g</sup> on the tree ...	

\* See also verse 22. <sup>b</sup> ¶ Heb. *the curse of God*. See Num. 25:4. 2 Sam. 21:6.  
<sup>c</sup> Several MSS. read *κατηραμένος*. <sup>d</sup> Ad. δ. xi. and several others. <sup>e</sup> Ad. καλ. G. and S.  
<sup>f</sup> ὅτι γέγραπται. <sup>g</sup> ¶ Or, *to*.

DEUT. 22:24.	(170) *	DEUT. 22:24.
... וסכלתם אתם באבנים ומתו ...	... καὶ λιθοβοληθήσονται ἐν λίθοις, καὶ ἀποθаноῦνται ...	... and ye shall stone them with stones that they die ...
JOHN 8:5. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας <sup>b</sup> λιθοβο- λείσθαι ...	Now Moses in the law commanded us, that such should be stoned ...	... and they shall be stoned with stones, and they shall die ...

\* Comp. verse 22, and Lev. 20:10. <sup>b</sup> λιθάειν. S.

DEUT. 22:24.	(171) *	DEUT. 22:24.
... ובערת הרע מקרבך ...	... καὶ <sup>b</sup> ἐξαρείς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.	... so thou shalt put away evil from among you.
1 COR. 5:13. ... <sup>c</sup> Καὶ ἐξαρείτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.	... Therefore put away from among yourselves that wicked person.	... and thou shalt put away the wicked person from among you.

\* The phrase occurs repeatedly, with reference to transgressors of various kinds. See  
 Deut. 13:5. 17:7, 12. 19:19. 22:21, 22. 24:7. The passage given above is selected as  
 most nearly corresponding with the case referred to by St. Paul. <sup>b</sup> Many MSS. read  
 ἐξαρείτε. So the Compl. <sup>c</sup> Ἐξάρτε. G. Ἐξαρείτε. S.

---

DEUT. 24:1.	(172) *	DEUT. 24:1 (or 3).
... וכתב לה ספר כריתת ונתן בירה ושלחה מביתו :		... καὶ γράψει αὐτῇ βιβλίον ἀποστασίου, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἔξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ.
... then let him write her a bill of divorcement, and give <i>it</i> in her hand, and send her out of his house.		... and he shall write for her a "bill of divorcement, and give <i>it</i> into her hands, and send her away out of his house.

MATT. 5:31. Ἐρρέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

||MATT. 19:7. Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολύσαι αὐτήν;

They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away?

||MARK 10:4. Οἱ δὲ εἶπον, Μωσῆς <sup>d</sup> ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολύσαι.

And they said, Moses suffered to write a bill of divorcement, and put *her* away.

\* The same words are repeated in ver. 3 (LXX. 3 or 5). <sup>b</sup> ¶ Heb. *cutting off*. [Comp. Isa. 50:1. Jer. 3:8.] <sup>c</sup> Gr. *book*, as the Heb. <sup>d</sup> ἐνετείλατο.

---

DEUT. 24:15.	(173)	DEUT. 24:15 (or 17).
ביומו תתן שכרו ולא תבוא עליו השמש ...		Αὐθημερὸν ἀποδώσεις τὸν μισθὸν αὐτοῦ, οὐκ ἐπιδύσεται ὁ ἥλιος ἐπ' αὐτῷ ...
At his day thou shalt give <i>him</i> his hire, neither shall the sun go down upon it ...		Thou shalt give him <i>his</i> hire the same day, the sun shall not go down upon it ...
EPH. 4:26. ... ὁ ἥλιος μὴ ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν. ... let not the sun go down upon your wrath.		

---

DEUT. 25:3.	(174)	DEUT. 25:3.
... ארבעים יכנו ולא יסוף		Καὶ ἀριθμῷ τεσσαράκοντα μαστιγώσουσιν αὐτόν οὐ προσθήσουσιν ...
Forty stripes he may give him, and not exceed ...		And they shall scourge him <i>with</i> forty <i>stripes</i> in number; they shall not exceed ...
2 COR. 11:24. Ἐπὶ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον. Of the Jews five times received I forty stripes save one.		

DEUT. 25:4.

(175)

DEUT. 25:4.

לֹא תַחֲסֵם שׁוֹר בְּרִישׁוֹ      Οὐ φιμώσεις βοῦν ἀλοῶντα.

Thou shalt not muzzle the ox when  
he <sup>a</sup> treadeth out *the corn*.

Thou shalt not muzzle the ox that  
treadeth out *the corn*.

<sup>1</sup> COR. 9:9. <sup>b</sup> Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, Οὐ <sup>c</sup> φιμώσεις βοῦν ἀλοῶντα.

For it is written in the law of Moses, Thou shalt not muzzle  
the mouth of the ox that treadeth out the corn ...

<sup>1</sup> TIM. 5:18. Λέγει γὰρ ἡ γραφή, <sup>d</sup> Βοῦν ἀλοῶντα οὐ φιμώσεις ...

For the scripture saith, Thou shalt not muzzle the ox that  
treadeth out the corn ...

<sup>a</sup> ἢ Heb. *thresheth*. <sup>b</sup> γέγραπται γάρ, Οὐ. <sup>c</sup> κημώσεις. <sup>d</sup> Οὐ φ. β. ἀ.

DEUT. 25:5.

see

GEN. 38:8.

DEUT. 26:18.

see

EXOD. 19:5.

DEUT. 27:26.

(176)

DEUT. 27:26.

אָרוֹר אֲשֶׁר לֹא יְקִים אֶת דְּבָרֵי  
הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם ...

Ἐπικατάρατος πᾶς ἄνθρωπος ὃς  
οὐκ ἐμμένει ἐν πᾶσι τοῖς λόγοις  
τοῦ <sup>a</sup> νόμου <sup>b</sup> τούτου, ποιῆσαι <sup>c</sup> αὐ-  
τούς ...

Cursed *be* he that confirmeth not  
*all* the words of this law to do  
them ...

Cursed *is* every man that con-  
tinueth not in *all* the words of  
this law to do them ...

GAL. 3:10. ... γέγραπται γὰρ, <sup>d</sup> Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν <sup>a</sup> πᾶσι  
τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.

... for it is written, Cursed *is* every one that continueth not in  
*all* things which are written in the book of the law to do them.

<sup>a</sup> βιβλίον. VII. <sup>b</sup> τοῦ. VII. X. and many other MSS.; also Ald. and Compl. <sup>c</sup> αὐτά.  
<sup>d</sup> Ad. ὅτι. S. <sup>e</sup> Comp. Deut. 28:61, καὶ πᾶσαν τὴν (πληγὴν) γεγραμμένην ἐν τῷ βιβλίῳ  
τοῦ νόμου τούτου. See also 29:20 (*infra*), and 30:10.

DEUT. 29:3 (4).

(177)<sup>a</sup>

DEUT. 29:4.

— וְלֹא נָתַן יְהוָה לָכֶם לֵב לַדַּעַת  
וְעֵינַיִם לִרְאוֹת וְאָזְנוֹת לִשְׁמֹעַ עַד  
הַיּוֹם הַזֶּה :

— καὶ οὐκ ἔδωκε Κύριος ὁ Θεὸς  
ὑμῖν καρδίαν εἰδέναι, καὶ ὀφθαλμοὺς  
βλέπειν, καὶ ὦτα ἀκούειν ἕως τῆς  
ἡμέρας ταύτης.

— <sup>4</sup> yet the LORD hath not given  
you an heart to perceive, and eyes  
to see, and ears to hear, unto this  
day.

— yet the Lord God hath not given  
you a heart to know, and eyes to  
see, and ears to hear, unto this  
day.

ROM. 11:8. — καθὼς γέγραπται, Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως,  
ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς  
σήμερον ἡμέρας,

— according as it is written, God hath given them <sup>b</sup> the spirit of <sup>c</sup> slumber, eyes that they should not see, and ears that they should not hear, unto this day.

<sup>a</sup> Compare Isa. 6:9, *infra*; also Jer. 5:21, and Eze. 12:2. <sup>b</sup> See Isa. 29:10, *infra*.  
<sup>c</sup> ¶ Or, *remorse*.

DEUT. 29:17 (18).

(178)

DEUT. 29:18.

... פן יש בכם שרש פרה ראש  
ולענה :

... μή τις ἐστὶν ἐν ὑμῖν ῥίζα <sup>b</sup> ἄνω  
φύουσα <sup>c</sup> ἐν χολῇ καὶ πικρίᾳ.

<sup>18</sup> ... lest there should be among  
you a root that beareth <sup>a</sup> gall and  
wormwood.

... lest there be among you any  
root springing up with gall and  
bitterness.

HEB.  
12:15. ... μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιαν-  
θῶσι πολλοί.

... lest any root of bitterness springing up trouble *you*, and  
thereby many be defiled.

<sup>a</sup> ¶ Or, *a poisonous herb*. Heb. *rosh*.

<sup>b</sup> Ad. πικρίας. VII.

<sup>c</sup> ἐνοχλῇ. III.

DEUT. 29:19 (20).

(179)<sup>a</sup>

DEUT. 29:20.

... ורבעה בו כל האלה הכתובה  
בספר הזה ...

... καὶ κολληθήσονται ἐν αὐτῷ πᾶ-  
σαι αἱ ἀραὶ τῆς διαθήκης ταύτης,  
αἱ γεγραμμέναι ἐν τῷ βιβλίῳ  
τούτῳ ...

<sup>20</sup> ... and all the curses that are  
written in this book shall lie upon  
him ...

... and all the curses of this cove-  
nant, that are written in this book,  
shall <sup>b</sup> stick unto him ...

REV.  
22:18. ... ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν <sup>c</sup> τὰς πληγὰς τὰς γεγραμμένας ἐν  
<sup>d</sup> βιβλίῳ τούτῳ.

... God shall add unto him the plagues that are written in this  
book.

<sup>a</sup> See also verse 21, and comp. Jer. 25:13.  
comp. Deut. 29:22. <sup>d</sup> Ad. τῷ, S.

<sup>b</sup> Or, *stick themselves*.

<sup>c</sup> τὰς πληγὰς

DEUT. 29:23.

see

GEN. 19:25.

DEUT. 30:4.

(180)<sup>a</sup>

DEUT. 30:4.

אם יהיה נדחך בקצה השמים  
משם יקבצך יהוה אלהיך ...

Ἐὰν ᾗ ἡ διασπορά σου ἀπ' ἄκρου  
τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ,  
ἐκείθεν <sup>b</sup> συνάξει σε Κύριος ὁ Θεός  
σου ...

If *any* of thine be driven out unto  
the outmost *parts* of heaven, from  
thence will the LORD thy God  
gather thee ...

If thy dispersion be from *one* end  
of heaven to *the other* end of  
heaven, thence will the Lord thy  
God gather thee ...

||**MATT.** 24:31. ... καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

... and they shall gather together His elect <sup>c</sup>from the four winds, from one end of heaven to the other.

||**MARK** 13:27. ... καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, <sup>d</sup>ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

... and (He) shall gather together His elect <sup>c</sup>from the four winds, <sup>d</sup>from the uttermost part of the earth to the uttermost part of heaven.

<sup>a</sup> Comp. Neh. 1:9. <sup>b</sup> ἐπισυνάξει. <sup>c</sup> See Zech. 2:6, infra. <sup>d</sup> Comp. Deut. 28:64 (LXX.) ἀπ' ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς.

DEUT. 30:11—14.

(181)

DEUT. 30:11—14.

כִּי הַמְצוּהַ הַזֶּה אֲשֶׁר אֲנִי מְצוֹךְ הַיּוֹם לֹא נִפְלְאוֹת הוּא מִמֶּךָ וּלֹא רִחֻקָּה הוּא: <sup>12</sup> לֹא בַשְּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה לָנוּ הַשְּׁמִימָה וַיִּקַּח לָנוּ וַיִּשְׁמַעֲנוּ אֶתְּךָ וְנַעֲשֶׂנָּה: <sup>13</sup> וּלֹא מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר לָנוּ אֶל עֵבֶר הַיָּם וַיִּקַּח לָנוּ וַיִּשְׁמַעֲנוּ אֶתְּךָ וְנַעֲשֶׂנָּה: <sup>14</sup> כִּי קְרוֹב אֵלֶיךָ הַדְּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. <sup>12</sup> It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? <sup>13</sup> Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? <sup>14</sup> But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

ROM. 10:6-8. Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, <sup>d</sup>Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; (τοῦτ' ἐστὶ Χριστὸν κατα-

Ὅτι ἡ ἐντολὴ αὕτη, ἣν ἐγὼ ἐντέλλομαι σοι σήμερον, οὐχ ὑπέρογκός ἐστιν, οὐδὲ μακρὰν ἀπὸ σοῦ ἐστιν. <sup>12</sup> οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶ, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν, καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐτήν ποιήσομεν; <sup>13</sup> οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων, Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκουστήν ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν; <sup>14</sup> ἐγγὺς σου ἐστὶ τὸ ῥῆμα <sup>a</sup>σφόδρα, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου, <sup>b</sup>καὶ ἐν ταῖς χερσὶ σου ποιεῖν αὐτό.

For this commandment which I command thee this day, it is not grievous, neither is it far from thee. <sup>12</sup> It is not in heaven above, <sup>c</sup>as if one should say, Who shall go up for us into heaven, and take it for us, and we will hear it, and do it? <sup>13</sup> Neither is it beyond the sea, <sup>c</sup>as if one should say, Who will go over for us beyond the sea, and take it for us, and make it audible unto us, and we will do it? <sup>14</sup> The word is very nigh thee, in thy mouth, and in thy heart, and in thy hands, to do it.

γαγεῖν) <sup>7</sup> ἦ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; (τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.) <sup>8</sup> ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου (τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν,—)

But the righteousness which is of faith speaketh on this wise, <sup>d</sup> Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) <sup>7</sup> or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) <sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: (that is, the word of faith, which we preach,—)

<sup>a</sup> Om, σφόδρα. vii.

<sup>b</sup> Some MSS. omit the concluding words.

<sup>c</sup> Gr. *saying*.

<sup>d</sup> See No. 160, supra.

<sup>e</sup> Ad. ἡ γραφή.

DEUT. 31:6, 8.

(182)

DEUT. 31:6, 8.

לֹא ...<sup>a</sup> --- : לֹא יִרְפָּךְ וְלֹא יַעֲזֹבְךָ ...  
... יִרְפָּךְ וְלֹא יַעֲזֹבְךָ

... He will not fail thee, nor forsake thee. --- <sup>8</sup> ... He will not fail thee, neither forsake thee ...

(JOS. 1:5.)

: לֹא אֶרְפָּךְ וְלֹא אֶעֱזֹבְךָ ...

... I will not fail thee, nor forsake thee.

HEB.  
13:5.

... αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω.  
... for He hath said, I will never leave thee, nor forsake thee.

<sup>a</sup> οὐδ' οὐ. iv. and many others.

... οὐτε μὴ σε ἀνῶ, \* οὐτε μὴ σε ἐγκαταλίπη. --- <sup>8</sup> ... οὐκ ἀνήσει σε, οὐδὲ μὴ σε ἐγκαταλίπη ...

... He will not leave thee, nor forsake thee. --- <sup>8</sup> ... He will not leave thee, nor forsake thee ...

(JES. 1:5.)

... καὶ οὐκ ἐγκαταλείψω σε, οὐδ' ὑπερόψομαί σε.

... and I will not forsake thee, nor neglect thee.

DEUT. 31:30.

see

EXOD. 15:1.

DEUT. 32:4.

(183)

DEUT. 32:4.

הַצֹּר תְּמִים פָּעָלוֹ כִּי כָל דַּרְכָּיו  
מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עוֹל צָדִיק  
יִישֵׁר הוּא :

He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.

Θεὸς, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις· Θεὸς πιστὸς, καὶ οὐκ ἔστιν ἀδικία· δίκαιος καὶ ὅσιος Κύριος.

God, true are His works, and all His ways are judgment: \* God is faithful, and there is no unrighteousness with Him: just and holy is the Lord.

REV.  
15:3, 4.<sup>b</sup>

Καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε

ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου<sup>c</sup>... <sup>a</sup>...  
 ὅτι μόνος <sup>d</sup> ὁσίων...

And they sing the song of Moses the servant of God, and  
 the song of the Lamb, saying, Great and marvellous *are* Thy  
 works, Lord God Almighty; just and true *are* Thy ways<sup>c</sup>...  
<sup>a</sup>... for *Thou* only art holy...

REV. 16:7. ... Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ  
 κρίσεις σου.

...Even so, Lord God Almighty, true and righteous *are* Thy  
 judgments.

REV. 19:2. — ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ...

— for true and righteous *are* His judgments...

<sup>a</sup> Compare 1 Cor. 1:9, Πιστὸς ὁ Θεὸς; also ch. 10:13. <sup>b</sup> See No. 82, supra. <sup>c</sup> See  
 Jer. 10:7, infra. <sup>d</sup> ἁγίος.

DEUT. 32:5, 20.

( 184 )

DEUT. 32:5, 20.

שחת לו לא בניו מומם דור עקש  
 ופתלתל: --- <sup>20</sup> ... כי דור תהפנת  
 המה בנים לא אמן בם

Ἠμάρτοσαν οὐκ αὐτῷ τέκνα μω-  
 μητὰ· γενεὰ σκολιὰ καὶ διεστραμ-  
 μένη. --- <sup>20</sup> ... ὅτι γενεὰ <sup>c</sup> ἐξεστραμ-  
 μένη ἐστίν, υἱοὶ οἷς οὐκ ἔστι πίστις  
 ἐν αὐτοῖς.

<sup>a</sup> They have corrupted themselves,  
<sup>b</sup> their spot is not *the spot* of His  
 children: *they are* a perverse and  
 crooked generation. --- <sup>20</sup> ... for  
 they *are* a very froward genera-  
 tion, children in whom is no faith.

They have sinned: the <sup>a</sup>polluted  
 children *are* not His: *they are* a  
 crooked and perverse generation.  
 --- <sup>20</sup> ... for it is a froward genera-  
 tion, children who have no faith  
 in them.

||MATT. 17:17. ... Ὡ γινεὰ ἄπιστος καὶ διεστραμμένη...

||MARK 9:19. ... Ὡ γινεὰ ἄπιστος...

||LUKE 9:41. ... Ὡ γινεὰ ἄπιστος καὶ διεστραμμένη...

ACTS 2:40. ... Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

PHIL. 2:15. ... τέκνα Θεοῦ <sup>f</sup> ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμ-  
 μένης...

... the sons of God, without rebuke, in the midst of a crooked  
 and perverse nation...

<sup>a</sup> ¶ Heb. *He hath corrupted to himself.* <sup>b</sup> ¶ Or, that they are not *His* children, that is  
 their blot. <sup>c</sup> διεστραμμένη. <sup>d</sup> Gr. *blameworthy*, or *reprehensible*. <sup>e</sup> Or, *Be ye saved.*  
 This text is also placed under Psa. 78:8, whence it is possibly taken. <sup>f</sup> ἁμωμα.

DEUT. 32:17.

( 185 )<sup>a</sup>

DEUT. 32:17.

... יבחו לשדים לא אלה

They sacrificed unto devils, <sup>b</sup> not  
 to God...

Ἐθυσαν δαιμονίοις, καὶ οὐ Θεῷ...

They sacrificed to <sup>c</sup>devils, and not  
 to God...

1 COR. — ἀλλ' ὅτι <sup>d</sup> ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ...  
 10:20. But *I say*, that the things which the gentiles sacrifice, they sacrifice to <sup>c</sup> devils, and not to God...

<sup>a</sup> Comp. Lev. 17:7. 2 Chron. 11:15. Psal. 106:37. Rev. 9:20. <sup>b</sup> ἢ Or, which were not God. Verse 21. [See No. 186]. <sup>c</sup> Rather, *demons*. <sup>d</sup> ἃ θύουσι, δαιμονίοις θύουσι.

DEUT. 32:21.	( 186 ) <sup>a</sup>	DEUT. 32:21.
הם קנאוני בלא אל בעסוני ... בהבליהם		Αὐτοὶ παρεξήλωσάν με ἐπ' οὐ Θεῷ, παρώξυνάν με ἐν τοῖς εἰδώλοις αὐ- τῶν ...
They have moved Me to jealousy with <i>that which</i> is not God; they have provoked Me to anger with their vanities ...		They have provoked Me to jealousy with <i>that which</i> is not God; they have provoked Me to anger with their idols ...

1 COR. Ἡ παραζηλοῦμεν τὸν Κύριον; ...  
 10:22. Do we provoke the Lord to jealousy? ...

<sup>a</sup> See also verse 16. 1 Ki. 14:22. Psal. 78:58.

DEUT. 32:21.	( 187 )	DEUT. 32:21.
ואני אקניאם בלא עם בגוי נבל : אבעיםם		... καὶ γὰρ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνη, ἐπὶ ἔθνη ἀσυνέτῳ πα- ροργιῶ αὐτούς.
...and I will move them to jealousy with <i>those which</i> are not a people; I will provoke them to anger with a foolish nation.		...and I will provoke them to jea- lousy by <i>them that</i> are no people, and by a foolish nation I will anger them.

ROM. ... Πρῶτος Μωσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη,  
 10:19. ἐπὶ ἔθνη ἀσυνέτῳ παροργιῶ ὑμᾶς.  
 ... First Moses saith, I will provoke you to jealousy by *them*  
*that* are no people, and by a foolish nation I will anger you.

DEUT. 32:25.	( 188 )	DEUT. 32:25.
מחין תשכל חרב ומחדרים ... אימה		Ἐξωθεν ἀτεκνώσει αὐτοὺς <sup>c</sup> μάχαι- ρα, καὶ ἐκ τῶν ταμιείων φόβος ...
The sword without, and terror <sup>a</sup> within, shall <sup>b</sup> destroy ...		Without, the sword shall bereave them of children, and terror <i>shall</i> come out of the chambers ...

2 COR. ... ἔξωθεν μάχαι, ἔσωθεν φόβοι.  
 7:5. ... without *were* fightings, within *were* fears.

<sup>a</sup> ἢ Heb. *from the chambers*. <sup>b</sup> ἢ Heb. *bereave*. <sup>c</sup> One MS. has μάχαι.



DEUT. 32:35. (189)<sup>a</sup> DEUT. 32:35.

... לִי נִקְם וְשָׁלוֹם ... Ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω ...

To Me *belongeth* vengeance and In the <sup>b</sup> day of vengeance I will recompense ...

ROM. 12:19. ... γέγραπται γὰρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

... for it is written, Vengeance is Mine; I will repay, saith the Lord.

HEB. 10:30. Οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, <sup>c</sup> λέγει Κύριος ...For we know Him that hath said, Vengeance *belongeth* unto Me, I will recompense, saith the Lord ...<sup>a</sup> Comp. Ps. 94:1. <sup>b</sup> See Hos. 9:7, *infra*. <sup>c</sup> Om. λέγει Κύριος.

DEUT. 32:36. (190) DEUT. 32:36.

... כִּי יִדִּין יְהוָה עַמּוֹ "Οτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ ...

For the LORD shall judge His For the Lord shall judge His people ...

(Psa. 135:14.) (Psa. 134:14.)

... כִּי יִדִּין יְהוָה עַמּוֹ "Οτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ ...

For the LORD will judge His For the Lord will judge His people ...

HEB. 10:30. ... καὶ πάλιν, Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.

... and again, The Lord shall judge His people.

DEUT. 32:43. (191) DEUT. 32:43.

Not in the Hebrew.

Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ ...  
Rejoice ye heavens with Him ...

(ISA. 44:23.) (ESA. 44:23.)

... רְנוּ שָׁמַיִם Εὐφράνθητε οὐρανοὶ ...

Sing, O ye heavens ... Rejoice, ye heavens ...

(ISA. 49:13.) (ESA. 49:13.)

... רְנוּ שָׁמַיִם Εὐφράνεσθε οὐρανοὶ ...

Sing, O heavens ... Rejoice, ye heavens ...

REV. 18:20.<sup>a</sup> Εὐφράλινου ἐπ' αὐτήν, οὐρανὲ. κ.τ.λ.Rejoice over her, *thou* heaven, etc.<sup>a</sup> See this text in No. 193, *infra*.

DEUT. 32:43.	(192)	DEUT. 32:43.
Not in the Hebrew.		... καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ ... ... and let all the angels of God worship Him ...
(PSA. 97:7.)		(PSA. 96:7.)
: השתחוּ לו כל אלהים ...		... προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ.
... worship Him all <i>ye</i> gods.		... worship Him all <i>ye</i> His angels.
HEB. 1:6. "Οταν δὲ πάλιν εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.		
And, *again, when He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him.		
* ¶ Or, when He bringeth again.		

DEUT. 32:43.	(193)	DEUT. 32:43.
הרנינו גוים עמו כי דם עבדיו יקום ...		... Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, <sup>b</sup> καὶ ἐνισχυσάτωσαν αὐτῷ πάντες <sup>c</sup> υἱοὶ Θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται ...
*Rejoice, O ye nations, with His people: for He will avenge the blood of His servants ...		... Rejoice, ye nations, with His people, <sup>b</sup> and let all the sons of God be strong in Him, for He will avenge the blood of His sons ...
ROM. 15:10. Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.		
And again He saith, Rejoice, ye gentiles, with His people.		
REV. 18:20. <sup>d</sup> Εὐφραίνου ἐπ' * αὐτήν, οὐρανὲ, καὶ οἱ ἅγιοι <sup>e</sup> ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.		
Rejoice over her, * <i>thou</i> heaven, and ye holy apostles and prophets; for God hath avenged you on her.		
REV. 19:2. <sup>h</sup> ... καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.		
... and (He) hath avenged the blood of His servants at her hand.		
<p>* ¶ Or, Praise His people, ye nations: or, Sing ye. <sup>b</sup> This clause is not in the Heb.  <sup>c</sup> ἄγγελοι. II. VII. and many other MSS. <sup>d</sup> See Jer. 51:48. <sup>e</sup> αὐτῇ. G. and S.  <sup>f</sup> Ad. καὶ οἱ. G. and S. <sup>g</sup> See No. 191, supra. <sup>h</sup> See 2 Ki. 9:7, at the hand of Jezebel.</p>		

Jos. 1:5.	see	DEUT. 31:6, 8.
Jos. 7:6.	(194)	JES. 7:6.
: ויעלו עפר על ראשם ...		... καὶ * ἐπεβάλοντο χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν.

... and (they) put dust upon their heads. ... and they cast dust on their heads.

REV. 18:19. *Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν ...*  
And they cast dust on their heads ...

\* *ἐπίβαλον*. III. and many other MSS.

Jos. 18:16.

(195)\*

JES. 18:16.

... על פני גי בן הנם ... וירד גי  
... הנם

... κατὰ πρόσωπον νάπης Σοννάμ  
... καὶ καταβήσεται Γαλέννα ...

... before the valley of the son of Hinnom ... and (it) descended to the valley of Hinnom ...

... before the forest of Sonnam ... and it shall descend to Gæhenna ...

MATT. 5:22.<sup>b</sup> ... ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.  
... (he) shall be in danger of <sup>c</sup> hell fire.

JAMES 3:6. ... καὶ φλογιζομένη ὑπὸ τῆς γεέννης.  
... and it is set on fire of hell.

\* Comp. ch. 15:8. 2 Ki. 23:10. 2 Chr. 28:3. 33:6. Jer. 7:31. 19:2, 6. 32:35. <sup>b</sup> See likewise verses 29, 30; *eis géennan*, into hell. The word occurs also in Matt. 10:28. 23:15, 33. Luke 12:5. <sup>c</sup> Lit. the Gehenna of fire. So Matt. 18:9, and Mark 9:47.

Jos. 24:32.

(196)\*

JES. 24:32.

ואת עצמות יוסף אשר העלו בני ישראל ממצרים קברו בשכם בחלקת השדה אשר קנה יעקב מאת בני חמור אבי שכם במאה קשיטה ויהיו לבני יוסף לנחלה :

*Καὶ τὰ ὅσα Ἰωσήφ ἀνήγαγον οἱ υἱοὶ Ἰσραὴλ ἐξ Αἰγύπτου, καὶ κατώρυξαν ἐν Σικίμοις, ἐν τῇ μερίδι τοῦ ἀγροῦ οὗ ἐκτήσατο Ἰακώβ παρὰ τῶν Ἀμορραίων τῶν κατοικούντων ἐν Σικίμοις ἑκατὸν, καὶ ἔδωκεν αὐτὴν Ἰωσήφ ἐν μερίδι.*

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred <sup>b</sup> pieces of silver: and it became the inheritance of the children of Joseph.

And the bones of Joseph the children of Israel brought up out of Egypt, and buried in Sicima, in the portion of land which Jacob bought of the Amorites dwelling in Sicima for a hundred <sup>c</sup> ewe-lambs, and gave it to Joseph for a portion.

JOHN 4:5. *Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην <sup>d</sup> Συχαρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῇ υἱῷ αὐτοῦ.*

Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

ACTS 7:16. — καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι <sup>ο</sup> δ' ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ.

— and (<sup>f</sup>they) were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

<sup>a</sup> This passage evidently refers back to Gen. 33:19. See also Gen. 48:22. <sup>b</sup> ¶ Or, *lambs*.  
Gen. 33:19, ἀμνῶν, *he-lambs*. <sup>d</sup> Σιχάρ. Elz. <sup>e</sup> φ. G. and S. <sup>f</sup> Jacob and the patriarchs.

JUD. 2:15.

(197) <sup>a</sup>

JUD. 2:15.

... יד יהוה היתה בם לרעה ...

... καὶ χεῖρ Κυρίου ἦν ἐπ' αὐτοὺς εἰς κακὰ ...

... the hand of the LORD was against them for evil ...

... and the hand of the Lord was upon them for evil ...

ACTS 13:11. Καὶ νῦν ἰδοὺ, χεῖρ <sup>b</sup> τοῦ Κυρίου ἐπὶ σέ ...

And now, behold, the hand of the Lord is upon thee ...

<sup>a</sup> See also 1 Sam. 7:13. 12:15; and many other passages. <sup>b</sup> Om. τοῦ. G. and S.

JUD. 5:19.

(198) <sup>a</sup>

JUD. 5:19.

... אז נלחמו מלכי כנען בתענך  
... על מי מגדו

... τότε ἐπολέμησαν βασιλεῖς Χαναάν ἐν Θαναάχ ἐπὶ ὕδατι Μαγεδδῶ ...

... then fought the kings of Canaan in Taanach by the waters of Megiddo ...

... then fought the kings of Canaan in Thanaach by the water of Mageddo ...

(2 CHR. 35:22.)

(2 CHR. 35:22.)

... ויבא להלחם בכקעת מגדו :

... καὶ ἦλθε τοῦ πολεμῆσαι ἐν τῷ πεδίῳ <sup>c</sup> Μαγεδδῶ.

... and (<sup>b</sup>he) came to fight in the valley of Megiddo.

... and he came to fight in the plain of Mageddo.

REV. 16:16. Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ <sup>d</sup> Ἀρμαγεδδών.

And he gathered <sup>a</sup> them together into a place called in the Hebrew tongue, Armageddon.

<sup>a</sup> Comp. 1 Esdr. 1:29, ἀλλὰ συνεστῆσατο πρὸς αὐτὸν πόλεμον ἐν τῷ πεδίῳ Μαγεδδῶ καὶ κατέβησαν οἱ ἄρχοντες πρὸς τὸν βασιλεῖα Ἰωσία <sup>b</sup> but [Josias] joined battle with him [the king of Egypt] in the plain of Mageddo, and the princes came against king Josias. <sup>c</sup> Josiah. Comp. Zech. 12:11, as the mourning of Hadadrimmon in the valley of Megiddon. <sup>d</sup> Ἀρμαγεδδών. G. and S. Μαγεδδών. G. marg. <sup>e</sup> Sc. the kings of the earth ... to the battle, etc.; verse 14.

JUD. 5:24.

(199)

JUD. 5:24.

תברך מנשים יעל ... מנשים באהל  
: תברך

<sup>a</sup> Εὐλογοθήει ἐν γυναιξίν Ἰαήλ ...  
<sup>b</sup> ἀπὸ γυναικῶν ἐν σκηναῖς εὐλογοθήει.

Blessed above women shall Jael    Blessed among women let Jael...  
... be; blessed shall she be above    be; let her be blessed above wo-  
women in the tent.                      men in tents.

LUKE 1:28, 42. ... <sup>c</sup> εὐλογημένη σὺ ἐν γυναιξίν. --- <sup>42</sup> ... Εὐλογημένη σὺ ἐν γυναιξί...

... blessed *art* thou among women. --- <sup>42</sup> ... Blessed *art* thou among women ...

<sup>a</sup> Εὐλογομένη.    <sup>b</sup> Many MSS. read ἐκ γ.    <sup>c</sup> Some MSS. omit the clause here.

JUD. 6:12.

( 200 )

JUD. 6:12.

וַיֵּרָא אֵלָיו מַלְאֲךְ יְהוָה וַיֹּאמֶר  
... אֵלָיו יְהוָה עִמָּךְ ...

Καὶ ὤφθη αὐτῷ ὁ ἄγγελος Κυρίου,  
καὶ εἶπε πρὸς αὐτὸν, Κύριος μετὰ  
σοῦ ...

And the angel of the Lord ap-  
peared unto <sup>a</sup>him, and said unto  
him, The Lord *is* with thee ...

And the angel of the Lord ap-  
peared unto him, and said unto  
him, The Lord <sup>b</sup>is with thee ...

LUKE 1:28. Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε ... ὁ Κύριος μετὰ σοῦ ...  
And the angel came in unto <sup>c</sup>her, and said, ... the Lord *is* with  
thee ...

<sup>a</sup> Gideon.    <sup>b</sup> Or, be.    <sup>c</sup> Mary.

JUD. 6:22.

see

GEN. 32:30.

JUD. 6:23.

( 201 ) <sup>a</sup>

JUD. 6:23.

... שְׁלוֹם לְךָ ...

... Εἰρήνη σοι ...

... Peace *be* unto thee ...

... Peace *be* unto thee ...

||LUKE 24:36. ... Εἰρήνη ὑμῖν.  
... Peace *be* unto you.

||JOHN 20:19.<sup>b</sup> ... Εἰρήνη ὑμῖν.  
... Peace *be* unto you.

1 PET. 5:14. ... Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.  
... Peace *be* with you all that are in Christ Jesus. Amen.

3 JOHN 15 Εἰρήνη σοι ...  
15 (14). 14 ... Peace *be* to thee ...

<sup>a</sup> See also ch. 19:20. Dan. 10:19; and other passages. Compare 4 Ki. 4:26 (LXX.), 'ἡ εἰρήνη σοι; also 1 Chron. 12:18, *peace, peace be unto thee*.    <sup>b</sup> See also verses 21, 26.

JUD. 13:5.

( 202 )

JUD. 13:5.

מִן הַנֶּעֱר הַיְהִי אֱלֹהִים כִּי נִזְרַת  
... הַנֶּעֱר

... ὅτι <sup>a</sup>Ναζὶρ Θεοῦ ἔσται τὸ παι-  
δάριον ἀπὸ τῆς κοιλίας ...

... for the child shall be a Nazarite  
unto God from the womb ...

... for the child shall be a Nazarite  
of God from the womb ...

(Isa. 11:1.)

... ונצד משרשיו יפרה :

... and a <sup>b</sup> branch shall grow out  
of his roots.

(Esa. 11:1.)

... και ἄνθος ἐκ τῆς ῥίζης ἀναβή-  
σεται.... and a flower shall arise out of  
his root.

ΜΑΤΤ. — και ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην ὁ Ναζαρέτ ὅπως  
2:23. πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

— and He came and dwelt in a city called Nazareth: that  
it might be fulfilled which was spoken by the prophets, He  
shall be called a <sup>d</sup> Nazarene.

\* Ναζωραῖον ἔσται τῷ Θεῷ. Ed. Alex. Ναζηραῖον τῷ Θεῷ. xl. and Compl. Other Greek  
copies read the word Ναζωραῖον, and one MS. Ναζωραῖον. <sup>b</sup> Vulg. flos. Compare  
Isa. 60:21, the branch of My planting. (The word נצר occurs elsewhere only in Isa. 14:19;  
and Dan. 11:7.) <sup>c</sup> Ναζαρέθ. <sup>d</sup> Nazarey, Wiclif; Nazarite, Tyndale, Cranmer,  
Geneva, and Rheims.

JUD. 19:22.

see

DEUT. 13:3.

RUTH 1:6.

see

GEN. 50:24.

RUTH 4:18, 22.

(203)

1 CHR. 2:10-13, 15.

... פרץ הוליד את  
חצרן: <sup>19</sup> וחצרן  
הוליד את רם ורם  
הוליד את עמינדב:  
<sup>20</sup> ועמינדב הוליד את  
נחשון ונחשון הוליד  
את שלמה: <sup>21</sup> ושלמן  
הוליד את בעז ובעז  
הוליד את עובר:  
<sup>22</sup> ועובר הוליד את  
ישי וישי הוליד את  
דוד:

... Φαρὲς ἐγέννησε  
τὸν Ἑσρόμ: <sup>19</sup> Ἑσ-  
ρόμ ἐγέννησε τὸν  
Ἀράμ: και Ἀράμ  
ἐγέννησε τὸν Ἀμι-  
ναδάβ: <sup>20</sup> και Ἀμι-  
ναδάβ ἐγέννησε τὸν  
Ναασσών: και Ναασ-  
σών ἐγέννησε τὸν  
Σαλμών: <sup>21</sup> και Σαλ-  
μὼν ἐγέννησε τὸν  
Βοὺζ: και Βοὺζ ἐγέν-  
νησε τὸν Ὠβήδ:  
<sup>22</sup> και Ὠβήδ ἐγέν-  
νησε τὸν Ἰεσσαί:  
και Ἰεσσαί ἐγέννησε  
τὸν Δαβὶδ.<sup>b</sup>

... Pharez begat  
Hezron, <sup>19</sup> and Hez-  
ron begat Ram, and  
Ram begat Ami-  
minadab, <sup>20</sup> and  
Amminadab be-  
gat Nahshon, and  
Nahshon begat  
Salmon, <sup>21</sup> and  
Salmon begat Bo-  
az, and Boaz begat  
Obed, <sup>22</sup> and Obed  
begat Jesse, and  
Jesse begat David.

... Phares begat  
Esrom; <sup>19</sup> Esrom  
begat Aram, and  
Aram begat Ami-  
nadab, <sup>20</sup> and Ami-  
nadab begat Naas-  
son, and Naasson  
begat Salmon, <sup>21</sup> and Salmon be-  
gat Booz, and Booz  
begat Obed, <sup>22</sup> and  
Obed begat Jesse,  
and Jesse begat  
David.

ורם הוליד את  
עמינדב ועמינדב  
הוליד את נחשון  
נשיא בני יהודה:  
ונחשון הוליד את  
שלמא ושלמא הוליד  
את בעז: <sup>21</sup> ובעז  
הוליד את עובר  
ועובר הוליד את  
ישי: <sup>22</sup> ואישי הוליד  
את דוד: ...<sup>15</sup> —

And Ram begat  
Amminadab, and  
Amminadab begat  
Nahshon, prince  
of the children of  
Judah; <sup>11</sup> and Nah-  
shon begat Sal-  
ma, and Salma be-  
gat Boaz, <sup>12</sup> and  
Boaz begat Obed,  
and Obed begat  
Jesse, <sup>13</sup> and Jesse  
begat ... --- <sup>14</sup> ...  
David...

Και Ἀράμ ἐγέννησε  
τὸν Ἀμιναδάβ, και  
Ἀμιναδάβ ἐγέννησε  
τὸν Ναασσών ἀρ-  
χοντα οἴκου Ἰούδα:  
<sup>11</sup> και Ναασσὼν ἐγέν-  
νησε τὸν Σαλμών,  
και Σαλμών ἐγέν-  
νησε τὸν Βοὺζ, <sup>12</sup> και  
Βοὺζ ἐγέννησε τὸν  
Ὠβήδ, και Ὠβήδ  
ἐγέννησε τὸν Ἰεσ-  
σαί, <sup>13</sup> και Ἰεσσαί  
ἐγέννησε ... --- <sup>14</sup> ...  
Δαβὶδ ...

And Aram begat  
Aminadab, and  
Aminadab begat  
Naasson, prince of  
the house of Juda;  
<sup>11</sup> and Naasson be-  
gat Salmon, and  
Salmon begat Bo-  
oz, <sup>12</sup> and Booz be-  
gat Obed, and O-  
bed begat Jesse,  
<sup>13</sup> and Jesse begat  
... --- <sup>14</sup> ... David...

ΜΑΤΤ. 1:3-6. <sup>a</sup>... Φαρές δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών· <sup>b</sup>Σαλμών δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησε τὸν Ὡβήδ ἐκ τῆς Ῥούθ· Ὡβήδ δὲ ἐγέννησε τὸν Ἰεσσαί· <sup>c</sup>Ἰεσσαί δὲ ἐγέννησε τὸν <sup>d</sup>Δαβὶδ τὸν βασιλέα...

... and Phares begat Esrom, and Esrom begat Aram, <sup>a</sup> and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, <sup>b</sup> and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, <sup>c</sup> and Jesse begat David the king...

<sup>a</sup> ἢ Or, *Salmah*. <sup>b</sup> Ad. τὸν βασιλέα. Two MSS. and ed. Alex. <sup>c</sup> ἢ Or, *Aram*.  
<sup>d</sup> ἢ Or, *Salmon*. • Compare Luke 3:31—33. <sup>e</sup> Δαυὶδ. G. and S.

1 SAM. 1:11.

(204)

1 KI. 1:11.

יהוה צבאות אם ראה תראה

בעני אמתך

... O LORD of hosts, if Thou wilt indeed look on the affliction of Thine handmaid...

... Ἀδωναὶ Κύριε Ἐλωὲ σαβαὼθ, εἰὰν ἐπιβλέπων ἐπιβλέψῃς ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου...

...<sup>a</sup> Adonai, Lord <sup>a</sup> God of Sabaoth, if Thou <sup>b</sup> wilt indeed regard the low estate of Thine handmaiden...

LUKE 1:48. — ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ...

— for He hath regarded the low estate of His handmaiden...

<sup>a</sup> The Hebrew words אֲדֹנָי and אֱלֹהִים, which nevertheless are not in the Hebrew text. The Compl. reads merely Κύριε σαβαὼθ. <sup>b</sup> Gr. regarding wilt regard.

1 SAM. 1:11 (LXX).

see

NUM. 6:3.

1 SAM. 1:17.

(205)

1 KI. 1:17.

לכי לשלום

... Go in peace...

... Πορεύου εἰς εἰρήνην...

... Go in peace...

(1 SAM. 20:42.)

(1 KI. 20:42.)

לך לשלום

... Go in peace...

... Πορεύου εἰς εἰρήνην...

... Go in peace...

LUKE 7:50. ... πορεύου εἰς εἰρήνην.

... go in peace.

LUKE 8:48.<sup>a</sup> ... πορεύου εἰς εἰρήνην.

... go in peace.

<sup>a</sup> In Mark 5:34 (the parallel place), the phrase is, ὑπάγε εἰς εἰρήνην, go in peace.

1 SAM. 2:1.

(206)<sup>a</sup>

1 KI. 2:1.

ותתפלל חנה ותאמר עלך לבי  
ביהוה רמה קרני ביהוה רחב פי  
על איובי כי שמחתי בישועתך:

Καὶ εἶπεν, Ἐσπερεώθη ἡ καρδία μου ἐν Κυρίῳ, ὑψώθη κέρας μου ἐν Θεῷ μου, ἐπλατύνθη ἐπ' ἐχθρούς μου τὸ στόμα μου, εὐφράνθη ἐν σωτηρίᾳ σου.

And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in Thy salvation.

(Psa. 34:3 (4).)

... גָּדְלוּ לַיהוָה אִתִּי

<sup>3</sup> O magnify the LORD with me ...

(Isa. 61:10.)

... תִּגַּל נַפְשִׁי בֵּאלֹהֵי כִי הִלְבִּישָׁנִי  
... בְּגָדֵי יֵשׁוּעַ

... my soul shall be joyful in my God; for He hath clothed me with the garments of salvation ...

LUKE 1:46, 47. Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, <sup>47</sup> καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρί μου.

And Mary said, My soul doth magnify the Lord, <sup>47</sup> and my spirit hath rejoiced in <sup>b</sup> God my Saviour.

<sup>a</sup> Compare Psa. 69:29, 30.

And she said, My heart is established in the Lord, mine horn is exalted in my God; my mouth is enlarged over mine enemies; I have rejoiced in Thy salvation.

(Psa. 33:3.)

Μεγαλύνετε τὸν Κύριον σὺν ἐμοὶ ...  
Magnify ye the Lord with me ...

(Esa. 61:10.)

... Ἀγαλλιᾶσθω ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ, ἐνέδυσε γάρ με ἱμάτιον σωτηρίου ...

... Let my soul rejoice in the Lord, for He hath clothed me with the garment of salvation ...

1 SAM. 2:10.

(207) <sup>a</sup>

1 KI. 2:10.

... וַיֵּתֶן עֹז לְמַלְכוֹ וַיְרַם קֶרֶן מִשִּׁיחוֹ:

... καὶ δίδωσιν ἰσχύϊν τοῖς βασιλεῦσιν ἡμῶν, καὶ ὑψώσει κέρας Χριστοῦ αὐτοῦ.

... and He shall give strength unto His king, and exalt the horn of His Anointed.

... and He giveth strength unto our kings, and He will exalt the horn of His Christ.

MATT. 2:4.<sup>b</sup> ... ποῦ ὁ Χριστὸς γενᾶται.

... where <sup>c</sup> Christ should be born.

MATT. 16:16. ... Σὺ εἶ ὁ Χριστὸς ...

... Thou art the Christ ...

MARK 14:61. ... Σὺ εἶ ὁ Χριστὸς ...;

... Art Thou the Christ ...?

LUKE 2:26. ... πρὶν ἢ ἰδεῖν τὸν Χριστὸν Κυρίου.

... before he had seen <sup>d</sup> the Lord's Christ.

JOHN 1:20.<sup>e</sup> ... Οὐκ εἰμὶ ἐγὼ ὁ Χριστός.

... I am not the Christ.

JOHN 1:41. ... Εὕρηκαμεν τὸν <sup>f</sup> Μεσσίαν, (ὃ ἐστι μεθερμηνεύμενον, <sup>g</sup> ὁ Χριστός.)

... We have found the Messiah, (which is, being interpreted, <sup>h</sup> the Christ.)



- JOHN 4:25. ... Οἶδα ὅτι <sup>1</sup>Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός) ...  
 ... I know that Messias cometh, (which is called Christ) ...
- JOHN 7:26. ... μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν <sup>k</sup> ἀληθῶς ὁ Χριστός;  
 ... Do the rulers know indeed that this is the very Christ?
- JOHN 20:31. ... ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ...  
 ... that ye might believe that Jesus is the Christ ...
- ACTS 2:36. ... ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.  
 ... that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
- ACTS 9:22. ... συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.  
 ... proving that this is <sup>1</sup> very Christ.

<sup>a</sup> This appears to be the first place in which the promised Saviour is expressly styled *πῶς* or *Χριστός*. Compare verse 35. *Psa.* 2:2. 28:8. 84:9. 132:10, 17. *Dan.* 9:25, 26.  
<sup>b</sup> The N. T. texts printed above are selected from the very numerous passages in which the word *Χριστός* occurs, as some of the most remarkable. <sup>c</sup> Rather, *the Christ*. <sup>d</sup> Answering to the O. T. phrase, *the LORD's anointed*. See *1 Sam.* 16:6. *Lam.* 4:20, etc. etc.  
<sup>e</sup> *Comp.* *1 Jo.* 2:22. 5:1. <sup>f</sup> *Messias*. <sup>g</sup> *Om. d. G. and S.* <sup>h</sup> *¶ Or, the Anointed.*  
<sup>i</sup> *Messias*. <sup>k</sup> *Om. ἀληθῶς. G. and S.* <sup>l</sup> Rather, *the Christ*: the word *very* is introduced improperly.

1 SAM. 2:10 (LXX.).

see

JER. 19:25.

1 SAM. 2:26.

(208)

1 KI. 2:26.

והנער שמואל הלך וגדל וטוב גם  
 עם יהוה וגם עם אנשים :

Καὶ τὸ παιδάριον Σαμουὴλ ἐπο-  
 ρεύετο, <sup>a b</sup> καὶ ἦν ἀγαθὸν μετὰ  
 Κυρίου καὶ μετὰ ἀνθρώπων.

And the child Samuel grew on,  
 and was in favour both with the  
 LORD, and also with men.

And the child Samuel advanced,  
 and was <sup>c</sup> in favour with the Lord,  
 and with men.

LUKE 2:52. Καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ  
 καὶ ἀνθρώποις.

And Jesus increased in wisdom and <sup>d</sup> stature, and in favour  
 with God and man.

<sup>a</sup> *Ad. μεγαλυνόμενον. Alex. Ald. etc. Ad. καὶ ἐμεγαλύνετο. x. Compl.* <sup>b</sup> *καὶ ἀρεστὸν  
 ἦν Θεοῦ καὶ ἀνθρώπων. Arm. ed. καὶ ἡγαρέσται Θεῷ καὶ ἀνθρώποις. Arm. 4.* <sup>c</sup> *Gr. good.*  
<sup>d</sup> *¶ Or, age.*

1 SAM. 12:22.

(209) <sup>a</sup>

1 KI. 12:22.

כִּי לֹא יִטַּשׁ יְהוָה אֶת עַמּוֹ ...

Ὅτι οὐκ <sup>b</sup> ἀπόσεται Κύριος τὸν  
 λαὸν αὐτοῦ ...

For the LORD will not forsake  
 His people ...

For the Lord will not cast away  
 His people ...

(Psa. 94:14.)	(Psa. 93:14.)
... כִּי לֹא יִמְשָׁךְ יְהוָה עַמּוֹ ...	"Οτι οὐκ ἀπόσεται Κύριος τὸν λαὸν αὐτοῦ ...
For the LORD will not cast off His people ...	For the Lord will not cast away His people ...
ROM. 11:1, 2. Λέγω οὖν, Μὴ ἀπόσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; ... <sup>2</sup> οὐκ ἀπόσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω ...	
I say then, Hath God cast away His people? ... <sup>2</sup> God hath not cast away His people which He foreknew ...	
<sup>a</sup> Comp. 1 Ki. 6:13, ... <i>My people Israel.</i>	<sup>b</sup> ἀπόσατο. One MS.

1 SAM. 13:14.	(210)	1 KI. 13:14.
... בקש יהוה לו איש כלבבו ...		... καὶ ζητήσῃ Κύριος ἑαυτῷ <sup>a</sup> ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ ...
... the LORD hath sought Him a man after His own heart ...		... and the Lord will seek unto Himself a man after His own heart ...
ACTS 13:22. ... <sup>b</sup> ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.		
... a man after Mine own heart, which shall fulfil all My will.		
<sup>a</sup> ἄνδρα. Arm. 1., Arm. ed., Georg.		<sup>b</sup> Om. ἄνδρα.

1 SAM. 14:45.	(211)	1 KI. 14:45.
... אם יפל משערת ראשו ארצה ...		... εἰ πεσεῖται τριχὸς τῆς κεφαλῆς αὐτοῦ ἐπὶ τὴν γῆν ...
... there shall not one hair of his head fall to the ground ...		... <sup>a</sup> there shall not a hair of his head fall to the ground ...
(2 SAM. 14:11.)		(2 KI. 14:11.)
... אם יפל משערת בןך ארצה :		... εἰ πεσεῖται ἀπὸ τῆς τριχὸς τοῦ υἱοῦ σου ἐπὶ τὴν γῆν.
... there shall not one hair of thy son fall to the earth.		... <sup>a</sup> there shall not a hair of thy son fall to the ground.
(1 KI. 1:52.)		(3 KI. 1:52.)
... לא יפל משערתו ארצה ...		... εἰ πεσεῖται τῶν τριχῶν αὐτοῦ ἐπὶ τὴν γῆν ...
... there shall not an hair of him fall to the earth ...		... <sup>a</sup> there shall not one of his hairs fall to the ground ...
LUKE 21:18. Καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλῃται.		
But there shall not an hair of your head perish.		
ACTS 27:34. ... οὐδενὸς γὰρ ὑμῶν θριξὶ ἐκ τῆς κεφαλῆς <sup>b</sup> πεσεῖται.		
... for there shall not an hair fall from the head of any of you.		
<sup>a</sup> Gr. <i>if thee shall fall.</i>		<sup>b</sup> ἀπολείται. G. and S.

1 SAM. 20:42.	see	1 SAM. 1:17.
1 SAM. 21:6(7).	(212)	1 KI. 21:6.
... ויתן לו הכהן קדש <sup>6</sup>		Καὶ ἔδωκεν αὐτῷ Ἀβιμέλεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως...
So the priest gave him hallowed bread...		And <sup>a</sup> Abimelech the priest gave unto him the <sup>b</sup> shew-bread ...
MATT. 12:4. — πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν ... ;		— how he entered into the house of God, and did eat the shew-bread ... ?
MARK 2:26. — πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν ... ;		— how he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread ... ?
LUKE 6:4. — ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε ... ;		— how he went into the house of God, and did take and eat he shew-bread ... ?
<sup>a</sup> Heb. אֲבִימֶלֶךְ <i>Abimelech</i> , see ver. 1. Called also, in chap. 14:3, אֲחִיָּא <i>Ahiah</i> ; and in Mark 2:26, Ἀβιάθαρ. <sup>b</sup> Gr. loaves of proposition.		

1 SAM. 25:17. 25.	see	DEUT. 13:13.
1 SAM. 25:32.	(213) <sup>a</sup>	1 KI. 25:32.
... ברוך יהוה אלהי ישראל ...		... Εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ ...
... Blessed be the LORD God of Israel ...		... Blessed be the Lord God of Israel ...
(PSA. 41:13.)		(PSA. 40:13.)
... ברוך יהוה אלהי ישראל ...		Εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ ...
Blessed be the LORD God of Israel ...		Blessed be the Lord God of Israel ...
LUKE 1:68. Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ ...		
Blessed be the Lord God of Israel ...		
<sup>a</sup> See also 1 Ki. 1:48. 8:15. 1 Chr. 16:36. 29:10 ( <i>be Thou</i> ). 2 Chr. 2:12. 6:4. PSA. 72:18. 106:48.		

2 SAM. 1:16.	see	LEV. 20:9.
2 SAM. 7:8, 14.	(214) <sup>a</sup>	2 KI. 7:8, 14.
... כה אמר יהוה צבאות ...		... Τάδε λέγει Κύριος παντοκράτωρ ...
אני אחיה לו לאב והוא יהיה לי לבן ...		... <sup>14</sup> <sup>b</sup> Εγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν ...



GAL. 4:14. ... ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.  
... but (ye) received me as an angel of God, *even* as Christ Jesus.

\* See also ver. 20; and comp. the LXX. copy of Esth. 5:2 (or "the Rest of Esther," 15:13).

2 SAM. 16:10. <sup>a</sup>	(217)	2 KI. 16:10.
... מה לי ולכם בני צרויה ...		... Τί ἐμοὶ καὶ ὑμῖν, υἱοὶ Σαρουίας; ...
... What have I to do with you, ye sons of Zeruiah? ...		... What have I to do with you, ye sons of Saruia? ...

(1 KI. 17:18.)	(3 KI. 17:18.)
... מה לי ולך איש האלהים ...	... Τί ἐμοὶ καὶ σοὶ, ἀνθρώπε τοῦ Θεοῦ; ...
... What have I to do with thee, O thou man of God? ...	... What have I to do with thee, O thou man of God? ...

||MATT. 8:29. ... Τί ἡμῖν καὶ σοὶ, Ἰησοῦ, Τί ἐ τοῦ Θεοῦ; ...  
... What have we to do with Thee, Jesus, Thou Son of God? ...

||MARK 5:7. ... Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Τί ἐ τοῦ Θεοῦ τοῦ ὑψίστου; ...  
... What have I to do with Thee, Jesus, Thou Son of the most high God? ...

||LUKE 8:28. ... Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Τί ἐ τοῦ Θεοῦ τοῦ ὑψίστου; ...  
... What have I to do with Thee, Jesus, Thou Son of God most high? ...

JOHN 2:4. ... Τί ἐμοὶ καὶ σοὶ, γύναι; ...  
... Woman, what have I to do with thee? ...

\* Repeated chap. 19:22. Comp. 1 Esdr. 1:26, Τί ἐμοὶ καὶ σοὶ ἔστι, βασιλεῦ τῆς Ἰουδαίας;

2 SAM. 19:27.	see	2 SAM. 14:17.
2 SAM. 22.	see	PSA. 18.
1 KI. 1:52.	see	1 SAM. 14:45.
1 KI. 2:37.	see	LEV. 20:9.
1 KI. 8:11.	see	EXOD. 40:34.

1 KI. 17:9.	(218)	3 KI. 17:9.
קום לך צרפתה אשר לצידון וישב שם הנה צויתי שם אשה אלמנה לכלכלך :		Ἀνάστηθι, καὶ πορεύου εἰς Σαρεπ- τὰ τῆς * Σιδωνίας ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε.

Arise, get thee to Zarephath, *which belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

Arise, and go to Sarepta <sup>b</sup> of Sidon: behold, I have commanded a widow woman there to sustain thee.

LUKE  
4:26.

— καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς <sup>α</sup>Σιδῶνος πρὸς γυναῖκα χήραν.

— but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

<sup>α</sup> Σιδῶνος. <sup>β</sup> Gr. of the Sidonian land. <sup>γ</sup> Or, Σιδωνίας, or Σιδωνίας.

1 KI. 17:18.

see

2 SAM. 16:10.

1 KI. 19:10, 14.

(219)

3 KI. 19:10, 14.

וַיֹּאמֶר קִנְאָה לַיהוָה אֱלֹהֵי  
צְבָאוֹת כִּי עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל  
אֵת מִזְבְּחֶיךָ הָרָסוּ וְאֵת נְבִיאֶיךָ  
הָרְגוּ בַּחֶרֶב וְאוֹתֶךָ אֲנִי לֹבֵד  
וַיִּבְקְשׁוּ אֶת נַפְשִׁי לְקַחְתָּהּ: ---  
"וַיֹּאמֶר קִנְאָה לַיהוָה אֱלֹהֵי  
צְבָאוֹת כִּי עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל  
אֵת מִזְבְּחֶיךָ הָרָסוּ וְאֵת נְבִיאֶיךָ  
הָרְגוּ בַּחֶרֶב וְאוֹתֶךָ אֲנִי לֹבֵד  
וַיִּבְקְשׁוּ אֶת נַפְשִׁי לְקַחְתָּהּ:

Καὶ εἶπεν Ἠλιοῦ, Ζηλῶν ἐξήλωκα  
τῷ Κυρίῳ παντοκράτορι, ὅτι ἐγκα-  
τέλιπον σε οἱ υἱοὶ Ἰσραὴλ· τὰ θυ-  
σιαστήριά σου κατέσκαψαν, καὶ  
τοὺς προφῆτας σου ἀπέκτειναν ἐν  
ρόμφαλῳ, καὶ ὑπολέλειμμαι ἐγὼ  
μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν  
μου λαβεῖν αὐτήν. --- <sup>14</sup> Καὶ εἶπεν  
Ἠλιοῦ, Ζηλῶν ἐξήλωκα τῷ Κυρίῳ  
παντοκράτορι, ὅτι ἐγκατέλιπον τὴν  
διαθήκην σου οἱ υἱοὶ Ἰσραὴλ· καὶ  
τὰ θυσιαστήριά σου <sup>α</sup>καθεῖλαν, καὶ  
τοὺς προφῆτας σου ἀπέκτειναν ἐν  
ρόμφαλῳ, καὶ ὑπολέλειμμαι ἐγὼ  
μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν  
μου λαβεῖν αὐτήν.

And he said, I have been very  
jealous for the LORD God of hosts:  
for the children of Israel have for-  
saken Thy covenant, thrown down  
Thine altars, and slain Thy pro-  
phets with the sword; and I, *even*  
I only, am left; and they seek my  
life, to take it away. --- <sup>14</sup> And  
he said, I have been very jealous  
for the LORD God of hosts: be-  
cause the children of Israel have  
forsaken Thy covenant, thrown  
down Thine altars, and slain Thy  
prophets with the sword; and I,  
*even* I only, am left; and they seek  
my life, to take it away.

And Eliu said, I have been very  
jealous for the Lord Almighty;  
for the children of Israel have for-  
saken Thee; they have digged  
down Thine altars, and slain Thy  
prophets with the sword; and I  
<sup>β</sup> only am left, and they seek my  
life to take it away. --- <sup>14</sup> And  
Eliu said, I have been very jealous  
for the Lord Almighty; for the  
children of Israel have forsaken  
Thy covenant; they have over-  
thrown Thine altars, and slain  
Thy prophets with the sword; and  
I <sup>β</sup> only am left, and they seek my  
life to take it away.

ROM.  
11:2, 3.

... Ἡ οὐκ οἶδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ  
Θεῷ κατὰ τοῦ Ἰσραὴλ <sup>α</sup>λέγων, <sup>β</sup>Κύριε, τοὺς προφῆτας σου  
ἀπέκτειναν, <sup>γ</sup>καὶ τὰ θυσιαστήριά σου κατέσκαψαν καὶ ἐγὼ  
ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου.<sup>δ</sup>

... Wot ye not what the scripture saith of <sup>ε</sup>Elias? how he  
maketh intercession to God against Israel, saying, <sup>β</sup> Lord, they

have killed thy prophets, and digged down Thine altars; and I am left alone, and they seek my life.

<sup>a</sup> κατέσκαψαν. Compl. etc. <sup>b</sup> Gr. superlative; *very lonely*, or *entirely alone*. <sup>c</sup> Om. λέγων. G. and S. <sup>d</sup> Om. καί. <sup>e</sup> Ad. λαβεῖν αὐτήν. Cod. Ephrem. <sup>f</sup> ¶ Gr. in *Elias*?

1 KI. 19:15, 18.

(220)

3 KI. 19:15, 18.

וַיֹּאמֶר יְהוָה אֵלָיו ...  
וְהִשְׁאֲרֵתִי בִישְׂרָאֵל<sup>18</sup>  
אֲלֵפִים כָּל הַכְּרִיכִים אֲשֶׁר לֹא נָרְעוּ  
לְבַעַל ...

And the LORD said unto him ...  
---<sup>18</sup> Yet <sup>a</sup>I have left *Me* seven  
thousand in Israel, all the knees  
which have not bowed unto Baal...

Καὶ εἶπε Κύριος πρὸς αὐτὸν ... ---  
<sup>18</sup> <sup>b</sup> Καὶ καταλείψεις ἐν Ἰσραὴλ  
ἐπτὰ χιλιάδας ἀνδρῶν, πάντα γό-  
νατα ἃ οὐκ ὤκλασαν γόνυ <sup>d</sup> τῷ  
Βάαλ ...

And the Lord said unto him ...  
---<sup>18</sup> And thou shalt leave in Israel  
seven thousand men, all the knees  
which have not<sup>c</sup> bowed unto Baal...

Rom. 11:4. Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμᾶντῳ ἐπ-  
τακισχιλίους ἀνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.  
But what saith the answer of God unto him? I have reserved  
to Myself seven thousand men, who have not bowed the knee  
to the image of Baal.

<sup>a</sup> ¶ Or, *I will leave*. <sup>b</sup> Κατέλιπον. One MS. καὶ καταλείψω. Compl. etc. <sup>c</sup> ἔκαμψαν.  
Ald. Compl. and several MSS. <sup>d</sup> τῷ. Ald. Compl. and many MSS. <sup>e</sup> Gr. bowed  
the knee.

1 KI. 22:17.

see

NUM. 27:17.

1 [or 3] KI. 22:19.

(221)<sup>a</sup>

2 CHR. 18:18.

וַיֵּדֹן תְּהֵאֲרָא אֶת יְהוָה ...  
... יָשָׁב עַל כִּסְאוֹ ...  
... I saw the LORD  
sitting on His  
throne ...

(ISA. 6:1.)

וַיֵּדֹן תְּהֵאֲרָא אֶת אֲדֹנָי יֹשֵׁב עַל  
כִּסֵּא רָם וְנֹשָׂא ...

... I saw also the LORD sitting upon  
a throne, high and lifted up ...

REV. 4:2.<sup>c</sup> ... καὶ ἐπὶ <sup>d</sup> τοῦ θρόνου καθήμενος.  
... and *One* sat on the throne.

REV. 7:10. ... Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ <sup>e</sup> τοῦ θρόνου ...  
... Salvation to our God which sitteth upon the throne ...

וַיֵּדֹן תְּהֵאֲרָא אֶת יְהוָה ...  
... יָשָׁב עַל כִּסְאוֹ ...  
... I saw the LORD  
sitting upon His  
throne ...

(ESA. 6:1.)

... εἶδον τὸν Κύριον καθήμενον ἐπὶ  
θρόνου ὑψηλοῦ καὶ ἐπρηγμένου ...

... I saw the Lord sitting upon a  
throne high and lifted up ...

REV. ... καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ <sup>ε</sup> τοῦ θρόνου ...  
19:4. ... and (they) worshipped God that sat on the throne ...

REV. Καὶ εἶπεν ὁ καθηήμενος ἐπὶ <sup>ε</sup> τοῦ θρόνου ...  
21:5. And He that sat upon the throne said ...

<sup>a</sup> Comp. Psa. 9:4, *Thou satest in the throne.* 47:8, *God sitteth upon the throne of His holiness.* And in the N.T., Matt. 19:28, and 25:31, *the throne of His glory.* Heb. 8:1, *the throne of the Majesty in the heavens.* 12:2, *the throne of God.* <sup>b</sup> Ad. τοῦ. Ed. Alex. etc. <sup>c</sup> See Eze. 1:26, *infra.* See also Rev. 4:9, 10. 5:1, 7, 13. 6:16. 7:15. 20:11 (*a great white throne*; compare Dan. 7:9, *infra*). <sup>d</sup> τὸν θρόνον. <sup>e</sup> τῷ θρόνῳ. <sup>f</sup> τῷ θρόνῳ. <sup>g</sup> τῷ θρόνῳ. G. and S.

2 KI. 1:2.

(222)<sup>a</sup>

4 KI. 1:2.

אלהי לבו דרשו בבצל זבוב אלהי  
... עקרון

... Δεῦτε καὶ ἐπιζητήσατε ἐν τῷ  
<sup>b</sup> Βάαλ μυῖαν θεὸν Ἀκκαρὼν ...

... Go, enquire of Baal-zebub the  
god of Ekron ...

... Go and enquire of Baal-fly, the  
god of Accaron ...

MATT. ... Εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν ...  
10:25. ... If they have called the Master of the house <sup>c</sup> Beelzebub...

||MATT. ... ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.  
12:24.<sup>d</sup> ... by <sup>c</sup> Beelzebub the prince of the devils.

||MARK ... ἔλεγον, ὅτι Βεελζεβούλ ἔχει, κ.τ.λ.  
3:22. ... (they) said, He hath Beelzebub, etc.

||LUKE ... Ἐν Βεελζεβούλ ἄρχοντι τῶν δαίμονιων ...  
11:15.<sup>e</sup> ... through <sup>c</sup> Beelzebub the chief of the devils ...

<sup>a</sup> See also verses 6 and 16. <sup>b</sup> Βααλ μαντῶ (i.e. polluted). Slav. <sup>c</sup> ¶ Gr. *Beelzebub*.  
<sup>d</sup> See also verse 27. <sup>e</sup> See also verses 18, 19.

2 KI. 1:8.

(223)

4 KI. 1:8.

איש בעל שער ואזור עור אזור  
... במתניו

... Ἄνθρωπος δασύς, καὶ ζώνην δερμα-  
τίνην περιεζωσμένος τὴν ὀσφύν  
αὐτοῦ ...

... He was an hairy man, and girt  
with a girdle of leather about his  
loins ...

... He was a hairy man, and girt  
with a leathern girdle about his  
loins ...

||MATT. Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου,  
3:4. καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ ...

And the same John had his raiment of camel's hair, and a  
leathern girdle about his loins ...

||MARK Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερμα-  
1:6. τίνην περὶ τὴν ὀσφύν αὐτοῦ ...

And John was clothed with camel's hair, and with a girdle of  
a skin about his loins ...



2 KI. 1:10.

(224)\*

4 KI. 1:10.

ויענה אליו וידבר ... אם איש  
אלהים אני תרד אש מן השמים  
ותאכל אתך חמשיך ...

Καὶ ἀπεκρίθη Ἠλίου ... Καὶ εἰ ἄν-  
θρωπος Θεοῦ ἐγώ, καταβήσεται  
πῦρ ἐκ τοῦ οὐρανοῦ, καὶ καταφά-  
γεται σε καὶ τοὺς πεντήκοντά σου,  
κ.τ.λ.

And Elijah answered and said ...  
If I be a man of God, then let fire  
come down from heaven, and con-  
sume thee and thy fifty, etc.

And Eliu answered and said ... If  
I be a man of God, fire shall come  
down out of heaven, and consume  
thee and thy fifty, etc.

LUKE 9:54. ... Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, <sup>b</sup> ὥς καὶ Ἡλίας ἐποίησε;

... Lord, wilt Thou that we command fire to come down from  
heaven, and consume them, even as Elias did?

\* See verses 10—12.

b Om. ὡς καὶ Ἡ. &amp;c.

2 KI. 2:11.

(225)

4 KI. 2:11.

ויעל אליו בסערה השמים :

... καὶ ἀνελήφθη Ἠλίου ἐν συσ-  
σεισμῷ\* ὥς εἰς τὸν οὐρανόν.

...and Elijah went up by a whirl-  
wind into heaven.

... And Eliu was taken up in a  
whirlwind as *it were* into heaven.

MARK 16:19. ... ἀνελήφθη εἰς τὸν οὐρανόν...

... He was received up into heaven ...

\* Many MSS. om. &amp;c.

2 KI. 9:7.

(226)

4 KI. 9:7.

... ונקמתי רמי עברי הנביאים  
ורמי כל עברי יהוה מיד איזבל :

... καὶ ἐκδικήσεις\* τὰ αἵματα τῶν  
δούλων μου τῶν προφητῶν, καὶ <sup>b</sup> τὰ  
αἵματα πάντων τῶν δούλων Κυρίου  
ἐκ χειρὸς Ἰεζάβελ.

... that I may avenge the blood of  
My servants the prophets, and the  
blood of all the servants of the  
LORD, at the hand of Jezebel.

...and thou shalt avenge the <sup>c</sup>blood  
of My servants the prophets, and  
the <sup>c</sup>blood of all the servants of  
the Lord, at the hand of Jezebel.

REV. 11:18. ... καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις ...

... and that Thou shouldest give reward unto <sup>d</sup>Thy servants  
the prophets ...

REV. 19:2.\* ... καὶ ἐξέδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ <sup>e</sup>τῆς χειρὸς αὐτῆς.

... and (He) hath avenged the blood of His servants at <sup>f</sup>her  
hand.

\* τὸ αἷμα. <sup>b</sup> τὸ αἷμα. <sup>c</sup> Gr. bloods. <sup>d</sup> A very frequent expression in the Old Test.  
See Dan. 9:10, and Amos 3:7 infra. <sup>e</sup> Comp. No. 193, supra. <sup>f</sup> Om. τῆς. G. and S.  
<sup>g</sup> the great whore (viz. Babylon). Comp. ch. 2:20, Ἰεζαβήλ.

2 KI. 20:3.

see

EXOD. 15:26.

1 CHR. 2:10, etc.	see	RUTH 4:18-22.
1 CHR. 16:36.	see	NUM. 5:22.
1 CHR. 17:12.	(227)	1 CHR. 17:12.
... הוא יבנה לי בית ... <i>Αὐτὸς οἰκοδομήσει μοι οἶκον ...</i>		
He shall build Me an house... He shall build Me a house...		
ACTS 7:47.	Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.	
But Solomon built Him an house.		

1 CHR. 21:1.	(228)*	1 CHR. 21:1.
... ויעמד שטן על ישראל ... <i>Καὶ ἔστη ὁ διάβολος ἐν τῷ Ἰσραὴλ...</i>		
And <sup>b</sup> Satan stood up against Israel... And the devil stood up in Israel...		
REV. 12:9.	... ὁ δράκων ὁ μέγας, ὁ ὄφιν ὁ ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ ὁ Σατανᾶς ...	
... the great dragon ... that old serpent, called the devil, and Satan ...		
REV. 20:2.	... τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διάβολος καὶ Σατανᾶς ...	
... the dragon, that old serpent, which is the devil, and Satan ...		

\* See No. 233, and Psa. 109:6, and Zech. 3:2, *infra*; also the Heb. of Num. 22:22, 32, Ezra 4:6. Psa. 38:20, and numerous other passages. <sup>b</sup> Or, *the adversary*. <sup>c</sup> Some MSS. *Σατάν*.

1 CHR. 29:10-13.	(229)	1 CHR. 29:10-13.
... ברוך אתה יהוה אלהי ישראל ... <i>... Εὐλογητὸς εἰ Κύριε ὁ Θεὸς Ἰσραὴλ ὁ Πατὴρ ἡμῶν ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος. <sup>11</sup> σοὶ Κύριε ἡ μεγαλωσύνη, καὶ ἡ δύναμις, καὶ τὸ καύχημα, καὶ ἡ νίκη, καὶ ἡ ἰσχὺς, ὅτι σὺ πάντων τῶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς δεσπόζεις· ἀπὸ προσώπου σου ταράσσεται πᾶς βασιλεὺς, καὶ ἔθνος. <sup>12</sup> παρὰ σοῦ ὁ πλοῦτος καὶ ἡ δόξα ... <sup>13</sup> καὶ νῦν Κύριε ἐξομολογούμεθά σοι, καὶ αἰνοῦμεν τὸ ὄνομα τῆς καυχῆσεώς σου.</i>		
אבינו מעולם ועד עולם: "לך יהוה הגדלה והגבורה והנצח וההודו כי כל בשמים ובארץ לך יהוה הממלכה והמתנשא לכל לראש: "והעשר והכבוד מלפניך ... "ועתה אלהינו מודים אנחנו לך ומהללים לשם תפארתך:		
... Blessed <i>be</i> Thou, LORD God of Israel, our Father, for ever and ever. <sup>11</sup> Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all <i>that is</i> in the heaven and in		
... Blessed art Thou, Lord God of Israel, our Father, <sup>a</sup> from everlasting to everlasting. <sup>11</sup> Thine, O Lord, is the greatness, and the power, and the <sup>b</sup> glory, and the victory, and the might; for Thou		

the earth is *Thine*: *Thine* is the kingdom, O LORD, and Thou art exalted as Head above all. <sup>12</sup> Both riches and honour *come* of Thee ... <sup>13</sup> Now therefore, our God, we thank Thee, and praise Thy glorious name.

rulest over all that are in the heaven, and upon the earth: before Thy face every king and nation is troubled. <sup>12</sup> From Thee *are* riches and glory ... <sup>13</sup> And now, Lord, we thank Thee, and praise Thy glorious name.

||**MATT.** 6:9, 10, 13. ... Πάτερ ἡμῶν ... ἁγιασθήτω τὸ ὄνομά σου <sup>10</sup> ... <sup>d</sup> ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς --- <sup>13</sup> ... <sup>e</sup> ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

... Our Father ... hallowed be Thy name: <sup>10</sup> ... in earth, as *it* is in heaven: --- <sup>13</sup> ... for *Thine* is the kingdom, and the power, and the glory, for ever. Amen.

||**LUKE** 11:2. ... Πάτερ ἡμῶν ... ἁγιασθήτω τὸ ὄνομά σου ... ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

... Our Father ... hallowed be Thy name ... as in heaven, so in earth.

**REV.** 4:11. Ἄξιός ἐσσι, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ...

Thou art worthy, O Lord, to receive glory, and honour, and power ...

**REV.** 5:12, 13. ... Ἄξιόν ἐστι τὸ Ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. <sup>13</sup> ... Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ Ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

... Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. <sup>13</sup> ... Blessing, and honour, and glory, and power, *be* unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

**REV.** 7:12. ... Ἀμήν ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

... Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.<sup>g</sup>

<sup>a</sup> Gr. *from the age and unto the age*. <sup>b</sup> Gr. *boasting*. <sup>c</sup> Gr. *the name of Thy boasting*. <sup>d</sup> *as* om. in some MSS. <sup>e</sup> Griesbach, Scholz, and the Vulg. omit the doxology. Comp. Psa. 22:28, *For the kingdom is the LORD's: ὅτι τοῦ Κυρίου ἡ βασιλεία*. <sup>f</sup> Griesbach and the Vulg. omit a great part of the Lord's prayer in Luke, including all the words cited above, except Πάτερ, ἁγιασθήτω τὸ ὄνομα σου. Scholz, in the portion above-cited, agrees with the Received Text. <sup>g</sup> Comp. also 1 Tim. 1:17. Rev. 1:6; and the doxologies in the apostolic epistles generally.

1 CHR. 29:15.

see

GEN. 23:4.

2 CHR. 18:16.

see

NUM. 27:17.

2 CHR. 18:18.	see	1 KI. 22:19.
2 CHR. 19:7.	see	DEUT. 10:17 (No. 162).
2 CHR. 20:7.	(230)	2 CHR. 20:7.
... ותתנה לזרע אברהם אהבך לעולם :		... καὶ ἔδωκας αὐτὴν σπέρματι Ἀβραὰμ τῷ ἡγαπημένῳ σου εἰς τὸν αἰῶνα ;
... and gavest it to the seed of Abraham Thy friend for ever?		... and gavest it to Thy beloved seed of Abraham for ever?
(ISA. 41:8.)		(ESA. 41:8.) <sup>b</sup>
: זרע אברהם אהבי ...		... σπέρμα Ἀβραὰμ ὃν ἡγάπησα.
... the seed of Abraham My friend.		... the seed of Abraham whom I have loved.
JAMES 2:23. ... καὶ φίλος Θεοῦ ἐκλήθη.		
... and he was called the friend of God.		
<sup>a</sup> φίλφ. Compl. and two MSS. <sup>b</sup> Symmachus has here, σπέρμα Ἀβραὰμ τοῦ φίλου μου.		
2 CHR. 29:31.	see	LEV. 7:12.
2 CHR. 35:22.	see	JUD. 5:19.
EZRA 7:12.	see	DEUT. 10:17 (No. 161).
NEH. 1:5.	see	EXOD. 20:6.
NEH. 9:6.	(231)	NEH. 9:6.
... ואתה מחיה את כלם ...		... καὶ σὺ ζωοποιεῖς τὰ πάντα ...
... and Thou preservest them all ...		... and thou quickenest all things...
1 TIM. 6:13. Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ἡωσοποιούντος τὰ πάντα...		
I give thee charge in the sight of God, who quickeneth all things...		
<sup>a</sup> ζωογονούντος.		
NEH. 9:29.	see	LEV. 18:5.
ESTH. 5:3.	(232) <sup>a</sup>	ESTH. 5:3.
ויאמר לה המלך מה לך אסתר המלכה ... עד חצי המלכות וינתן לך :		Καὶ εἶπεν ὁ βασιλεὺς, Τί θέλεις, Ἐσθήρ; ... ἕως <sup>b</sup> τοῦ ἡμίσεος τῆς βασιλείας μου, καὶ ἔσται σοι.
Then said the king unto her, What wilt thou, queen Esther?... it shall be even given thee to the half of the kingdom.		And the king said, What wilt thou, Esther?... ask even unto the half of my kingdom, and it shall be done for thee.

MARK ... εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἰτησὼν με ὃ ἐὰν θέλῃς, καὶ  
6:22,23. δώσω σοί. <sup>23</sup> ... ἕως ἡμεῖς τῆς βασιλείας μου.

... the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. <sup>23</sup> ... unto the half of my kingdom.

<sup>a</sup> See also verse 6, and ch. 7:2.

<sup>b</sup> Om. τοῦ. Compl. Ald. etc.

JOB 1:7.

(233) <sup>a</sup>

JOB 1:7.

... וַיַּעַן הַשָּׂטָן אֶת יְהוָה וַיֹּאמֶר  
מִשּׁוּם בָּאָרֶץ וּמִהַתְהַלֵּךְ בָּהּ :

... καὶ ἀποκριθεὶς ὁ διάβολος τῷ Κυρίῳ, εἶπε, Περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ' οὐρανὸν πάρειμι.

...Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

... And the devil answered the Lord, and said, I am come *from* compassing the earth, and walking up and down <sup>a</sup> under heaven.

1 PET. ... ὅτι ὁ ἀντιδικὸς ὑμῶν διάβολος, ὡς λέων ὠρούμενος, περιπατεῖ ...

... because your adversary the devil, as a roaring lion, walketh about ...

<sup>a</sup> Gr. *in the earth under heaven.* <sup>b</sup> Comp. Rev. 12:9. 20:8. <sup>c</sup> Comp. Psa. 22:13, (LXX. ὡς λέων ὁ ἀρπάζων καὶ ὠρούμενος.)

JOB 3:16.

(234) <sup>a</sup>

JOB 3:16.

... או כנפל טמון — — ἢ ὥσπερ ἔκτρωμα ...

— or as an hidden untimely birth ... — or as an abortive ...

1 COR. ... ὥσπερ εἰ τῷ ἐκτρώματι ...

15:8. ... as of <sup>b</sup> one born out of due time.

<sup>a</sup> Comp. Num. 12:12 (LXX.), ὡσεὶ ἐκτρώμα· and Psa. 58:8 (Heb.). <sup>b</sup> ¶ Or, an abortive.

JOB 5:13.

(235)

JOB 5:13.

... לִכְרַח חֲכָמִים בְּעֶרְמָם

Ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει <sup>a</sup> ...

He taketh the wise in their own craftiness ...

Who taketh the wise in *their own* prudence ...

1 COR. ... γέγραπται γὰρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

... for it is written, He taketh the wise in their own craftiness.

<sup>a</sup> Ad. αὐτῶν. Ed. Alex.

JOB 13:16.

(236)

JOB 13:16.

... גַּם הוּא לִי לִישׁוּעָה

— καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν ...

He also *shall be* my salvation ... — and this shall turn to my salvation ...

PHIL. 1:19. *Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν...*  
For I know that this shall turn to my salvation ...

JOB 13:28. (237) JOB 13:28.

... כבגד אכלו עש ... ἢ ὥσπερ ἱμάτιον σητόβρωτον.

... as a garment that is moth-eaten. ... or as a moth-eaten garment.

JAMES 5:2. ... τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν.  
... your garments are moth-eaten.

JOB 21:30. (238) JOB 21:30.

... ליום עברות יבולו ... εἰς ἡμέραν ὀργῆς αὐτοῦ ἀπαχθή-  
...σονται.

... they shall be brought forth to ... they shall be led away for the  
\* the day of wrath. day of His wrath.

(PSA. 110:5.) (PSA. 109:5.)

... ביום אפו ... ἐν ἡμέρᾳ ὀργῆς αὐτοῦ ...

... in the day of His wrath ... in the day of His wrath.

(PROV. 11:4.) (PROV. : .)<sup>b</sup>

... לא יועיל הון ביום עברה

Riches profit not in the day of  
wrath ...

(ZEPH. 1:15, 18.) (SOPH. 1:15, 18.)

--- ... יום עברה היום ההוא Δυνατή ἡμέρα ὀργῆς, ἡ ἡμέρα ἐκείνη  
... --- <sup>18</sup> ... ἐν ἡμέρᾳ ὀργῆς Κυρίου...

That day is a day of wrath ... --- A mighty day of wrath is that  
<sup>18</sup> ... in the day of the Lord's day ... --- <sup>18</sup> ... in the day of the  
wrath ... Lord's wrath ...

ROM. 2:5.<sup>c</sup> ... θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς ...  
... (thou) treasurest up unto thyself wrath against the day of  
wrath ...

REV. 6:17.<sup>d</sup> — ὅτι ἤλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ ...  
— for the great day of His wrath is come ...

<sup>a</sup> ἢ Heb. *the day of wraths*. <sup>b</sup> Not found in the LXX. <sup>c</sup> Comp. James 5:3.  
<sup>d</sup> See Ps. 76:7, *infra*.

JOB 31:8. (239)<sup>a</sup> JOB 31:8.

... אורעה ואחר יאכל Σπείραιμι ἄρα καὶ ἄλλοι φάγοι-  
σαν ...

*Then* let me sow, and let another eat ... *Then* let me sow, and let others eat ...

JOHN 4:37. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

And herein is that saying true, One soweth, and another reapeth.

\* Comp. Lev. 26:16. Isa. 65:22. Mic. 6:15.

JOB 39:30.

(240)

JOB 39:30.

: ובאשר חללים שם הוא ... οὐ δ' ἂν ὧσι τεθνεώτες, παρα-  
χρῆμα εὐρίσκονται.

...and where the slain are, there is she.

... and wheresoever the dead may be, they are found immediately.

MATT. 24:28. Ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

For wheresoever the carcase is, there will the eagles be gathered together.

LUKE 17:37. ...Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

... Wheresoever the body is, thither will the eagles be gathered together.

PSALMS. Title.

(241)

PSALMS. Title.

ספר תהלים

ΨΑΛΜΟΙ.<sup>b</sup>

THE BOOK OF \*PSALMS..

PSALMS.

LUKE 20:42. — καὶ αὐτὸς Δαβὶδ λέγει ἐν βιβλῳ Ψαλμῶν ...

— and David himself saith in the book of Psalms ...

LUKE 24:44. ... καὶ Ψαλμοῖς ...

... and in the Psalms ...

ACTS 1:20. Γέγραπται γὰρ ἐν βιβλῳ Ψαλμῶν ...

For it is written in the book of Psalms ...

\* Or, Praises.

<sup>b</sup> So in the Vat. and other MSS., but in the Alex. Παλτήριον, The Psalter.

PSA. 1:1.

(242)\*

PSA. 1:1.

... אשרי האיש אשר לא הלך

Μακάριος ἀνὴρ ὃς οὐκ ἐπορεύθη, κ.τ.λ.

Blessed is the man that walketh not, etc.

Blessed is the man that hath not walked, etc.

JAMES 1:12. Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν ...

Blessed is the man that endureth temptation ...

\* See also Ps. 32:2. 94:12, and many other places.

Psa. 2:1, 2.

(243)

Psa. 2:1, 2.

למה רגשו גוים ולאמים יהנו ריק:  
 יתצבו מלכי ארץ ורוחנים נוסדו  
 יחד על יהוה ועל משיחו:

Ἰνατί ἐφρούσαν ἔθνη, καὶ λαοὶ ἐμε-  
 λήτησαν κενά; <sup>2</sup> παρέστησαν οἱ  
 βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες  
 συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ  
 Κυρίου, καὶ κατὰ τοῦ Χριστοῦ  
 αὐτοῦ.

Why do the heathen <sup>a</sup>rage, and  
 the people <sup>b</sup>imagine a vain thing?  
<sup>2</sup> The kings of the earth set them-  
 selves, and the rulers take counsel  
 together, against the Lord, and  
 against His Anointed.

Why did the <sup>c</sup>heathen rage, and  
 the <sup>d</sup>people imagine vain things?  
<sup>2</sup> The kings of the earth stood up,  
 and the <sup>e</sup>rulers were gathered  
 together, against the Lord, and  
 against His Christ.

ACTS — ὁ διὰ στόματος Δαβὶδ <sup>f</sup>τοῦ παιδὸς σου εἰπὼν, Ἰνατί ἐφρούσαν  
 4:25-27. ἔθνη, καὶ λαοὶ ἐμελήτησαν κενά; <sup>g</sup> παρέστησαν οἱ βασιλεῖς τῆς  
 γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου,  
 καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. <sup>h</sup> Συνήχθησαν γὰρ ἐπ' ἀληθείας <sup>i</sup>  
 ἐπὶ τὸν ἅγιον Παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ  
 Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ.

— who by the mouth of Thy servant David hast said, Why did  
 the heathen rage, and the people imagine vain things? <sup>g</sup> The  
 kings of the earth stood up, and the rulers were gathered  
 together, against the Lord, and against His Christ. <sup>h</sup> For of a  
 truth against Thy holy Child Jesus, whom Thou hast anointed,  
 both Herod, and Pontius Pilate, with the Gentiles, and the  
 people of Israel, were gathered together.

REV. ... ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς ... συναγαγεῖν αὐ-  
 16:14. <sup>b</sup> τοὺς, κ.τ.λ.

... which go forth unto the kings of the earth ... to gather  
 them, etc.

<sup>a</sup> ¶ Or, tumultuously assemble. <sup>b</sup> ¶ Heb. meditate. <sup>c</sup> Or, Gentiles, or nations.  
<sup>d</sup> Gr. peoples. <sup>e</sup> Or, chiefs, or princes. <sup>f</sup> Om. τοῦ. G. and S. <sup>g</sup> S. adds, ἐν τῇ  
 πόλει ταύτῃ. <sup>h</sup> See also ch. 19:19.

Psa. 2:6.

(244)\*

Psa. 2:6.

ואני נסכתי מלכי על ציון הר  
 קדשי:

Ἐγὼ δὲ κατεστάθην βασιλεὺς ἐπὶ  
 αὐτοῦ ἐπὶ Σιών ὄρος τὸ ἅγιον αὐ-  
 τοῦ.

Yet have I <sup>b</sup>set My King <sup>c</sup>upon  
 My holy hill of Zion.

But I have been made King by  
 Him, upon Sion, His holy hill.

REV. ... ἰδὸν Ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιών ...  
 14:1. ... lo, a Lamb stood on the mount Sion ...

<sup>a</sup> Compare Isaiah 24:23. Mic. 4:7. See also Heb. 12:22, προσεληλύθατε Σιών ὄρει.  
<sup>b</sup> ¶ Heb. anointed. <sup>c</sup> ¶ Heb. upon Zion, the hill of My holiness.



Psa. 2:7.	(245)*	Psa. 2:7.
... יהוה אמר אלי בני אתה אני היום ילדתיך :		... Κύριος εἶπε πρὸς με, Τίός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε.
... The LORD hath said unto Me, Thou art My Son, this day have I begotten Thee.		... The Lord said unto Me, Thou art My Son, this day have I be- gotten Thee.
ACTS 13:33.	— ὥς καὶ ἐν τῷ <sup>β</sup> ψαλμῷ τῷ δευτέρῳ γέγραπται, Τίός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε.	
	... as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee.	
HEB. 1:5.	Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων, Τίός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε ; ...	
	For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? ...	
HEB. 5:5.	... ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Τίός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε	
	... but He that said unto Him, Thou art My Son, to day have I begotten Thee.	

\* Comp. John 1:18, ὁ μονογενὴς Υἱὸς, a phrase used by John only. See 3:16, 18; and 1 John 4:9. Compare Psa. 22:20 (LXX. 21:19), τὴν μονογενὴ μου. See likewise Dan. 3:25, infra, Son of God. <sup>b</sup> πρώτῳ ψαλμῷ. G. Others, ψαλμῷ γτέρ. τῷ δευτέρῳ.

Psa. 2:8, 9.	(246)	Psa. 2:8, 9.
... שאל ממני ואתנה גוים נחלתך יִתְּעֶם בְּשֵׁבֶט בְּרֹזַל כְּבִלִי יוֹצֵר תַּנְפָּצִם :		Αἰτῆσαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου ... <sup>9</sup> ποι- μανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὥς * σκευὸς κεραμέως συντρίψει αὐτούς.
Ask of Me, and I shall give Thee the heathen for Thine inheritance ... <sup>9</sup> Thou shalt rule them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.		Ask of Me, and I will give Thee the nations for Thine inheritance ... <sup>9</sup> Thou shalt <sup>b</sup> rule them with a rod of iron; Thou shalt dash them in pieces as a potter's vessel.
REV. 2:26, 27.	... δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν <sup>27</sup> καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὥς τὰ σκευὴ τὰ κεραμικὰ <sup>c</sup> συντρίβεται ὥς κάνῳ εἴληφα παρὰ τοῦ Πατρός μου.	
	... to him will I give power over the nations; <sup>27</sup> and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father.	
REV. 12:5.	Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ ...	
	And she brought forth a man child, who was to rule all nations with a rod of iron ..	

REV. 19:15. ... ἵνα ἐν αὐτῇ <sup>d</sup> πατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ...  
... that with <sup>e</sup> it He should smite the nations: and He shall rule them with a rod of iron ...

<sup>a</sup> σκεύη. Many MSS. Compl. and Ald. <sup>b</sup> Primarily to tend, as a shepherd. <sup>c</sup> συντριβή-  
σεται. <sup>d</sup> πατάξῃ, G. and S. <sup>e</sup> Sc. a sharp sword

PSA. 4:5 (4). (247) PSA. 4:4.

... רָנּוּ וְאַל תַּחַמְאוּ <sup>e</sup> Ὁργίξεσθε καὶ μὴ ἁμαρτάνετε ...

<sup>4</sup> Stand in awe, and sin not ... Be ye angry, and sin not ...

EFH. 4:26. Ὁργίξεσθε καὶ μὴ ἁμαρτάνετε ...  
Be ye angry, and sin not ...

PSA. 5:9. see PSA. 14 (13).

PSA. 6:3 (2). (248) <sup>a</sup> PSA. 6:2.

... חַנּוּנִי יְהוָה <sup>a</sup> Ἐλέησόν με, Κύριε ...

<sup>2</sup> Have mercy upon me, O LORD... Have mercy upon me, O Lord ...

MATT. 15:22. ... Ἐλέησόν με, Κύριε, υἱὲ Δαβίδ ...

... Have mercy on me, O Lord, Thou son of David ...

<sup>a</sup> The same Greek form occurs in PSA. 9:13. 31:9. 85:3. For other forms (K. ε. μ., and <sup>b</sup> E. ἡμᾶς K.), see PSA. 41:4, and PSA. 123:3, infra.

PSA. 6:9 (8). (249) <sup>a</sup> PSA. 6:8.

... סִדּוּר מַמְנִי כָּל פְּעֻלָּי אֵין <sup>a</sup> Ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐρ-  
γαζόμενοι τὴν ἀνομίαν ...

<sup>2</sup> Depart from me, all ye workers of iniquity ... Depart from me, all ye that work iniquity ...

MATT. 7:23. ... ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.  
... depart from Me, ye that work iniquity.

MATT. 25:41. ... Πορεύεσθε ἀπ' ἐμοῦ, οἱ καταραμένοι ...  
... Depart from Me, ye cursed ...

LUKE 13:27. ... ἀπόστητε ἀπ' ἐμοῦ πάντες <sup>b</sup> οἱ ἐργάται τῆς ἀδικίας.  
... depart from Me, all ye workers of iniquity.

<sup>a</sup> Comp. PSA. 119:115. <sup>b</sup> Om. ol.

PSA. 7:9. see JER. 17:10.

PSA. 8:3 (2). (250) PSA. 8:2.

... מִפִּי עוֹלָלִים וְיִנְקִים יִסְדַּת עַן <sup>a</sup> Ἐκ στόματος νηπίων καὶ θηλαζόν-  
των κατηρτίσω αἶνον ...

<sup>2</sup> Out of the mouth of babes and sucklings hast Thou <sup>a</sup> ordained strength ... Out of the mouth of babes and sucklings Thou hast perfected praise ...

ΜΑΤΤ. ... Ναί· οὐδέποτε ἀνέγνωτε, ὅτι Ἐκ στόματος νηπίων καὶ θηλα-  
21:16. ζόντων κατηρτίσω αἶνον;

... Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?

\* ¶ Heb. *founded*.

PSA. 8:5-7 (4-6).

(251)\*

PSA. 8:4-6.

יִמָּה אָנוּשׁ כִּי תוֹכְרֵנוּ וּבֶן אָדָם כִּי  
תִּפְקְדֵנוּ: \* וְתַחֲסֶרְהוּ מֵעַט מֵאַלֹהִים  
וּכְבוֹד וְהֹדָר תַּעֲטֶרְהוּ: \* תִּמְשִׁילֵהוּ  
בְּמַעֲשֵׂי יָדָיךְ כֹּל שְׁתֵּה תַחַת  
רַגְלָיו:

Τί ἐστὶν ἄνθρωπος, ὅτι μιμήσκη  
αὐτοῦ; ἢ υἱὸς ἀνθρώπου, ὅτι ἐπι-  
σκέπη αὐτόν; \* ἡλάττωσας αὐτὸν  
βραχύ τι παρ' ἀγγέλους, δόξη καὶ  
τιμῇ ἐστεφάνωσας αὐτόν, \* καὶ κα-  
τέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν  
χειρῶν σου· πάντα ὑπέταξας ὑπο-  
κάτω τῶν ποδῶν αὐτοῦ.

\* What is man, that Thou art  
mindful of him? and the son of  
man, that Thou visitest him? \* For  
Thou hast made him a little lower  
than the angels, and hast crown-  
ed him with glory and honour.  
\* Thou madest him to have dom-  
inion over the works of Thy  
hands; Thou hast put all *things*  
under his feet.

What is man, that Thou art mind-  
ful of him? or the son of man, that  
thou visitest him? Thou madest  
him <sup>b</sup>a little lower than the angels;  
Thou hast crowned him with glory  
and honour, \* and hast set him  
over the works of Thy hands:  
Thou hast put all things under his  
feet.

ΜΑΤΤ. ... ὁ δὲ Υἱὸς τοῦ ἀνθρώπου ...  
8:20.<sup>c</sup>

... but the Son of man ...

1 COR. ... ἄχρις οὐ <sup>d</sup> ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.  
15:25, --- \* Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπη  
27, 28. ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ  
τὰ πάντα. \* ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ  
Υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἢ ὁ Θεὸς  
τὰ πάντα ἐν πᾶσιν.

... till He hath put all \* enemies under His feet. --- \* For He  
hath put all things under His feet. But when He saith, All  
things are put under *Him*, it is manifest that He is excepted,  
which did put all things under Him. \* And when all things  
shall be subdued unto Him, then shall the Son also Himself  
be subject unto Him that put all things under Him, that God  
may be all in all.

ΕΦΗ. — καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ ...

1:22. — and (He) hath put all *things* under His feet ...

ΗΕΒ. Οὐ γὰρ ἀγγέλους ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς  
2:5-9. λαλοῦμεν· \* διεμαρτύρατο δὲ πού τις λέγων, Τί ἐστὶν ἄνθρωπος,  
ὅτι μιμήσκη αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη αὐτόν;

<sup>7</sup> ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, [<sup>1</sup> καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου] <sup>8</sup> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. <sup>9</sup> τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον ...

For unto the angels hath He not put in subjection the world to come, whereof we speak. <sup>6</sup> But one in a certain place testified, saying, What is Man, that Thou art mindful of Him? or the Son of man, that Thou visitest Him? <sup>7</sup> Thou madest Him <sup>a</sup> a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands: <sup>8</sup> Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing *that is* not put under Him. But now we see not yet all things put under Him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels, <sup>b</sup> for the suffering of death, crowned with glory and honour ...

<sup>a</sup> Comp. Psa. 80:18 (Engl. 17.) אדם בן אדם upon the Son of man. LXX. ἐπὶ τῶν ἀνθρώπων. They render verse 15 (Heb. נחמ, Engl. *the Branch*) in the same manner. <sup>b</sup> Or, *less than the angels for a short time*. See Luke 22:58. Acts 5:34. <sup>c</sup> And the four gospels passim. See also Acts 7:56, and the passages under Dan. 7:13, infra. <sup>d</sup> Om. ἀν. Comp. Psa. 110:1, which the apostle partially quotes here. <sup>e</sup> See note (<sup>d</sup>). <sup>f</sup> The bracketed words are wanting in very many MSS., and are deemed by critics to be a spurious enlargement of St. Paul's quotation. G. and S. omit them. <sup>g</sup> ¶ Or, *a little while inferior to*. <sup>h</sup> ¶ Or, *by*.

Psa. 9:8 (9).	(252)	Psa. 9:8.
... יהוה ישפט תבל בצדק		Καὶ αὐτὸς κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ ...
<sup>8</sup> And He shall judge the world in righteousness ...		And He shall judge the world in righteousness ...
(Psa. 96:13.)		(Psa. 95:13.)
... ישפט תבל בצדק ...		... κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ ...
... He shall judge the world with righteousness ...		... He shall judge the world in righteousness ...
(Psa. 98:9.)		(Psa. 97:9.)
... ישפט תבל בצדק ...		... κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ ...
... with righteousness shall He judge the world ...		... He shall judge the world in righteousness ...
Acts 17:31. — διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ...		
— because He hath appointed a day, in the which He will judge the world in righteousness ...		

R<sup>EV</sup>. ... καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.  
19:11. ... and in righteousness He doth judge and make war.

Psa. 10:7.

see

Psa. 14 (13).

Psa. 10:16.

(253)

Psa. 9<sup>8</sup>:16 (or 9:37).

יהוה מלך עולם ועד ...

\*Βασιλεύσει Κύριος εἰς τὸν αἰῶνα,  
καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος ...The LORD is King for ever and  
ever ...The Lord shall reign for ever, even  
for ever and ever ...

(Psa. 146:10.)

(Psa. 145:10.)

... יְהוָה לְעוֹלָם יִמְלֹךְ

Βασιλεύσει Κύριος εἰς τὸν αἰῶνα ...

The LORD shall reign for ever ...

The Lord shall reign for ever ...

R<sup>EV</sup>. ... καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.  
11:15. ... and He shall reign for ever and ever.

\* Many MSS. read Κύριος βασιλεὺς.

Psa. 12:3 (4).

(254)

Psa. 11:3.

... לְשׁוֹן מְדַבֶּרֶת גְּדִלוֹת :

... καὶ γλώσσαν μεγαλορρήμονα.

<sup>3</sup> ... and the tongue that speaketh  
\* proud things.

... and the tongue that speaketh  
great words.

JAMES  
5:5. — Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ ...  
— Even so the tongue is a little member, and boasteth great  
things ...

\* ¶ Heb. great things.

Psa. 14:1-3 (LXX. 13:1-3). (255) Psa. 53:2-4 (LXX. 52:1-3).

... אִין עֲשָׂה טוֹב :  
יְהוָה מְשֻׁמִּים  
הַשְׁקִיף עַל בְּנֵי אָדָם  
לִרְאוֹת הֵיטֵם מִשְׁכִּיל  
דַּרְשׁ אֶת אֱלֹהִים :  
יְהִי כֹל סִרְיָחוֹ נֹאֲלָחוּ  
אִין עֲשָׂה טוֹב אִין  
נִם אַחַד :

... οὐκ ἔστι ποιῶν  
χρηστότητα, \* οὐκ  
ἔστιν ἕως ἑνός. \* Κύ-  
ριος ἐκ τοῦ οὐρανοῦ  
διέκυψεν ἐπὶ τοὺς  
υἱοὺς τῶν ἀνθρώπων,  
τοῦ ἰδεῖν εἰ ἔστι συ-  
νιών ἡ ἐκζητῶν τὸν  
Θεόν. \* πάντες ἐξέ-  
κλιναν, ἅμα ἡ χρειώ-  
θησαν, οὐκ ἔστι  
ποιῶν χρηστότητα,  
οὐκ ἔστιν ἕως ἑνός.

... אִין עֲשָׂה טוֹב :  
אֱלֹהִים מְשֻׁמִּים  
הַשְׁקִיף עַל בְּנֵי אָדָם  
לִרְאוֹת הֵיטֵם מִשְׁכִּיל  
דַּרְשׁ אֶת אֱלֹהִים :  
כֹּל מִן יַחַד נֹאֲלָחוּ  
אִין עֲשָׂה טוֹב אִין  
נִם אַחַד :

... οὐκ ἔστι ποιῶν  
ἀγαθόν. \* ὁ Θεὸς  
ἐκ τοῦ οὐρανοῦ διέ-  
κυψεν ἐπὶ τοὺς υἱοὺς  
τῶν ἀνθρώπων, τοῦ  
ἰδεῖν εἰ ἔστι συνιών,  
ἡ ἐκζητῶν τὸν Θεόν.  
\* πάντες ἐξέκλιναν,  
ἅμα ἡ χρειώθησαν,  
οὐκ ἔστι ποιῶν ἀγα-  
θόν, οὐκ ἔστιν ἕως  
ἑνός.

... τάφος ἀνεφγμέ-  
νος ὁ λάρυγξ αὐτῶν,  
ταῖς γλώσσαις αὐ-  
τῶν ἐδολιούσαν

קִבְר פְּתוּחַ נִרְנָה  
לְשׁוֹנָם יַחְלִיקוּן :

Psa. 5:10 (LXX. 5:9).

... τάφος ἀνεφγμέ-  
νος ὁ λάρυγξ αὐτῶν,  
ταῖς γλώσσαις αὐ-  
τῶν ἐδολιούσαν.

Psa. 140:4 (LXX. 139:3).

ἰὸς ἀσπίδων ὑπὸ τὰ  
χείλη αὐτῶν·

חמת עכשוב תחת...  
שפת ימו: τὰ χεῖλη αὐτῶν.

Psa. 10:7 (LXX. 9<sup>6</sup>:7, or 9:28).

ὡν τὸ στόμα ἀρᾶς  
καὶ πικρίας γέμει·

אלה פיהו מלא  
ומרפות ותך...  
Ὁδ' ἀρᾶς τὸ στόμα  
αὐτοῦ γέμει καὶ πι-  
κρίας καὶ δόλου...

(PROV. 1:16<sup>b</sup>)

כי נליהם לרע  
ירצו וימהרו לשפך  
דם:

ὁξεῖς οἱ πόδες αὐτῶν  
ἐκχέει αἷμα·

ונליהם לרע ירצו  
וימהרו לשפך דם  
נקי מחשבתיהם  
מחשבות און שד  
ושבר בקסלותם:  
דרך שלום לא  
ידעו...

Isa. 59:7, 8.<sup>h</sup>

σύντριμμα καὶ τα-  
λαιπωρία ἐν ταῖς  
ὁδοῖς αὐτῶν, καὶ  
ὁδὸν εἰρήνης οὐκ  
ἐγνώσαν·

Οἱ δὲ πόδες αὐτῶν  
ἐπὶ πονηρίαν τρέ-  
χουσι, ταχινοὶ ἐκ-  
χέει αἷμα, καὶ οἱ  
διαλογισμοὶ αὐτῶν  
διαλογισμοὶ ἀπὸ  
φόνων· σύντριμμα  
καὶ ταλαιπωρία ἐν  
ταῖς ὁδοῖς αὐτῶν,  
καὶ ὁδὸν εἰρήνης  
οὐκ οἶδασιν...

Psa. 36:2 (LXX. 35:1).

οὐκ ἔστι φόβος Θεοῦ  
ἀπέναντι τῶν ὀφ-  
θαλμῶν αὐτῶν.

אין פחד אלהים...  
לנגד עיניו: ...οὐκ ἔστι φόβος  
Θεοῦ ἀπέναντι τῶν  
ὀφθαλμῶν αὐτοῦ.

Psa. 14:1-3 (LXX. 13:1-3).

... *there is* none  
that doeth good.  
The LORD looked  
down from heaven  
upon the children  
of men, to see if  
there were any  
that did under-  
stand, *and* seek  
God. They are all  
gone aside; they  
are *all* together  
become <sup>c</sup> filthy;  
*there is* none that  
doeth good, no, not  
one.

... *there is* none  
that doeth <sup>a</sup> good,  
there is not even  
one. The Lord  
looked down from  
heaven upon the  
children of men,  
to see if there is  
*any one* that un-  
derstandeth, or  
that seeketh after  
God. They are all  
gone out of the  
way; they are to-  
gether become <sup>f</sup> un-  
profitable; there  
is none that doeth  
<sup>a</sup> good, there is not  
even one.

Psa. 53:1-3 (LXX. 52:1-3).

... *there is* none  
that doeth good.  
God looked down  
from heaven upon  
the children of  
men, to see if there  
were *any* that did  
understand, that  
did seek God.  
Every one of  
them is gone back;  
they are altoge-  
ther become fil-  
thy; *there is* none  
that doeth good,  
no, not one.

... *there is* none  
that doeth good.  
God looked down  
from heaven upon  
the children of  
men, to see if there  
is *any one* that un-  
derstandeth, or  
that seeketh after  
God. They are all  
gone out of the  
way; they are to-  
gether become <sup>f</sup> un-  
profitable; there  
is none that doeth  
good, there is not  
even one.

Psa. 5:9.

Their throat is  
an open sepulchre;  
with their tongues  
they have used de-  
ceit:

... their throat is  
an open sepulchre;  
they flatter with  
their tongue.

... their throat is  
an open sepulchre;  
with their tongues  
they have used de-  
ceit.

Psa. 140:3 (LXX. 139:3).

the poison of asps  
is under their lips:

... adders' poison  
is under their lips.

... the poison of  
asps is under their  
lips.

Psa. 10:7 (LXX. 9<sup>a</sup>:7, or 9:28).

whose mouth is  
full of cursing and  
bitterness:

His mouth is full  
of cursing and<sup>1</sup> de-  
ceit and fraud...

Whose mouth is  
full of cursing and  
bitterness, and de-  
ceit ...

(Prov. 1:16.<sup>b</sup>)

— for their feet  
run to evil, and  
make hastetoshed  
blood.

their feet are swift  
to shed blood:

Their feet run to  
evil, and they  
make hastetoshed  
innocent blood:  
their thoughts *are*  
thoughts of in-  
iquity; wastingand  
<sup>2</sup>destruction *are* in  
their paths. <sup>3</sup>The  
way of peace they  
know not ...

destruction and  
misery *are* in their  
ways: and the way  
of peace they have  
not known.

Isa. 59:7, 8.<sup>b</sup>

And their feet run  
to evil, *being* swift  
to shed blood;  
their thoughts al-  
so *are* thoughts<sup>1</sup> of  
murder: destruc-  
tion and misery  
*are* in their ways:  
<sup>2</sup>and the way of  
peace they know  
not ...

## Psa. 36:1 (LXX. 35:1).

There is no fear of  
God before their  
eyes.

... *there is* no fear  
of God before his  
eyes.

... there is no fear  
of God before his  
eyes.

Rom. 3:10-18. <sup>m</sup> καθὼς γέγραπται, ὅτι Οὐκ ἔστι δίκαιος οὐδὲ εἷς· <sup>11</sup> οὐκ ἔστι  
<sup>n</sup> ὁ συνιών, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. <sup>12</sup> πάντες ἐξέκλιναν,  
ἀμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἔως  
ἐνός. <sup>13</sup> τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν  
ἐδολιούσαν ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν· <sup>14</sup> ὧν τὸ στόμα  
ἀρᾶς καὶ πικρίας γέμει. <sup>15</sup> ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·  
<sup>16</sup> σύντριμμα καὶ τάλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· <sup>17</sup> καὶ ὁδὸν  
εἰρήνης οὐκ ἔγνωσαν. <sup>18</sup> οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφ-  
θαλμῶν αὐτῶν.

— as it is written, There is none righteous, no, not one: <sup>11</sup> there  
is none that understandeth, there is none that seeketh after  
God. <sup>12</sup> They are all gone out of the way; they are together  
become unprofitable; there is none that doeth good, no, not  
one. <sup>13</sup> Their throat is an open sepulchre; with their tongues  
they have used deceit; the poison of asps is under their lips:  
<sup>14</sup> whose mouth is full of cursing and bitterness: <sup>15</sup> their feet  
*are* swift to shed blood: <sup>16</sup> destruction and misery *are* in their  
ways: <sup>17</sup> and the way of peace have they not known: <sup>18</sup> there  
is no fear of God before their eyes.

\* Many MSS. omit *ὁ* *εἷς*. <sup>b</sup> This verse is not found in the LXX. <sup>c</sup> *¶* Heb. *stinking*.

<sup>d</sup> Gr. *goodness*; and so the N. T. <sup>e</sup> Gr. *stooped down*. <sup>f</sup> Or, *worthless*. <sup>g</sup> The  
ensuing sentences are in Psa. 13, in the Vat. and some other copies of the LXX., as well as  
in the Arab., Ethiop., and Vulg.; but they are wanting in very many copies of the LXX.,  
and in all known Heb. MSS. with the exception of one, written about the end of the four-  
teenth century, and numbered by Kennicott, 649. Yet they occur in every known MS.  
of the Epistle to the Romans. <sup>h</sup> See Isa. 59:8, in its order *infra*. <sup>i</sup> ἀφρόνων. III.

<sup>k</sup> *¶* Heb. *deceits*. <sup>l</sup> *¶* Heb. *breaking*. <sup>m</sup> Gr. *from murders*, or, according to the V. L.,  
*of foolish men*. <sup>n</sup> Om. *δ*.

Psa. 16:8-11.

(256)

Psa. 15:8-11.

שויתי יהודה לנגדי תמיד כי  
מימיני בל אמוט: לכן שמח לבי  
ויגל כבודי אף בשרי ישכן לבטח:  
כי לא תעזב נפשי לשאול לא  
תתן חסידך לראות שחרת:  
תודיעני ארח חיים שבע שמחות  
את פניך ...

Προωρώμην τὸν Κύριον ἐνώπιόν μου διαπαντός· ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ. <sup>9</sup> διὰ τοῦτο ἠὺφράνθη ἡ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. <sup>10</sup> ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην, οὐδὲ δώσεις τὸν ὁσίόν σου ἰδεῖν διαφθοράν. <sup>11</sup> ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου ...

I have set the LORD always before me: because *He is* at my right hand, I shall not be moved. <sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall <sup>a</sup> rest in hope. <sup>10</sup> For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. <sup>11</sup> Thou wilt shew me the path of life: in Thy presence is fulness of joy ...

I foresaw the Lord always before my face; for He is on my right hand, that I should not be moved: <sup>9</sup> therefore my heart rejoiced and my tongue was glad; moreover also my flesh shall rest in hope: <sup>10</sup> because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine holy one to see corruption. <sup>11</sup> Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance ...

ACTS

2:25-28,  
31.

Δαβὶδ γὰρ λέγει εἰς αὐτὸν, Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστὶν, ἵνα μὴ σαλευθῶ. <sup>26</sup> διὰ τοῦτο <sup>d</sup> εὐφράνθη ἡ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. <sup>27</sup> ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδου, οὐδὲ δώσεις τὸν Ὀσίόν σου ἰδεῖν διαφθοράν. <sup>28</sup> ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. --- <sup>31</sup> προὐδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι <sup>f</sup> οὐ <sup>e</sup> κατελείφθη <sup>h</sup> ἡ ψυχὴ αὐτοῦ εἰς ᾗδου, <sup>i</sup> οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.

For David speaketh concerning Him, I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: <sup>26</sup> therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: <sup>27</sup> because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. <sup>28</sup> Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance. --- <sup>31</sup> He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.



ACTS  
13:34-  
37.

"Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν <sup>k</sup>... <sup>35</sup> διὸ καὶ ἐν ἐτέρῳ λέγει, Οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. <sup>36</sup> Δαβὶδ μὲν γὰρ... ἐκοιμήθη... καὶ εἶδε διαφθοράν <sup>37</sup> ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.

And as concerning that He raised Him up from the dead, *now* no more to return to corruption, He said on this wise <sup>k</sup>...

<sup>35</sup> Wherefore He saith also in <sup>1</sup>another *psalm*, Thou shalt not suffer Thine Holy One to see corruption. <sup>36</sup> For David... fell on sleep... and saw corruption: <sup>37</sup> but He, whom God raised again, saw no corruption.

<sup>a</sup> ἢ Heb. dwell confidently. <sup>b</sup> ἐνφάνθη. <sup>c</sup> ἔδον. <sup>d</sup> ὑφάρνθη. <sup>e</sup> ἔδην. <sup>f</sup> οὐτε. <sup>g</sup> ἐγκατελείφη. <sup>h</sup> Om. ἡ ψυχὴ αὐτοῦ. G. and S. <sup>i</sup> οὐτε. <sup>k</sup> See Isa. 55:3, infra. <sup>1</sup> Or rather, another place.

PSA. 18 (LXX. 17): title (1), etc.<sup>a</sup> (257) 2 SAM. (LXX. 2 KI.) 22:1, etc.

יהוה הציל יהוה...  
אוחו מכף כל איביו  
... וקרן ישעי...  
... ומן איבי אושע...  
... יצילני מאיבי עז  
... ומשנאי

... ἐν ἡμέρᾳ ἣ ἐρρύ-  
στατο αὐτὸν Κύριος  
ἐκ χειρὸς πάντων  
τῶν ἐχθρῶν αὐτοῦ...  
... <sup>3</sup>... καὶ κέρας σω-  
τηρίας μου... <sup>3</sup>... καὶ  
ἐκ τῶν ἐχθρῶν μου  
σωθήσομαι. --- <sup>17</sup> ῥύ-  
σεται με ἐξ ἐχθρῶν  
μου δυνατῶν, καὶ ἐκ  
τῶν μισούντων με...

יהוה הציל יהוה...  
אוחו מכף כל איביו  
... וקרן ישעי...  
... ומן איבי אושע...  
... יצילני מאיבי עז  
... משנאי

... ἐν ἡμέρᾳ ἐξεί-  
λετο αὐτὸν Κύριος  
ἐκ χειρὸς πάντων  
τῶν ἐχθρῶν αὐτοῦ  
... <sup>3</sup>... καὶ κέρας  
σωτηρίας μου...  
<sup>4</sup>... καὶ ἐκ τῶν ἐχ-  
θρῶν μου σωθήσο-  
μαι. --- <sup>18</sup> ἐρρύσατό  
με ἐξ ἐχθρῶν μου  
ἰσχύος, ἐκ τῶν μι-  
σούντων με...

...in the day that  
the LORD delivered  
him from the hand  
of all his enemies  
... --- <sup>3</sup>... and the  
horn of my salva-  
tion... <sup>3</sup>... so shall  
I be saved from  
mine enemies. ---  
<sup>17</sup> He delivered me  
from my strong  
enemy, and from  
them which hated  
me...

... in the day that  
the Lord delivered  
him out of the  
hand of all his ene-  
mies... --- <sup>3</sup>... and  
the horn of mysal-  
vation... <sup>3</sup>... and  
I shall be saved  
from mine ene-  
mies. --- <sup>17</sup> He will  
deliver me from  
my mighty ene-  
mies, and from  
them that hate  
me...

... in the day that  
the LORD had deli-  
vered him out of  
the hand of all his  
enemies... --- <sup>3</sup>...  
and the horn of my  
salvation... <sup>4</sup>... so  
shall I be saved  
from mine ene-  
mies. --- <sup>18</sup> He de-  
livered me from  
my strong enemy,  
and from them  
that hated me...

... in the day that  
the Lord rescued  
him out of the  
hand of all his ene-  
mies... --- <sup>3</sup>... and  
the horn of my  
salvation... <sup>4</sup>... and  
I shall be saved  
from mine ene-  
mies. --- <sup>18</sup> He de-  
livered me from  
my strong ene-  
mies, from them  
that hated me...

LUKE — καὶ <sup>b</sup> ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ <sup>c</sup> οἴκῳ Δαβὶδ τοῦ παιδὸς  
1:69-71, αὐτοῦ <sup>70</sup> (καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ'  
74. αἰῶνος προφητῶν αὐτοῦ) <sup>71</sup> σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ  
χειρὸς πάντων τῶν μισούντων ἡμᾶς. --- <sup>74</sup> ... ἐκ χειρὸς τῶν  
ἐχθρῶν ἡμῶν ῥυσθέντας...

— and (He) hath raised up an horn of salvation for us, in <sup>c</sup> the  
house of His servant David; <sup>70</sup> (as He spake by the mouth of

His holy prophets, which have been since the world began :)  
<sup>71</sup> that we should be saved from our enemies, and from the  
 hand of all that hate us. --- <sup>74</sup> ...<sup>d</sup> that we being delivered out  
 of the hand of our enemies ...

<sup>a</sup> See also ver. 48 (Heb. 49). <sup>b</sup> Comp. Ps. 132:17, ... *אמצי קרן ליהוה* *There will I make the horn of David to bud*: *Ἐκεῖ ἐξαντελῶ κέρας τῷ Δαυὶδ*. <sup>c</sup> See 2 Sa. 7:26, *the house of Thy servant David*. <sup>d</sup> Comp. (e. g.) Jud. 2:18. Job 6:23. Ps. 31:15. 106:10. 107:2. Mic. 4:10.

Psa. 18:2.	see	Isa. 8:17.
Psa. 18 (LXX. 17):49 (50). (258) 2 SAM. (LXX. 2 KI.) 22:50.		
על כן אודה בנים יהוה ולשמך אומרה:	על כן אודה בנים יהוה ולשמך אומרה:	על כן אודה בנים יהוה ולשמך אומרה:
<sup>49</sup> Therefore will I *give thanks un- to Thee, O LORD, among the hea- then, and sing praises unto Thy name.	<sup>49</sup> Therefore I will confess to Thee among the <sup>b</sup> Gen- tiles, O Lord, and sing unto Thy name.	Therefore I will give thanks unto Thee, O LORD, a- mong the heathen, and I will sing praises unto Thy name.
ROM. 15:9.	... καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαι σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. ... as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy name.	Διὰ τοῦτο ἐξομολο- γήσομαι σοι Κύριε ἐν τοῖς ἔθνεσι, καὶ ἐν τῷ ὀνόματί σου ψαλῶ. Therefore I will confess to Thee, O Lord, among the <sup>b</sup> Gentiles, and in Thy name will I sing.
	<sup>a</sup> ¶ Or, <i>confess</i> . <sup>b</sup> Or, <i>nations, or, heathen</i> .	

Psa. 19:4 (5).	(259)	Psa. 18:4.
בכל הארץ יצא קום ובקצה תבל ... מליהם	Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν...	Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν...
<sup>4</sup> Their *line is gone out through all the earth, and their words to the end of the world ...	Their <sup>b</sup> sound went into all the earth, and their words unto the ends of <sup>c</sup> the world ...	Their <sup>b</sup> sound went into all the earth, and their words unto the ends of <sup>c</sup> the world ...
ROM. 10:18.	Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενούγγε, Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. But I say, Have they not heard? Yes verily, Their sound went into all the earth, and their words unto the ends of the world.	Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενούγγε, Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. But I say, Have they not heard? Yes verily, Their sound went into all the earth, and their words unto the ends of the world.
	<sup>a</sup> ¶ Or, <i>Their rule, or, direction</i> . <sup>b</sup> Or, <i>voice</i> . <sup>c</sup> <i>The habitable world</i> .	

Psa. 22:1 (2).	(260)	Psa. 21:1.
... עזבתני למה אלי אלי	... Εὐχάριστος σοι ὁ Θεός μου, πρόσχες μοι, ὅτι ἐγκατέλιπές με; ...	Εὐχάριστος σοι ὁ Θεός μου, πρόσχες μοι, ὅτι ἐγκατέλιπές με; ...
<sup>1</sup> My God, my God, Why hast Thou forsaken me? ...	O God, my God, attend to me; why hast Thou forsaken me? ...	O God, my God, attend to me; why hast Thou forsaken me? ...

||**MATT.** 27:46. *Περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἑλὶ, Ἑλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλιπες;*

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?

||**MARK** 15:34. *Καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωὶ, Ἐλωὶ, <sup>β</sup>λαμμὰ σαβαχθανί; ὃ ἔστι μεθερμηνευόμενον, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;*

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?

\* In the N.T. *σαβαχθαν*, i.e. שבחני, a Chald. and Syr. word of the same import. <sup>β</sup> λιμὰ.

PSA. 22:7, 8 (8, 9).

(261) <sup>a</sup>

PSA. 21:7, 8.

כָּל רֹאֵי יִלְעִגּוּ לִי יַפְתִּירוּ בִשְׁפָה  
יִנְיֵעַן רֹאשׁ: גַּל אֵל יִהוּה יִפְלַתְהוּ  
יִצִּילְהוּ כִּי חָפֵץ בּוּ:

Πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, ἐλάλησαν ἐν χεῖλεσιν, ἐκίνησαν κεφαλὴν <sup>9</sup> ἠλπισεν ἐπὶ Κύριον ῥυσάσθω αὐτὸν σωσάτω αὐτόν, <sup>ο</sup> ὅτι θέλει αὐτόν.

<sup>7</sup> All they that see me laugh me to scorn: they <sup>b</sup> shoot out the lip, they shake the head, *saying*, <sup>8</sup> He <sup>c</sup> trusted on the LORD *that* He would deliver him: let Him deliver him, <sup>d</sup> seeing He delighted in him.

All they that saw me mocked me; they spoke with *their* lips, they shook the head, *saying*, <sup>9</sup> He hoped in the Lord; let Him deliver him, let Him save him, for He desireth him.

||**MATT.** 27:39, 43. *Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινούμεντες τὰς κεφαλὰς αὐτῶν. --- <sup>43</sup> Πέποιθεν ἐπὶ τὸν Θεὸν ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν...*

And they that passed by reviled Him, wagging their heads. --- <sup>43</sup> He trusted in God; let Him deliver Him now, if He will have Him...

||**MARK** 15:29. *Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινούμεντες τὰς κεφαλὰς αὐτῶν...*

And they that passed by railed on Him, wagging their heads...

||**LUKE** 23:35. *Καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες <sup>ε</sup> σὺν αὐτοῖς, κ.τ.λ.<sup>ε</sup>*

And the people stood beholding. And the rulers also with them derided *Him*, etc.

\* Compare *Psalm 109:25*, שָׁקַח יָדָיו they *shook their heads*: ἐσάλευσαν κεφαλὰς αὐτῶν. <sup>b</sup> ¶ Heb. *open*. <sup>c</sup> ¶ Heb. *He rolled himself on the LORD*. <sup>d</sup> ¶ Or, *if He delight in him*. <sup>e</sup> Two or three MSS. read *el*. <sup>f</sup> Om. *σὺν αὐτοῖς*. <sup>g</sup> Comp. several expressions in the respective contexts, particularly *σωσάτω αὐτόν*, in *Luke*.

- PSA. 22:18 (19). . (262) PSA. 21:18.  
 יִחְלְקוּ בְּגָדֵי לֵהֶם וְעַל לְבוּשִׁי<sup>19</sup> Διεμερίσαντο τὰ ἱμάτιά μου ἑαυ-  
 :פִּילֹו גֹוֶל׃ τοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου  
 ἔβαλον κλῆρον.  
<sup>18</sup> They part my garments among They parted my garments *among*  
 them, and cast lots upon my themselves, and upon my vesture  
 vesture. they cast <sup>a</sup> lots.  
 ||MATT. ... διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον <sup>b</sup> ἵνα πλη-  
 27:35. ρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ ἱμάτιά μου  
 ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.  
 ... and (they) parted His garments, casting lots: that it might  
 be fulfilled which was spoken by the prophet, They parted My  
 garments among them, and upon My vesture did they cast lots.  
 ||MARK ... <sup>c</sup> διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς  
 15:24. τί ἄρῃ.  
 ... they parted His garments, casting lots upon them, what  
 every man should take.  
 ||LUKE ... διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον <sup>d</sup> κλῆρον.  
 23:34. ... And they parted His raiment, and cast lots.  
 ||JOHN ... ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα, Διεμερίσαντο τὰ ἱμάτια  
 19:24. μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον ...  
 ... that the scripture might be fulfilled, which saith, They  
 parted My raiment among them, and for My vesture they did  
 cast lots ...  
<sup>a</sup> Gr. *a lot*, or, *die*. <sup>b</sup> Griesbach and Scholz omit *ἵνα πληρωθῇ*, and all that follows.  
<sup>c</sup> διαμερίζονται. G. and S. <sup>d</sup> κλήρους.

- PSA. 22:22 (23). (263) PSA. 21:22.  
 אֶסְפְּרָה שִׁמְךָ לְאַחֵי בְּתוֹךְ קֹהֵל<sup>23</sup> Διηγῆσομαι τὸ ὄνομά σου τοῖς  
 :אֶלְלִיךְ ἀδελφοῖς μου ἐν μέσῳ ἐκκλησίας  
 ὑμνήσω σε.  
<sup>22</sup> I will declare Thy name unto I will declare Thy name unto my  
 my brethren; in the midst of the brethren; in the midst of the  
 congregation will I praise Thee. <sup>a</sup> church will I sing praise unto  
 Thee.  
 ||MATT. ... ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου ...  
 28:10.<sup>b</sup> ... go tell My brethren ...  
 ||JOHN ... πορεύου δὲ πρὸς τοὺς ἀδελφούς μου ...  
 20:17. ... but go to My brethren ...  
 ||HEB. ... δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν,  
 2:11, 12. <sup>12</sup> λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ  
 ἐκκλησίας ὑμνήσω σε.  
 ... for which cause He is not ashamed to call them brethren,  
<sup>12</sup> saying, I will declare Thy name unto My brethren, in the  
 midst of the church will I sing praise unto Thee.  
<sup>a</sup> Or, *congregation*. <sup>b</sup> Comp. Matt. 12:50, *the same is My brother*.

PSA. 22:28 (29). (264) PSA. 21:28.

... ליהוה המלוכה <sup>28</sup> "Ὅτι τοῦ Κυρίου ἡ βασιλεία ...

<sup>28</sup> For the kingdom is the LORD's... For the kingdom is the Lord's...

ΜΑΤΤ. <sup>a</sup>... ὅτι σου ἐστὶν ἡ βασιλεία ...

6:13. ... for Thine is the kingdom ...

<sup>a</sup> Griesbach and Scholz reject the doxology and ἀμήν from the Lord's prayer. See also No. 229, *supra*, and comp. Obad. 21, *the kingdom shall be the LORD's*.

PSA. 24:1. (265) PSA. 23:1.

... ליהוה הארץ ומלואה <sup>a</sup> Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς ...

The earth is the LORD's, and the fulness thereof... The earth is the Lord's, and the fulness thereof...

1 COR. — τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. --- <sup>28</sup>... <sup>a</sup> τοῦ γὰρ  
10:26, Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

28. — for the earth is the Lord's, and the fulness thereof. --- <sup>28</sup>...  
<sup>a</sup> for the earth is the Lord's, and the fulness thereof.

<sup>a</sup> Griesbach and Scholz omit this repetition of the passage.

PSA. 24:10. (266) <sup>a</sup> PSA. 23:10.

: יהיה צבאות הוא מלך הכבוד ... <sup>a</sup> Κύριος τῶν δυνάμεων, αὐτός  
ἐστὶν οὗτος ὁ Βασιλεὺς τῆς δόξης.

... The LORD of hosts, He is the King of glory. ... The Lord of hosts, He is this King of glory.

1 COR. ... τὸν Κύριον τῆς δόξης ...  
2:8. ... the Lord of glory.

JAMES ... τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

2:1. ... of our Lord Jesus Christ, *the Lord* of glory ...

<sup>a</sup> See verses 7—10. Comp. Acts 7:2, ὁ Θεὸς τῆς δόξης.

PSA. 25:11. (267) PSA. 24:11.

... יהוה וסלחת לעוני ... <sup>a</sup> Κύριε, καὶ ἰλάσθη τῇ ἁμαρτίᾳ μου ...

... O LORD, pardon mine iniquity... ... also, O Lord, be merciful to my sin ...

LUKE ... Ὁ Θεὸς, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

18:13. ... God be merciful to me a sinner.

<sup>a</sup> Many copies read ἰλάσθητι.

PSA. 28:4. (268) PSA. 27:4.

... תן להם כפעלם Δὸς αὐτοῖς κατὰ τὰ ἔργα αὐτῶν ...

Give them according to their deeds... Give them according to their works...

REV. 2:23. ... καὶ δώσω ὑμῖν \* ἐκάστω κατὰ τὰ ἔργα ὑμῶν.  
... and I will give unto every one of you according to your works.

\* As to ἐκάστω, see Psa. 62:12, infra.

PSA. 31:5 (6).

(269)

PSA. 30:5.

... בִּידְךָ אֶפְקִיד רוּחִי \*

Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου ...

<sup>5</sup> Into Thine hand I commit my spirit ...

Into Thy hands I will commend my spirit ...

LUKE 23:46.

... Πάτερ, εἰς χεῖράς σου \* παραθήσομαι τὸ πνεῦμά μου ...

... Father, into Thy hands I commend My spirit ...

\* παρατίθεμαι.

PSA. 32:1, 2.

(270)

PSA. 31:1, 2.

: אֲשֶׁרִי נִשּׁוּי פֶשַׁע כִּסּוּי חַטָּאָה ...  
אֲשֶׁרִי אֶדְרֹם לֹא יִחְשַׁב יְהוָה לוֹ  
... עַן

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.  
<sup>2</sup> μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσῃται Κύριος ἁμαρτίαν ...

Blessed is he whose transgression is forgiven, whose sin is covered.  
<sup>2</sup> Blessed is the man unto whom the LORD imputeth not iniquity ...

Blessed are they whose iniquities are forgiven, and whose sins are covered. <sup>2</sup> Blessed is the man to whom the Lord will not impute sin ...

ROM. 4:6—8.

— καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, <sup>7</sup> Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. <sup>8</sup> μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσῃται Κύριος ἁμαρτίαν.

— Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, <sup>7</sup> Blessed are they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> Blessed is the man to whom the Lord will not impute sin.

PSA. 32:2.

(271) \*

PSA. 31:2.

: וְאֵין בְּרוּחוֹ רִמְיָה

... οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος.

... and in whose spirit there is no guile.

... and in whose mouth there is no guile.

JOHN 1:47.

... Ἰδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.

... Behold an Israelite indeed, in whom is no guile.

\* Compare Isa. 53:9, infra.

Psa. 33:6.	( 272 )	Psa. 32:6.
... בדבר יהוה שמים נעשו		Τῷ Λόγῳ * τοῦ Κυρίου οἱ οὐρανοὶ ἐσπερώθησαν ...
By the Word of the LORD were the heavens made ...		By the Word of the Lord the heavens were established ...
JOHN 1:1, 3. Ἐν <sup>b</sup> ἀρχῇ ἦν ὁ Λόγος ... --- <sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο ...		
In the beginning was the Word ... --- <sup>3</sup> All things were made by Him ...		
REV. 19:13. ... καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ Λόγος τοῦ Θεοῦ.		
... and His name is called, The Word of God.		
* Numerous MSS. om. τοῦ Κυρίου. <sup>b</sup> Ἐν ἀρχῇ is from Gen. 1:1.		

Psa. 34:3.	see	1 SAM. 2:1.
Psa. 34:8(9). ( 273 )		Psa. 33:8.
... טעמו וראו כי טוב יהוה *		Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος ...
<sup>8</sup> O taste and see that the LORD is good ...		Taste and see that the Lord is <sup>a</sup> gracious ...
1 PET. 2:3. — εἴπερ ἐγεύσασθε ὅτι <sup>b</sup> χρηστὸς ὁ Κύριος.		
— if so be ye have tasted that the Lord is gracious.		
* Or, good. <sup>b</sup> Some MSS. erroneously read Χριστὸς.		

Psa. 34:12-16 (13-17). ( 274 )	Psa. 33:12-16.
<p><sup>12</sup> מִי הָאִישׁ הַחֹפֵן חַיִּים אֶהֱב יָמִים לְרֵאוֹת טוֹב: <sup>13</sup> נֹצֵר לְשׁוֹנֶךָ מִרַע וּשְׁפָתֶיךָ מִדְּבַר מִרְמָה: <sup>14</sup> מִסּוֹר מִרַע וְעֵשָׂה טוֹב בִּקְשׁ שְׁלוֹם וּרְדָּפְהוּ: <sup>15</sup> עֵינֵי יְהוָה אֵל צְדִיקִים וְאָזְנוֹ אֵל שׁוֹעֲתָם: <sup>16</sup> פִּנִּי יְהוָה בַּעֲשֵׂי רָע</p>	<p>Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς; <sup>13</sup> παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χεῖλή σου τοῦ μὴ λαλῆσαι δόλον. <sup>14</sup> ἔκκλινον ἀπὸ κακοῦ, καὶ πώλησον ἀγαθὸν, ζήτησον εἰρήνην, καὶ δώξον αὐτήν. <sup>15</sup> Ὁφθαλμοὶ Κυρίου ἐπὶ δίκαιους, καὶ ὅτα αὐτοῦ εἰς δέησιν αὐτῶν. <sup>16</sup> πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακὰ ...</p>
<p><sup>12</sup> What man is he that desireth life, and loveth many days, that he may see good? <sup>13</sup> Keep thy tongue from evil, and thy lips from speaking guile. <sup>14</sup> Depart from evil, and do good; seek peace, and pursue it. <sup>15</sup> The eyes of the LORD are upon the righteous, and His ears are open unto their cry. <sup>16</sup> The face of the LORD is against them that do evil ...</p>	<p>What man is he that desireth life, that loveth to see good days? <sup>12</sup> Refrain thy tongue from evil, and thy lips from speaking guile: <sup>14</sup> turn away from evil, and do good; seek peace, and pursue it. <sup>15</sup> The eyes of the Lord are upon the righteous, and his ears are open unto their prayers: <sup>16</sup> but the face of the Lord is against them that do evil ...</p>

HER. Εἰρήνην διώκετε μετὰ πάντων ...

12:14.<sup>a</sup> Follow peace with all *men* ...

1 PET. 'Ο γὰρ θέλων ζῶην ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω  
3:10-12. τὴν γλῶσσαν<sup>b</sup> αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη<sup>c</sup> αὐτοῦ τοῦ μὴ λαλῆσαι  
δόλον. <sup>11</sup> ἐκκλινάτω<sup>d</sup> ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω  
εἰρήνην, καὶ διωξάτω αὐτήν. <sup>12</sup> ὅτι<sup>e</sup> οἱ ὀφθαλμοὶ Κυρίου ἐπὶ  
δικαίους, καὶ ὅτα αὐτοῦ εἰς δέξιν αὐτῶν· πρόσωπον δὲ Κυρίου  
ἐπὶ ποιοῦντας κακά.

For he that will love life, and see good days, let him refrain  
his tongue from evil, and his lips that they speak no guile :  
<sup>11</sup> Let him eschew evil, and do good ; let him seek peace, and  
ensue it. <sup>12</sup> For the eyes of the Lord *are* over the righteous,  
and His ears *are open* unto their prayers : but the face of the  
Lord is <sup>f</sup> against them that do evil.

<sup>a</sup> Comp. 2 Tim. 2:22, *δίωκε δὲ ... εἰρήνην, κ.τ.λ., but follow ... peace, etc.* <sup>b</sup> Om. αὐτοῦ.  
<sup>c</sup> Om. αὐτοῦ. <sup>d</sup> Ad. δὲ. <sup>e</sup> Om. οἱ. S. <sup>f</sup> ¶ Gr. *υπον.*

PSA. 34:20.

see

EXOD. 12:46.

PSA. 35:19.

(275)<sup>a</sup>

PSA. 34:19.

... שׁנְאֵי הַנֶּחֱמָ ...

... οἱ μισοῦντές με δωρεάν ...

... that hate me without a cause.

... that hate me <sup>b</sup> without a cause...

(PSA. 69:4 (5).)

(PSA. 68:4.)

... שׁנְאֵי הַנֶּחֱמָ ...<sup>c</sup>

... οἱ μισοῦντές με δωρεάν ...

<sup>d</sup> They that hate me without a cause ...

They ... that hate me <sup>b</sup> without a cause ...

JOHN — ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν,  
15:25. "Ὅτι ἐμίσησάν με δωρεάν.

— but *this cometh to pass*, that the word might be fulfilled that  
is written in their law, They hated Me without a cause.

<sup>a</sup> Comp. PSA. 38:19. 109:3.

<sup>b</sup> Or, *for nothing*.

PSA. 35:23.

(276)

PSA. 34:23.

... אֱלֹהֵי וְאֲדֹנִי ...

... ὁ Θεός μου καὶ ὁ Κύριός μου...

... my God and my Lord.

... my God and my Lord.

JOHN ... 'Ο Κύριός μου καὶ ὁ Θεός μου.  
20:28.

... My Lord and my God.

PSA. 36:1.

see

PSA. 14: (13).

PSA. 37:11.

(277)

PSA. 36:11.

... וְעֲנִיִּים יִרְשׁוּ אֶרֶץ ...

Οἱ δὲ πραεῖς κληρονομήσουσι γῆν...

But the meek shall inherit the  
earth ...

But the meek shall inherit the  
earth ...



ΜΑΤΤ. 5:5. *Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.*  
Blessed are the meek; for they shall inherit the earth.

PSA. 39:1 (2). (278) PSA. 38:1.

... אשמרה לפי מחסום ...<sup>2</sup> ... ἐθέμην τῷ στόματί μου φυλάκην...

<sup>1</sup> ... I will keep <sup>a</sup> my mouth with ... I set a watch upon my mouth ...  
a bridle ...

JAMES 1:26.<sup>b</sup> *Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ...*

If any man among you seem to be religious, and bridleth not his tongue ...

<sup>a</sup> ¶ Heb. a bridle, or, muzzle for my mouth. <sup>b</sup> Comp. ch. 3:2, 3.

PSA. 40:6-8 (7-9). (279) PSA. 39:6-8.

זבח ומנחה לא חפצת אונים  
כרית לי עולה וחטאה לא שאלת:  
אז אמרתי הנה באתי במגלת  
ספר כתוב עלי: לעשות רצונך  
אלהי חפצתי ותורתך בתוך מעי:

Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· ὅλοκαύτωμα καὶ περὶ ἁμαρτίας οὐκ ᾔτησας. <sup>7</sup> τότε εἶπον, Ἰδοὺ ἤκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· <sup>8</sup> αὐτοῦ ποιῆσαι τὸ θέλημά σου ὁ Θεός· <sup>a</sup> μου ἡβουλήθη, καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου.

<sup>6</sup> Sacrifice and offering Thou didst not desire; Mine ears hast Thou <sup>a</sup>opened: burnt-offering and sin-offering hast Thou not required.

<sup>7</sup> Then said I, Lo, I come: in the volume of the book it is written of Me, <sup>8</sup> I delight to do Thy will, O My God: yea, Thy law is <sup>b</sup>within My heart.

Sacrifice and offering Thou desiredst not, but a body hast Thou prepared Me: whole-burnt-offerings and sacrifices for sin Thou didst not require. <sup>7</sup> Then said I, Lo, I come: in the volume of the book it is written of Me, I desire to do Thy will, O My God, and Thy law in the midst of My heart.

HEB. 10:5-10. *Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· <sup>6</sup> ὅλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· <sup>7</sup> τότε εἶπον, Ἰδοὺ ἤκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. <sup>8</sup> Ἀνώτερον λέγων, ὅτι Θυσίαν καὶ προσφορὰν καὶ ὅλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας, (αἱτίνες κατὰ τὸν νόμον προσφέρονται,) <sup>9</sup> τότε εἶρηκεν, Ἰδοὺ ἤκω τοῦ ποιῆσαι, <sup>10</sup> ὁ Θεός, τὸ θέλημά σου... ἐν ᾧ θελήματι ἡγιασμένοι ἐσμεν διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ.*

Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body <sup>s</sup> hast Thou prepared Me: <sup>6</sup> in burnt-offerings and *sacrifices* for sin Thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God. <sup>8</sup> Above when He said, Sacrifice and offering and burnt-offerings and *offering* for sin Thou wouldest not, neither hadst pleasure *therein*; (which are offered by the law;) <sup>9</sup> then said He, Lo, I come to do Thy will, O God ... <sup>10</sup> By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*.

<sup>a</sup> ¶ Heb. *digged*. Exod. 21:6 [or, *prepared*]. <sup>b</sup> ¶ Heb. *in the midst of My bowels*.  
<sup>c</sup> Many MSS. read *ἐξήγησας*. <sup>d</sup> τοῦ π. δ Θ. τὸ θέλημά σου ἐβουλήθην. <sup>e</sup> Three MSS.  
 om. μου. <sup>f</sup> Om. δ Θεός. G. and S. <sup>g</sup> ¶ Or, *Thou hast fitted Me*.

Psa. 41:4.

(280) <sup>a</sup>

Psa. 40:4.

... יהוה חנני ...

... Κύριε ἐλέησόν με ...

... LORD, be merciful unto me ...

... Lord, have mercy upon me ...

(ISA. 33:2.)

(ESA. 33:2.)

... יהוה חנני

... Κύριε ἐλέησον ἡμᾶς ...

O LORD, be gracious unto us ...

Lord, have mercy upon us ...

[MARK  
10:47,  
48.<sup>b</sup>... Ὁ Υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με. <sup>48</sup> ... Υἱὲ Δαβὶδ, ἐλέησόν με.... Jesus, *Thou* Son of David, have mercy on me. <sup>48</sup> ... *Thou* Son of David, have mercy on me.LUKE  
16:24.

... Πάτερ Ἀβραάμ, ἐλέησόν με ...

... Father Abraham, have mercy on me ...

LUKE  
17:13.

... Ἰησοῦ Ἐπιστάτα, ἐλέησον ἡμᾶς.

... Jesus, Master, have mercy on us.

[LUKE  
18:38,  
39.<sup>b</sup>... Ἰησοῦ, Υἱὲ Δαβὶδ, ἐλέησόν με. <sup>39</sup> ... Υἱὲ Δαβὶδ, ἐλέησόν με.... Jesus, *Thou* Son of David, have mercy on me. <sup>39</sup> ... *Thou* Son of David, have mercy on me.

<sup>a</sup> See also No. 248, and Psa. 123:3, *infra*.  
 placed under Psa. 123:3, *infra*.

<sup>b</sup> Parallel with Matt. 20:30, 31, which is

Psa. 41:9 (10).

(281)

Psa. 40:9.

: אכיל לחמי הגדיל עלי עקב :

... ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν  
ἐπ' ἐμέ περνισμόν.

<sup>9</sup> ... [he] which did eat of my bread,  
 hath <sup>a</sup>lifted up *his* heel against me.

... he that eateth my <sup>b</sup>bread, <sup>c</sup>lift-  
 ed up *his* heel against me.

JOHN  
13:18.

... ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων <sup>d</sup>μετ' ἐμοῦ τὸν ἄρτον,  
 ἐπῆρεν ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ.

... but that the scripture may be fulfilled, He that eateth bread  
 with Me hath lifted up his heel against Me.

<sup>a</sup> ¶ Heb. *magnified*.

<sup>b</sup> Gr. *loaves*.

<sup>c</sup> Gr. *magnified*.

<sup>d</sup> μου τὸν ἄρτον.

PSA. 44:22 (23).

(282)

PSA. 43:22.

כִּי עָלֶיךָ הוֹרַגְנוּ כָּל הַיּוֹם נַחֲשָׁבְנוּ  
צָאֵן מִבַּחָה :

Ὅτι ἕνεκά σου θανατούμεθα ὅλην  
τὴν ἡμέραν, ἐλογίσθημεν ὡς πρό-  
βατα σφαγῆς.

<sup>22</sup> Yea, for Thy sake are we killed  
all the day long; we are counted  
as sheep for the slaughter.

For, for thy sake we are killed all  
the day long; we <sup>a</sup> are accounted  
as sheep <sup>b</sup> for the slaughter.

ROM. 8:36. — (καθὼς γέγραπται, Ὅτι <sup>c</sup> ἕνεκά σου θανατούμεθα ὅλην τὴν  
ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.)

— (as it is written, For Thy sake we are killed all the day  
long; we are accounted as sheep for the slaughter.)

<sup>a</sup> Gr. were. <sup>b</sup> Gr. of slaughter. <sup>c</sup> ἕνεκεν. G. and S.

PSA. 45:6, 7 (7, 8).

(283) <sup>a</sup>

PSA. 44:6, 7.

כִּסֵּאךָ אֱלֹהִים עוֹלָם וְעַד שְׁבַט  
מִיִּשְׂרָאֵל שְׁבַט מַלְכוּתְךָ : אֲהַבַת צֶדֶק  
וְתִשְׁנֵא רֶשַׁע עַל כֵּן מִשְׁחַךְ אֱלֹהִים  
אֱלֹהֶיךָ שֶׁמֶן שִׁשׁוֹן מִחֲבֵרֶיךָ :

Ὁ θρόνος σου ὁ Θεὸς εἰς αἰῶνα  
αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος  
τῆς βασιλείας σου. <sup>7</sup> ἠγάπησας  
δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν·  
διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός  
σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς  
μετόχους σου.

<sup>6</sup> Thy throne, O God, is for ever and  
ever: the sceptre of Thy kingdom  
is a right sceptre. <sup>7</sup> Thou lovest  
righteousness, and hatest wicked-  
ness: therefore <sup>b</sup> God, Thy God,  
hath anointed Thee with the oil of  
gladness above Thy fellows.

Thy throne, O God, is for ever and  
ever: a sceptre of righteousness  
is the sceptre of Thy kingdom.  
<sup>7</sup> Thou hast loved righteousness  
and hated iniquity; therefore God,  
Thy God, hath anointed Thee with  
the oil of gladness above Thy  
<sup>d</sup> fellows.

HEB. 1:8, 9. — πρὸς δὲ τὸν Υἱόν, Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα <sup>a</sup> τοῦ  
αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. <sup>9</sup> ἠγάπησας  
δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός,  
ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

— But unto the Son, *He saith*, Thy throne, O God, is for ever  
and ever: a sceptre of <sup>f</sup> righteousness is the sceptre of Thy  
kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity;  
therefore God, *even* Thy God, hath anointed Thee with the oil  
of gladness above Thy fellows.

<sup>a</sup> Comp. Lam. 5:19. <sup>b</sup> ¶ Or, O God. <sup>c</sup> Many MSS. read τὸν αἰ. τοῦ αἰ. <sup>d</sup> Or,  
companions. <sup>e</sup> Om. τοῦ αἰῶνος. <sup>f</sup> ¶ Gr. rightness, or, straightness.

PSA. 46:4 (5).

(284) <sup>a</sup>

PSA. 45:4.

... עִיר אֱלֹהִים ... <sup>a</sup> ... τὴν πόλιν τοῦ Θεοῦ ...

<sup>a</sup> ... the city of God ...

... the city of God ...

(Psa. 48:1, 2 (2, 3). <sup>b</sup>	(Psa. 47:1, 2). <sup>b</sup>
... <sup>1</sup> בעיר אלהינו הר קדשו : ... ... הר ציון	... ἐν πόλει τοῦ Θεοῦ ἡμῶν, ἐν ὄρει ἁγίῳ αὐτοῦ. <sup>2</sup> ... ὄρη Σιών ...
<sup>1</sup> ... in the city of our God, in the mountain of His holiness. <sup>2</sup> ... mount Zion ...	... in the city of our God, in His holy mount. <sup>2</sup> ... mount Sion ...

(Psa. 87:3.)	(Psa. 86:3.)
... עיר האלהים ...	... ἡ πόλις τοῦ Θεοῦ ...
... O city of God ...	... O city of God ...
HEB. 12:22. — ἀλλὰ προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζώντος ... — But ye are come unto mount Sion, and unto the city of the living God ...	
REV. 3:12. <sup>c</sup> ... καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου ... ... and the name of the city of My God ...	

<sup>a</sup> Comp. Isa. 60:14, *The city of the LORD, the Zion of the Holy One of Israel.* <sup>b</sup> See also verse 8. <sup>c</sup> See Eze. 48:35, *infra*.

Psa. 48:2 (3).	(285)	Psa. 47:2.
: קרית מלך רב :	... ἡ πόλις τοῦ Βασιλέως τοῦ με- γάλου.	
<sup>2</sup> ... the city of the great King.	... the city of the great King.	
MATT. 5:35. ... μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου Βασιλέως. ... neither by Jerusalem; for it is the city of the great King.		

Psa. 50:14, 23.	see	LEV. 7:12.
Psa. 51:4 (6).	(286)	Psa. 50:4.
... למען תצדק ברברך תוכה ... בשפטך	... ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.	
<sup>4</sup> ... that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.	... that Thou mightest be justified in Thy sayings, and mightest over- come when Thou art judged.	
ROM. 3:4. ... καθὼς γέγραπται, "Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. ... as it is written, That thou mightest be justified in Thy say- ings, and mightest overcome when Thou art judged.		

Psa. 53 (52).	see	Psa. 14 (13).
Psa. 55:22 (23).	(287)	Psa. 54:22.
... השלך על יהודה יהבך והוא ... יכלכלך	Ἐπὶ ῥίψον ἐπὶ Κύριον τὴν μέριμ- νάν σου, καὶ αὐτός σε διαθρέψει ...	

<sup>22</sup> Cast thy <sup>a</sup>burden upon the Lord, Cast thy care upon the Lord, and  
and He shall sustain thee ... He shall <sup>b</sup>sustain thee ...

1 PET. — πᾶσαν τὴν μέριμναν ὑμῶν ἐπιβρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ  
5:7. μέλει περὶ ὑμῶν.

— casting all your care upon Him, for He careth for you.

<sup>a</sup> ¶ Or, gift [or, care]. <sup>b</sup> Or, nourish.

PSA. 62:12 (13).

(288) <sup>a</sup>

PSA. 61:12.

...כִּי אַתָּה תִשְׁלֵם לְאִישׁ כַּמַּעֲשָׂהוּ<sup>12</sup>

... ὅτι σὺ ἀποδώσεις ἐκάστῳ κατὰ  
τὰ ἔργα αὐτοῦ.

<sup>12</sup> ... for Thou renderest to every  
man according to his work.

... for Thou shalt render to every  
man according to his works.

(PROV. 24:12.)

(PROV. 24:12.)

...וְהַשִּׁיב לְאָדָם כַּפַּעְלוֹ :

... ὅς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ  
ἔργα αὐτοῦ.

... and shall *not* He render to  
every man according to his works?

... who rendereth to every man  
according to his works.

MATT. ... καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.  
16:27.<sup>b</sup>

... and then He shall reward every man according to his works.

ROM. — ὅς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.  
2:6.

— who will render to every man according to his deeds.

1 COR. ... ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.  
3:8.<sup>c</sup>

... and every man shall receive his own reward according to his  
own labour.

2 TIM. ...<sup>d</sup> ἀποδοῖ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ.  
4:14.

... the Lord reward him according to his works.

REV. ... καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.  
2:23.

... and I will give unto every one of you according to your works.

REV. ... καὶ ἐκρίθησαν οἱ νεκροὶ ... κατὰ τὰ ἔργα αὐτῶν. <sup>13</sup> ... καὶ  
20:12, ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.  
13.

... and the dead were judged ... according to their works.

<sup>13</sup> ... and they were judged every man according to their works.

REV. ... ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.  
22:12.

... to give every man according as his work shall be.

<sup>a</sup> See No. 268, supra, and comp. Jer. 17:10. 32:19; likewise 2 Cor. 11:15, *whose end shall be according to their works*. See also Jer. 50:29, infra, cited in Rev. 18:6. <sup>b</sup> Comp. Sirach 32 (Engl. 35):19, *ὡς ἀνταποδοῖ ἄνθρωπος κατὰ τὰς πράξεις αὐτοῦ*. <sup>c</sup> Compare Wisdom 10:17, *Ἀπέδωκεν ὁσίοις μισθὸν κόπων αὐτῶν (wisdom) rendered to the righteous a reward of their labours*. <sup>d</sup> ἀποδώσει. S.

PSA. 65:10 (11).

(289)

PSA. 64:10.

...תְּלַמִּיָּה רוּחַ נַחַת גְּדוּרָה<sup>11</sup>

Τοὺς αὐλακὰς αὐτῆς μέθυσον, πλή-  
θυνον τὰ γεννήματα αὐτῆς ...

<sup>10</sup> Thou waterest the ridges thereof <sup>b</sup> Saturate the furrows thereof, abundantly: <sup>a</sup> Thou settlest the furrows thereof... multiply the fruits thereof...

2 COR. <sup>c</sup> ... καὶ <sup>d</sup> πληθύναι τὸν σπóρον ὑμῶν, καὶ <sup>e</sup> αὐξήσαι τὰ γεννήματα 9:10. : τῆς δικαιοσύνης ὑμῶν.

... and (may He) multiply your seed sown, and increase the fruits of your righteousness.

<sup>a</sup> ¶ Or, *Thou causest rain to descend into the furrows thereof.* <sup>b</sup> Lit. *Inebriate, as the old Lat.* <sup>c</sup> See Isa. 55:10, *infra.* <sup>d</sup> πληθύνει. G. and S. <sup>e</sup> αὐξήσει. G. and S.

PSA. 68:18 (19).

(290)

PSA. 67:18.

עֲלִית לְמָרוֹם שְׁבִית שְׁבִי לִקְחַת  
מִתְנוֹת בָּאָדָם ...

Ἀναβὰς εἰς ὕψος, ἡχμαλώτευσας  
αἰχμαλωσίαν <sup>b</sup> ἔλαβες δόματα ἐν  
<sup>c</sup> ἀνθρώπῳ ...

<sup>18</sup> Thou hast ascended on high,  
Thou hast led captivity captive:  
Thou hast received gifts<sup>a</sup> for man...

When Thou didst ascend on high,  
Thou didst lead captivity captive,  
Thou didst receive gifts<sup>d</sup> for men...

ΕΡΗ. — διὸ λέγει, Ἀναβὰς εἰς ὕψος <sup>e</sup> ἡχμαλώτευσεν αἰχμαλωσίαν, 4:8, <sup>b</sup> καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.

— Wherefore He saith, When He ascended up on high, He led<sup>i</sup> captivity captive, and gave gifts unto men.

<sup>a</sup> ¶ Heb. *in the man.* <sup>b</sup> One or two copies read, *ἔδωκεν δ. τοῖς ἀνθρώποις.* <sup>c</sup> Many copies have *ἀνθρώποις.* <sup>d</sup> Gr. *in man.* <sup>e</sup> See verses 9–11, Τὸ δὲ, ἀνέβη ... ὁ ἀναβὰς, κ.τ.λ. Compare John 3:13. 6:62. <sup>f</sup> ὕψιος. G. <sup>g</sup> αἰχμαλωτεύσας others, ἡχμαλώτευσας. <sup>h</sup> Om. καὶ. <sup>i</sup> ¶ Or, *a multitude of captives.* [Comp. Judg. 5:12.]

PSA. 69:4.

see

PSA. 35:19.

PSA. 69:9 (10).

(230)

PSA. 68:9.

כִּי קִנְאָת בֵּיתְךָ אָכַלְתָּנִי ...

Ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέ-  
φαγέ με ...

<sup>9</sup> For the zeal of Thine house hath eaten Me up ...

For the zeal of Thine house hath eaten Me up ...

JOHN 2:17. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστὶν, Ὁ ζῆλος τοῦ οἴκου σου <sup>a</sup> κατέφαγέ με.

And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up.

<sup>a</sup> καταφάγεταί. G. and S.

PSA. 69:9 (10).

(292)

PSA. 68:9.

... וחֲרָפוֹת חוֹרְפִיךָ נָפְלוּ עָלַי: <sup>10</sup>

... καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόν-  
των σε ἐπέπεσον ἐπ' ἐμέ.

<sup>9</sup> ... and the reproaches of them that reproached Thee are fallen upon Me.

... and the reproaches of them that reproached Thee fell upon Me.

ROM. 15:3. Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, ἐπέπεσον ἐπ' ἐμέ.  
For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me.

PSA. 69:21 (22).

( 293 )

PSA. 68:21.

וַיִּתְּנוּ בַּבְּרוֹתַי רֶאֶשׁ וְלִצְמָא  
:שְׁקוֹנִי חֲמִין

<sup>21</sup> They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink.

Καὶ ἔδωκαν εἰς τὸ βρώμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

They gave Me also gall for My meat, and made Me drink vinegar for My thirst.

||MATTH. 27:34, 48. — ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον καὶ γευσάμενος οὐκ ἤθελε πιεῖν. --- <sup>48</sup> καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.

<sup>34</sup> — they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. --- <sup>48</sup> And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

||MARK 15:23, 36. Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον, ὃ δὲ οὐκ ἔλαβε. --- <sup>36</sup> δραμὼν δὲ εἰς, καὶ γεμίσας σπόγγον ὄξους, περιθεὶς τε καλάμῳ, ἐπότιζεν αὐτόν ...

And they gave Him to drink wine mingled with myrrh, but He received it not. --- <sup>36</sup> And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink ...

||LUKE 23:36. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ.

And the soldiers also mocked Him, coming to Him, and offering Him vinegar.

||JOHN 19:28-30. ... λέγει, Διψῶ. <sup>29</sup> σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλησαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται ...

... (Jesus) saith, I thirst. <sup>29</sup> Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. <sup>30</sup> When Jesus therefore had received the vinegar, He saith, It is finished ...

<sup>a</sup> οἶνον.

PSA. 69:22, 23 (23, 24).

( 294 )

PSA. 68:22, 23.

לִפְנֵיהֶם לִפְנֵיהֶם שְׁלַחנִם לִפְנֵיהֶם לִפְנֵיהֶם

Γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα, καὶ εἰς

ולשלומים למוקש : " תחשכנה  
עיניהם מראות ומתניהם תמיד  
המעד :

<sup>22</sup> Let their table become a snare before them : and *that which should have been for their welfare, let it become a trap.* <sup>23</sup> Let their eyes be darkened, that they see not ; and make their loins continually to shake.

ROM. 11:9, 10. *Kai David legei, Genethēto ē trāpeza autōn eis pagida kai eis thēran kai eis skándalon, kai eis antapódoma autōis.* <sup>10</sup> σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them : <sup>10</sup> let their eyes be darkened, that they may not see, and bow down their back alway.

<sup>a</sup> Om. *ἐνάπιον αὐτῶν.* <sup>b</sup> *θήραν* others, *ἀνταπόδομα.*

PSA. 69:25 (26).

( 295 )

PSA. 68:25.

" תהי מירתם נשמה באהליהם  
אל יהי ישב :

<sup>25</sup> Let <sup>a</sup> their habitation be desolate, and <sup>b</sup> let none dwell in their tents.

*Genethēto ē ēpaulis autōn ērh-mōméni, kai én tois skēnōmasin autōn mē ēstō ó κατοικῶν.*

Let their habitation be made desolate, and let there be no dweller in their tents.

MATT. 23:38.<sup>c</sup> *Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.*

Behold, your house is left unto you desolate.

LUKE 13:35.<sup>c</sup> *Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος ...*

Behold, your house is left unto you desolate ...

ACTS 1:16, 20. *Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα ...* <sup>20</sup> *γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Genethēto ē ēpaulis autōu ērhmos, kai mē ēstō ó κατοικῶν ἐν αὐτῇ ...*<sup>f</sup>

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas ... <sup>20</sup> For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein ...<sup>f</sup>

<sup>a</sup> *¶ Heb. their palace.* <sup>b</sup> *¶ Heb. Let there not be a dweller.* <sup>c</sup> Perhaps these two passages refer to Jer. 22:5. See also 2 Esdr. 1:33. <sup>d</sup> Om. *ἐρημος.* G. and S. <sup>e</sup> Om. *ταύτην.* <sup>f</sup> For the rest see Psal. 109:8, *infra.*



PSA. 69:28 (29).

( 296 )

PSA. 68:28.

... יִמְחוּ מִסֵּפֶר חַיִּים

Ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων ...

<sup>29</sup> Let them be blotted out of the book of the living ...

Let them be blotted out of the book of the living ...

PHIL.  
4:3.

... ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

... whose names are in the book of life.

REV.  
3:5.<sup>a</sup>

... καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς...

... and I will not blot out his name out of the book of life ...

REV.  
13:8.

... ὧν οὐ γέγραπται <sup>b</sup> τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ Ἀρνίου ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.

... whose names are not <sup>c</sup> written in the book of life of the Lamb slain, from the foundation of the world.

REV.  
17:8.

... ὧν οὐ γέγραπται <sup>d</sup> τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου ...

... whose names were not written in the book of life from the foundation of the world ...

REV.  
20:12,  
15.

... καὶ βιβλίον ἄλλο ἠνεῴχθη, ὃ ἐστὶ τῆς ζωῆς ... --- <sup>15</sup> καὶ εἴ τις οὐχ εὑρέθη ἐν <sup>e</sup> τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐκβλήθη εἰς τὴν λίμνην τοῦ πυρός.

... and another book was <sup>f</sup> opened, which is the book of life ...

--- <sup>15</sup> And whosoever was not <sup>c</sup> found written in the book of life was cast into the lake of fire.

REV.  
21:27.

... εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.

... but they which are written in the Lamb's book of life.

REV.  
22:19.

... ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ <sup>g</sup> βίβλου τῆς ζωῆς ...

... God shall take away his part <sup>h</sup> out of the book of life ...

<sup>a</sup> Comp. No. 113, supra.

<sup>b</sup> τὸ ὄνομα ἐν τῷ βιβλίῳ. G. and S.

<sup>c</sup> See Dan. 12:1, inf.

<sup>d</sup> τὸ ὄνομα. S.

<sup>e</sup> τῷ βιβλίῳ.

<sup>f</sup> See Dan. 7:10, infra.

<sup>g</sup> τοῦ ξύλου. G. and S.

See No. 6, supra.

<sup>h</sup> ἢ Or, from the tree of life.

PSA. 78:2.

( 297 )<sup>a</sup>

PSA. 77:2.

אפתח בִּשְׁלִי פִּי אֲבִיעַ חִידוֹת  
מִן דָּרָם :

I will open My mouth in a parable; I will utter dark sayings of old.

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς.

I will open My mouth in parables; I will utter things which have been hidden from the beginning.

MATT.  
13:35.

— ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

— that it might be fulfilled which was spoken by the prophet,

saying, I will open My mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

\* Compare Psa. 49:4. Also, Rom. 16:25, 26. 1 Cor. 2:7. Eph. 3:9. and Col. 1:26 (*the mystery, etc.*).

PSA. 78:8.

( 298 )\*

PSA. 77:8.

... דור סורר ... ... γενεὰ σκολιά ...

... a stubborn .. generation ...

... a crooked .. generation ...

ACTS  
2:40.

... Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

... Save yourselves from this untoward generation.

\* See No. 184, *supra*.

PSA. 78:24.

see

EXOD. 16:4, 15.

PSA. 78:31.

( 299 )

PSA. 77:31.

... ואף אלהים עלה בהם —

— καὶ ὀργὴ τοῦ Θεοῦ ἀνέβη ἐπ' αὐτοὺς ...

— the wrath of God came upon them ...

— then the wrath of God arose against them ...

JOHN  
3:36.

... ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ \* μένει ἐπ' αὐτόν.

... but the wrath of God abideth on him.

EPH.  
5:6.

... διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

... for because of these things cometh the wrath of God upon the children of <sup>b</sup> disobedience.

COL.  
3:6.

— δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

— for which things' sake the wrath of God cometh on the children of disobedience.

\* *μενέι.*

<sup>b</sup> ¶ Or, *unbelief*.

PSA. 78:37.

( 300 )

PSA. 77:37.

... ולבם לא נכון עמו ...

Ἡ δὲ καρδία αὐτῶν οὐκ εὐθεία μετ' αὐτοῦ ...

For their heart was not right with Him ...

For their heart *was* not right with Him ...

ACTS  
8:21.

... ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεία ἐνώπιον τοῦ Θεοῦ.

... for thy heart is not right in the sight of God.

PSA. 78:60.

( 301 )\*

PSA. 77:60.

— וימש משכן שלו אהל שכן  
: באדם

Καὶ ἀπόσαστο τὴν σκηνὴν Σηλὼμ, σκῆνωμα αὐτοῦ οὐ κατεσκήνωσεν ἐν ἀνθρώποις.

— so that He forsook the tabernacle of Shiloh, the tent *which* He placed among men.

And He forsook the tent of Se-lom, His tabernacle where He dwelt among men.

REV. 21:3.<sup>b</sup> ... Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν...

... Behold, the tabernacle of God *is* with men, and He <sup>a</sup> will dwell with them ...

<sup>a</sup> Comp. Psal. 68:18. Eze. 37:26.    <sup>b</sup> Comp. No. 131, *supra*.

PSAL. 82:2.

see

LEV. 19:15.

PSAL. 79:6.

(302)

PSAL. 78:6.

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ ...

Ἐκχεὼν τὴν ὀργὴν σου ἐπὶ ἔθνη τὰ μὴ ἐπεγνωκότα σε...

Pour out Thy wrath upon the heathen that have not known Thee...

Pour out Thy wrath upon the heathen that have not known Thee...

(JER. 10:25.)

(JER. 10:25.)

שִׁפְךָ חֲמַתְךָ עַל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ ...

Ἐκχεὼν τὸν θυμὸν σου ἐπὶ ἔθνη τὰ μὴ εἰδότα σε...

Pour out Thy fury upon the heathen that know Thee not...

Pour out Thy fury upon the heathen that know Thee not...

<sup>1</sup> THES. 4:5. ... καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν.

... even as the Gentiles which know not God.

PSAL. 82:6.

(303)

PSAL. 81:6.

אֲנִי אֵמַרְתִּי אֱלֹהִים אַתֶּם ...

Ἐγὼ εἶπα, Θεοὶ ἐστε...

I have said, Ye are gods...

I said, Ye are gods...

JOHN 10:34, 35. ... Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοὶ ἐστε; <sup>35</sup> Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή)—

... Is it not written in your law, I said, Ye are gods? <sup>35</sup> If He called them gods, unto whom the word of God came, (and the scripture cannot be broken;)—

PSAL. 82:6.

(304)<sup>a</sup>

PSAL. 81:6.

... וְכֵן כֻּלְּכֶם :

... καὶ υἱοὶ Ὑψίστου πάντες.

... and all of you *are* children of the Most High.

... and *ye are* all children of the Highest.

LUKE 6:35. ... καὶ ἔσεσθε υἱοὶ <sup>b</sup> τοῦ Ὑψίστου ...  
... and ye shall be the children of the Highest ...

<sup>a</sup> Comp. Sirach 4:10, καὶ ἔσῃ ὡς υἱὸς Ὑψίστου so shalt thou be as the son of the Most High; also Luke 1:32, καὶ ὁ υἱὸς Ὑψίστου καλεῖσθαι (He) shall be called the Son of the Highest.  
<sup>b</sup> Om. τοῦ. G. and S.

Psa. 86:9, 10.	( 305 )	Psa. 85:9, 10.
כל גוים אשר עשית יבואו וישתחוו לפניך אדני ויכבדו לשמך: <sup>10</sup> כי גדול אתה ועשה נפלאות אתה: אלהים לבדך:		Πάντα τὰ ἔθνη ὅσα ἐποίησας ἤξουσιν, καὶ προσκυνήσουσιν ἐνώ- πιόν σου Κύριε, καὶ δοξάσουσι τὸ ὄνομά σου <sup>10</sup> ὅτι μέγας εἶ σὺ, καὶ ποιῶν θαυμάσια· σὺ εἶ ὁ Θεὸς μόνος <sup>a</sup> ὁ μέγας.

All nations whom Thou hast made  
shall come and worship before  
Thee, O LORD; and shall glorify  
Thy name. <sup>10</sup> For Thou art great,  
and doest wondrous things: Thou  
art God alone.

All nations whom Thou hast made  
shall come, and shall worship be-  
fore Thee, O Lord, and shall glorify  
Thy name: <sup>10</sup> for Thou art great,  
and <sup>b</sup> doest wondrous things: Thou  
art the only and the great God.

REV. 15:4. Τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ <sup>d</sup> δοξάσῃ τὸ ὄνομά σου; ὅτι  
μόνος <sup>e</sup> ὁσῖος ὅτι πάντα τὰ ἔθνη ἤξουσιν, καὶ προσκυνήσουσιν  
ἐνώπιόν σου ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Who shall not fear Thee, O Lord, and glorify Thy name? for  
Thou only art holy: for <sup>a</sup> all nations shall come and worship  
before Thee; for Thy judgments are made manifest.

<sup>a</sup> Many MSS. om. ὁ μέγας. <sup>b</sup> Gr. doing. <sup>c</sup> See Jer. 10:7, inf. <sup>d</sup> δοξάσει.  
<sup>e</sup> ὁσῖος, or, ὁ, εἰ. <sup>f</sup> πάντες ἤξουσιν. <sup>g</sup> Comp. Isa. 66:23.

Psa. 87:3.	see	Psa. 46:4.
Psa. 89:20 (21).	( 306 )	Psa. 88:20.
... מצאתי דוד עבדי <sup>21</sup>		Εὗρον Δαυὶδ τὸν δοῦλόν μου ...

<sup>20</sup> I have found David My ser- I have found David My servant ...  
vant ...

ACTS 13:22. ... ὃ καὶ εἶπε μαρτυρήσας, Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαὶ ...  
... to whom also He gave testimony, and said, I have found  
David the son of Jesse ...<sup>a</sup>

<sup>a</sup> For the rest see No. 210, supra.

Psa. 89:36 (37).	( 307 ) <sup>a</sup>	Psa. 88:36.
... זרעו לעולם יהיה <sup>37</sup>		Τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα <sup>b</sup> μένει ...
<sup>36</sup> His seed shall endure for ever...		His seed shall abide for ever ...
JOHN 12:34. ... Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα ...		
... We have heard out of the law that Christ abideth for ever ...		

<sup>a</sup> Compare Isa. 9:7, מִכֵּנָה עַד עוֹלָם, from henceforth even for ever; ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα.  
<sup>b</sup> Many MSS. μένει.

	PSA. 89:37 (38).	( 308 )	PSA. 88:37.
	... ועד בשחק נאמן ... <sup>37</sup>		... καὶ ὁ μάρτυς ἐν οὐρανῷ πιστός...
	<sup>37</sup> ...and as a faithful witness in heaven ...		... and as the faithful witness in heaven ...
REV. 1:5.	— καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός ...		— and from Jesus Christ, who is the faithful witness ...
REV. 3:14.	... ὁ Ἀμήν, ὁ μάρτυς ὁ πιστός καὶ ἀληθινός ...		... the Amen, the faithful and true witness ...

	PSA. 89:48 (49).	( 309 ) <sup>a</sup>	PSA. 88:48.
	... מִי גִבֹּר יִחִיָּה וְלֹא יִרְאֶה מוֹת ... <sup>48</sup>		Τίς ἐστὶν ἄνθρωπος, ὃς ζήσεται καὶ οὐκ ὀψεται θάνατον ; ...
	<sup>48</sup> What man is he that liveth, and shall not see death? ...		What man is there who shall live and not see death? ...
LUKE 2:26.	... μὴ ἰδεῖν θάνατον ...		... that he should not see death ...
JOHN 8:51.	... ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.		... If a man keep My saying, he shall never <sup>b</sup> see death.
HEB. 11:5.	... τοῦ μὴ ἰδεῖν θάνατον ...		... that he should not see death ...
	<sup>a</sup> Comp. John 3:36, οὐκ ὀψεται ζωὴν. <sup>b</sup> In verse 52, taste of death.		

	PSA. 89:52 (53).	( 310 ) <sup>a</sup>	PSA. 88:52.
	: בְּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן ... <sup>52</sup>		Εὐλογητὸς Κύριος εἰς τὸν αἰῶνα. γένοιτο, γένοιτο.
	<sup>52</sup> Blessed be the LORD for evermore. Amen, and Amen.		Blessed be the Lord for ever. So be it, so be it.
ROM. 1:25.	... παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.		... more than the Creator, who is blessed for ever. Amen.
ROM. 9:5.	... καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὃ ἦν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.		... and of whom as concerning the flesh Christ came, <sup>b</sup> who is over all, God blessed for ever. Amen.
2 COR. 11:31.	Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὃ ἦν εὐλογητὸς εἰς τοὺς αἰῶνας...		The God and Father of our Lord Jesus Christ, <sup>c</sup> which is blessed for evermore, knoweth ...

<sup>a</sup> Compare PSA. 41:13, and 72:18, 19.    <sup>b</sup> Or, THE BEING over all (see No. 70, supra).  
<sup>c</sup> Or, THE BEING who is blessed.

Psa. 90:4.

(311)\*

Psa. 89:4.

כִּי אֵלֶּה שְׁנַיִם בְּעֵינֶיךָ יוֹם  
... אַתְּמֹל

"Οτι χίλια ἔτη ἐν ὀφθαλμοῖς σου,  
ὡς<sup>c</sup> ἡ ἡμέρα ἡ ἐχθὲς ἣτις διήλθε ...

For a thousand years in Thy sight  
*are but* as yesterday<sup>b</sup> when it is  
past ...

For a thousand years in Thine eyes  
*are* as the yesterday which has  
passed away ...

2 PET. 3:8. ... ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς  
ἡμέρα μία.

... that one day is with the Lord as a thousand years, and a  
thousand years as one day.

\* Compare Rev. 20:2, etc., χίλια ἔτη. Comp. also Sirach 18:10. <sup>b</sup> ¶ Or, *when He*  
*hath passed them.* <sup>c</sup> Om. ἡ.

Psa. 91:11, 12.

(312)

Psa. 90:11, 12.

כִּי מַלְאֲכָיו יִצְוֶה לְךָ לְשֹׁמֵר בְּכָל  
דְּרָכֶיךָ: "עַל כַּפַּיִם יִשְׁאוּנֶךָ פֶּן  
תִּגַּף בְּאֶבֶן רִנְלֶךָ:

"Οτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται  
περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν  
πάσαις ταῖς ὁδοῖς σου. <sup>12</sup> ἐπὶ χει-  
ρῶν ἀρουσί σε, μήποτε προσκόψῃς  
πρὸς λίθον τὸν πόδα σου.

For He shall give His angels  
charge over Thee, to keep thee in  
all thy ways. <sup>12</sup> They shall bear  
thee up in *their* hands, lest thou  
dash thy foot against a stone.

For He shall give charge unto His  
angels concerning thee, to keep  
thee in all thy ways. <sup>12</sup> In *their*  
hands they shall bear thee up, lest  
at any time thou dash thy foot  
against a stone.

|| MATT. 4:6. ... γέγραπται γὰρ, "Οτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ,  
καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν  
πόδα σου.

... for it is written, He shall give His angels charge concern-  
ing Thee; and in *their* hands they shall bear Thee up, lest at  
any time Thou dash Thy foot against a stone.

|| LUKE 4:10, 11. — γέγραπται γὰρ, "Οτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ,  
τοῦ διαφυλάξαι σε. <sup>11</sup> καὶ <sup>b</sup> ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε  
προσκόψῃς πρὸς λίθον τὸν πόδα σου.

— for it is written, He shall give His angels charge over Thee,  
to keep Thee: <sup>11</sup> and in *their* hands they shall bear Thee up,  
lest at any time Thou dash Thy foot against a stone.

\* Ad. καὶ. One MS.

<sup>b</sup> Om. ὅτι.

Psa. 93:4.

(313)

Psa. 92:4.

מִקְלֹת מַיִם רַבִּים ...

— ἀπὸ φωνῶν ὑδάτων πολλῶν ...

... than the noise of many waters...

— "at the voices of many waters ...

(EZE. 1:24.) ... נקול מים רבים ... ... like the noise of great waters ...	(IEZE. 1:24.) ... ὡς φωνὴν ὕδατος πολλοῦ ... ... as the voice of much water ...
(EZE. 43:2.) ... וקולו נקול מים רבים ... ... and His voice <i>was</i> like a noise of many waters ...	(IEZE. 43:2.) ... καὶ φωνὴ τῆς παρεμβολῆς ὡς φωνὴ διπλασιαζόντων πολλῶν ... ... and the voice of the camp <i>was</i> as the voice of many redoubling <i>their shouts</i> ...
REV. 1:15. ... καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. ... and His voice as the sound of many waters.	
REV. 14:2. Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν ... And I heard a voice from heaven, as the voice of many waters ...	
REV. 19:6. Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν ... And I heard as it were the voice of a great multitude, and as the voice of many waters ...	

\* Lit. *from*.

Psa. 94:11. ( 314 ) יהוה ידע מחשבות אדם כי המה הבל :	Psa. 93:11. Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων, ὅτι εἰσὶ μάταιοι.
The Lord knoweth the thoughts of man, that they <i>are</i> vanity.	The Lord knoweth the thoughts of men, that they <i>are</i> vain.
1 Cor. 3:20. — καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. — and again, The Lord knoweth the thoughts of the wise, that they <i>are</i> vain.	

Psa. 94:14.	see	1 SAM. 12:22.
Psa. 95:7-11. ( 315 ) ... היום אם בקלו תשמעו : 'א תקשו לבנכם כמריבה כיום מסה במדבר : 'אשר נסוני אבותיכם בחנוני גם ראו פעלי : 'ארבעים שנה אקוט בדור ואמר עם תעי לבב הם והם לא ידעו דרכי :		Psa. 94:7-11. ... Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, <sup>8</sup> μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπι- κρασμῷ, κατὰ τὴν ἡμέραν τοῦ <sup>9</sup> πικρασμοῦ ἐν τῇ ἐρήμῳ, <sup>9</sup> οὐ ἐπεί- ρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμα- σαν, <sup>4</sup> καὶ εἶδον τὰ ἔργα μου. <sup>10</sup> τεσσαράκοντα ἔτη προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ <sup>5</sup> εἶπα, Ἄει πλανῶνται τῇ καρδίᾳ, <sup>1</sup> καὶ αὐτοὶ

אשר נשבעתי באפי אם יבאן  
אל מנוחתי :

... To-day if ye will hear His voice,  
8 harden not your heart, as in the  
a provocation, and as in the day  
of temptation in the wilderness :  
9 when your fathers tempted Me,  
proved Me, and saw My work.  
10 Forty years long was I grieved  
with this generation, and said, It  
is a people that do err in their  
hearts, and they have not known  
My ways : 11 unto whom I swear  
in My wrath, b that they should  
not enter into My rest.

οὐκ ἔγνωσαν τὰς ὁδοὺς μου. 11 ὡς  
ᾧμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύ-  
σονται εἰς τὴν κατάπαυσίν μου.

... To-day if ye will hear His voice,  
8 harden not your hearts, as in the  
a provocation, according to the day  
of b anger in the wilderness, 9 where  
your fathers tempted Me, proved  
Me, and saw My works. 10 Forty  
years was I grieved with that ge-  
neration, and I said, They do  
always err in their heart, and they  
have not known My ways. 11 So I  
swear in My wrath, 1 They shall  
not enter into My rest.

HEB. Διὸ (καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον, Σήμερον ἐὰν τῆς φωνῆς  
3:7, &c. αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ  
παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,  
9 οὐκ ἔπειρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον  
τὰ ἔργα μου τεσσαράκοντα ἔτη. 10 διὸ προσώχθισα τῇ γενεᾷ  
ἐκείνῃ, καὶ 2 εἶπον, Ἄει πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ  
ἔγνωσαν τὰς ὁδοὺς μου. 11 ὡς ᾧμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύ-  
σονται εἰς τὴν κατάπαυσίν μου.) 12 βλέπετε ... 13 ... ἄχρις οὗ  
τὸ σήμερον καλεῖται, κ.τ.λ. --- 15 — ἐν τῷ λέγεσθαι, Σήμερον  
ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν,  
ὡς ἐν τῷ παραπικρασμῷ. --- 14 τίσι δὲ προσώχθισε τεσσαρά-  
κοντα ἔτη ; ... 18 τίσι δὲ ᾧμοσε μὴ εἰσελευσεσθαι εἰς τὴν κατά-  
παυσιν αὐτοῦ ... ; ---

4:1. Φοβηθῶμεν οὖν μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν  
εἰς τὴν κατάπαυσιν αὐτοῦ, κ.τ.λ. --- 3 εἰσερχόμεθα γὰρ εἰς τὴν  
κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ᾧμοσα ἐν τῇ  
ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου ... 4 Εἶρηκε  
γὰρ πού περὶ τῆς ἐβδόμης οὕτω ... 5 καὶ ἐν τούτῳ πάλιν, Εἰ  
εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. --- 7 πάλιν τινὰ ὀρίζει  
ἡμέραν, Σήμερον, ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον· καθὼς  
εἴρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύ-  
νητε τὰς καρδίας ὑμῶν. --- 10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν  
αὐτοῦ ... 11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατά-  
παυσιν ...

3:7. Wherefore (as the Holy Ghost saith, To-day if ye will hear  
His voice, 8 harden not your hearts, as in the provocation, in  
the day of temptation in the wilderness ; 9 when your fathers  
tempted Me, proved Me, and saw My works forty years.  
10 Wherefore I was grieved with that generation, and said, They  
do always err in their heart ; and they have not known My ways.  
11 So I swear in My wrath, 1 They shall not enter into My rest.)



<sup>12</sup> take heed, etc. <sup>13</sup> ... while it is called To-day, etc. ---  
<sup>15</sup> — while it is said, To-day if ye will hear His voice, harden  
 not your hearts, as in the provocation. <sup>r</sup> --- <sup>17</sup> But with whom  
 was He grieved forty years? ... <sup>18</sup> And to whom sware He that  
 they should not enter into His rest ...? ---

- 4:1. Let us therefore fear, lest, a promise being left *us* of enter-  
 ing into His rest, etc. --- <sup>3</sup> For we which have believed  
 do enter into rest, as He said, As I have sworn in My wrath,  
 If they shall enter into My rest ... <sup>4</sup> For He spake in a certain  
 place of the seventh *day* on this wise <sup>o</sup> ... <sup>5</sup> and in this *place*  
 again, If they shall enter into My rest. --- <sup>7</sup> Again, He limiteth  
 a certain day, saying in David, To-day, after so long a time;  
 as it is said, To-day if ye will hear His voice, harden not your  
 hearts. --- <sup>10</sup> For he that is entered into His rest ... <sup>11</sup> Let us  
 labour therefore to enter into that rest ...

<sup>a</sup> ¶ Heb. *contention*. <sup>b</sup> ¶ Heb. *If they enter*, etc. <sup>c</sup> Many MSS. read *πειρασμού*.  
<sup>d</sup> Ad. *με*. Ald. Compl. and many MSS. <sup>e</sup> *ειπον*. Many MSS. <sup>f</sup> *αὐτοὶ δὲ*. Many MSS.  
<sup>g</sup> Or, *embittering*. <sup>h</sup> Or, *bitterness*. <sup>i</sup> Gr. *If they shall enter*. <sup>k</sup> *ἐπειράσαν οἱ πατέρες*  
<sup>l</sup> *ἡμῶν ἐν δοκιμασίᾳ, καὶ εἶδον*. <sup>m</sup> *ἔργα μου*. <sup>n</sup> *Τεσσα. ἔτη. προσ.* <sup>o</sup> *ταύτην*. <sup>p</sup> *εἶπα*. <sup>q</sup> See  
 No. 4, supra. <sup>r</sup> *προεῖρηται*. <sup>s</sup> ¶ Gr. *If they shall enter*. <sup>t</sup> See some words in  
 verses 16, 19, and ch. 4:6, 8.

Psa. 96:9.

(316)

Psa. 95:9.

... חילו מפניו כל הארץ ...

... σαλευθήτω ἀπὸ προσώπου αὐ-  
 τοῦ πᾶσα ἡ γῆ.

... fear before Him, all the earth.

... let all the earth tremble <sup>a</sup> at  
 His presence.

(Psa. 114:7.)

(Psa. 118:7.)

... מלפני אדון חולי ארץ

Ἀπὸ προσώπου Κυρίου ἐσαλεύθη  
 ἡ γῆ...Tremble, thou earth, at the pre-  
 sence of the LORD ...At the presence of the Lord the  
 earth trembled ...REV.  
 20:11.

... οὐ ἀπὸ προσώπου ἐφυγεν ἡ γῆ καὶ ὁ οὐρανὸς ...

... from whose face the earth and the heaven fled away ...

<sup>a</sup> Lit. from His face.

Psa. 96:13.

see

Psa. 9:8.

Psa. 97:7.

see

DEUT. 32:43 (No. 192).

Psa. 98:3.

(317)

Psa. 97:3.

... זכר חסדו ואמונתו לבית ישראל

<sup>a</sup> Ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ  
 Ἰακώβ, καὶ τῆς ἀληθείας αὐτοῦ  
 τῷ ὄκφ Ἰσραὴλ ...

He hath remembered His mercy

He hath remembered His mercy

and His truth toward the house of Israel ... unto Jacob, and His truth to the house of Israel ...

LUKE ... μνησθήναι ἐλέους.

1:54.<sup>b</sup> ... in remembrance of His mercy.

<sup>a</sup> Μνησθήτι.

<sup>b</sup> Comp. verse 72.

PSA. 98:3.

(318)<sup>a</sup>

PSA. 97:3.

... ראו כל אפסי ארץ את ישועת  
אלהינו :

... all the ends of the earth have  
seen the salvation of our God.

(ISA. 52:10.)

... וראו כל אפסי ארץ את ישועת  
אלהינו ...

... and all the ends of the earth  
shall see the salvation of our God.

... εἶδον πάντα τὰ πέρατα τῆς  
γῆς τὸ σωτήριον τοῦ Θεοῦ ἡμῶν.

... all the ends of the earth have  
seen the salvation of our God.

(ISA. 52:10.)

... καὶ ὄψονται πάντα ἄκρα τῆς  
γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ  
Θεοῦ ἡμῶν.

... and all the ends of the earth  
shall see the salvation which is  
from our God.

LUKE  
2:30.

— ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου.

— for mine eyes have seen Thy salvation.

ACTS  
28:28.<sup>b</sup>

... ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ ...

... that the salvation of God is sent unto the Gentiles ...

<sup>a</sup> Comp. Isa. 40:3—5, and 49:6, infra.

<sup>b</sup> Comp. PSA. 98:2,

PSA. 98:9.

see

PSA. 9:8.

PSA. 101:5.

(319)<sup>a</sup>

PSA. 100:5.

... אֲתָנוּ לֹא אוֹכֵל ...

... τούτῳ οὐ συνήσθιον.

... (him) will not I suffer.

... with him I have not eaten.

1 COR.  
5:11.

... τῷ τοιούτῳ μηδὲ συνεσθίειν.

... with such an one no not to eat.

<sup>a</sup> Comp. Acts. 11:3. Gal. 2:12.

PSA. 102:25-27 (26-28). (320)

PSA. 101:25-27.

לפנים הארץ יסדת ומעשה ידיך<sup>26</sup>  
שמים: <sup>27</sup> המה יאבדו ואתה תעמד  
וכלם כבגד יבלו כלבוש תחליפם  
ויחלפו: <sup>28</sup> ואתה הוא ושנותיך לא  
יחמו :

Κατ' ἀρχὰς τὴν γῆν σὺ Κύριε ἐθε-  
μελίωσας, καὶ ἔργα τῶν χειρῶν  
σου εἰσὶν οἱ οὐρανοί. <sup>26</sup> αὐτοὶ ἀπο-  
λοῦνται, σὺ δὲ διαμένεις· καὶ πάντες  
ὡς ἱμάτιον παλαιωθήσονται, καὶ  
ὡσεὶ περιβόλαιον <sup>b</sup> ἐλξῆς αὐτοὺς,  
καὶ ἀλλαγῆσονται. <sup>27</sup> σὺ δὲ ὁ αὐτὸς  
εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

<sup>25</sup> Of old hast Thou laid the foundation of the earth: and the heavens *are* the work of Thy hands. <sup>26</sup> They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: <sup>27</sup> but Thou art the same, and Thy years shall have no end.

HEB. 1:10-12. Καὶ, Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· <sup>11</sup> αὐτοὶ ἀπολούνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, <sup>12</sup> καὶ ὥσεὶ περιβόλαιον ἔλιξεις αὐτούς, καὶ ἀλλαγήσονται· σὺ δὲ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

And, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands: <sup>11</sup> they shall perish, but Thou remainest; and they all shall wax old as doth a garment; <sup>12</sup> and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.

HEB. 13:8. Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. Jesus Christ the same yesterday, and to-day, and for ever.

<sup>a</sup> ¶ Heb. stand. <sup>b</sup> ἀλλάξεις. <sup>c</sup> Gr. beginnings. <sup>d</sup> ἀλλάξεις.

PSA. 104:4.

( 321 )

PSA. 103:4.

וְשֶׁה מְלָאכָיו רוּחוֹת מִשְׁרָתָיו אֵשׁ  
: לֹהֵט

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ  
<sup>a</sup> πῦρ φλέγον.

Who maketh His angels spirits;  
His ministers a flaming fire.

Who maketh His angels spirits,  
and His ministers a flaming fire.

HEB. 1:7. Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον.

And <sup>b</sup> of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire.

<sup>a</sup> πῦρ φλέγον. III. πῦρ φλόγα. Ald. Compl. and many MSS. <sup>b</sup> ¶ Gr. unto.

PSA. 104:35.

( 322 )<sup>a</sup>

PSA. 104: title.

: יהללו יי' ... Ἀλληλουῖα.

... Praise ye the LORD.

Alleluia.

REV. 19:1.<sup>b</sup> ... Ἀλληλουῖα ...  
... Alleluia ...

<sup>a</sup> As to the other occurrences of this expression in the Psalms, see the note to this section. Compare Tob. 13:18, and 3 Macc. 7:13. <sup>b</sup> The word occurs also in verses 3, 4, and 6.

	PSA. 105:21.	see	GEN. 41:40-43.
	PSA. 107:9.	( 323 )	PSA. 106:9.
	... וַיִּמְלֵךְ מֶלֶךְ טוֹב :	... και	πεινώσαν ἐνέπλησεν ἀγαθῶν.
	... and (He) filleth the hungry soul with goodness.	... and He hath filled the hungry soul with good things.	
LUKE 1:53.	Πεινῶντας ἐνέπλησεν ἀγαθῶν...		
	He hath filled the hungry with good things...		
	PSA. 107:22.	see	LEV. 7:12.
	PSA. 109:8.	( 324 )	PSA. 108:8.
	... פְּקַדְתּוֹ יָקַח אֲחֵר :	... και	τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.
	... and let another take his <sup>a</sup> office.	... and his <sup>b</sup> office let another take.	
ACTS 1:20.	Γέγραπται γὰρ ἐν βιβλῳ Ψαλμῶν <sup>c</sup> ... και, Τὴν ἐπισκοπὴν αὐτοῦ <sup>d</sup> λάβοι ἕτερος.		
	For it is written in the book of Psalms <sup>c</sup> ... and, <sup>e</sup> His bishoprick let another take.		
	<sup>a</sup> ¶ Or, charge. <sup>b</sup> Or, charge, or <i>oversceership</i> . <sup>c</sup> See No. 295, <i>supra</i> . <sup>d</sup> λαβέτω.		
	<sup>e</sup> ¶ Or, <i>office</i> , or, <i>charge</i> .		
	PSA. 110:1.	( 325 )	PSA. 109:1.
	... נֹאמַר יְהוָה לְאֹדְנִי שֶׁב יְמִינִי	Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου,	
	עד אֲשִׁית אִיבֶיךָ הָרֶם לְרִגְלֶיךָ :	Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.	
	The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.	The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies <sup>a</sup> Thy footstool.	
MATT. 22:43-45.	Δέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν Πνεύματι Κύριον αὐτὸν καλεῖ, λέγων, <sup>44</sup> Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου <sup>b</sup> ὑποπόδιον τῶν ποδῶν σου; <sup>45</sup> εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι;		
	He saith unto them, How then doth David in Spirit call Him Lord, saying, <sup>44</sup> The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? <sup>45</sup> If David then call Him Lord, how is He his son?		
§MATT. 26:64.	... ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως...		
	... hereafter shall ye see the Son of man sitting on the right hand of power...		

||MARK 12:36, 37. — αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἁγίῳ, <sup>d</sup> Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου. <sup>37</sup> αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; ...

— for David himself said by the Holy Ghost, The Lord said to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool. <sup>37</sup> David therefore himself calleth Him Lord; and whence is He *then* his son? ...

§MARK 16:62. ... καὶ ὄψεσθε τὸν Τῖον τοῦ ἀνθρώπου \* καθήμενον ἐκ δεξιῶν τῆς δυνάμεως ...

... and ye shall see the Son of man sitting on the right hand of power ...

MARK 16:19. Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ.

So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

||LUKE 20:42-44. — καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ Ψαλμῶν, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, <sup>43</sup> ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου. <sup>44</sup> Δαβὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

— and David himself saith in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand, <sup>43</sup> till I make Thine enemies Thy footstool. <sup>44</sup> David therefore calleth Him Lord; how is He then his son?

§LUKE 22:69. Ἀπὸ τοῦ νῦν ἔσται ὁ Τῖος τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.

Hereafter shall the Son of man sit on the right hand of the power of God.

ACTS 2:34, 35. Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, <sup>35</sup> ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, <sup>35</sup> until I make Thy foes Thy footstool.

ACTS 7:55, 56. ... εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, <sup>56</sup> καὶ εἶπεν, Ἴδού, θεωρῶ τοὺς οὐρανοὺς ἀνεργμένους, καὶ τὸν Τῖον τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.

... (he) saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup> and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

ROM. 8:34. ... ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ ...

... who is even at the right hand of God ...

1 COR. ... ἄχρις οὗ <sup>ε</sup> θῇ πάντας τοὺς ἐχθροὺς <sup>h</sup> ὑπὸ τοὺς πόδας αὐτοῦ.  
15:25.<sup>f</sup> ... till He hath put all enemies under His feet.

EPH. ... καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις.  
1:20. ... and set Him at His own right hand in the <sup>1</sup> heavenly places.

COL. ... οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.  
3:1. ... where Christ sitteth on the right hand of God.

HEB. ... ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς. --- <sup>13</sup> Πρὸς  
1:3, 13. τίνα δὲ τῶν ἀγγέλων εἰρηκέ ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν  
θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου;  
... (He) sat down on the right hand of the Majesty on high. ---  
<sup>13</sup> But to which of the angels said He at any time, Sit on My  
right hand, until I make Thine enemies Thy footstool?

HEB. ... ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς  
8:1. οὐρανοῖς.  
... who is set on the right hand of the throne of the Majesty  
in the heavens.

HEB. <sup>k</sup> Αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές,  
10:12, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν  
13. οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

But <sup>1</sup> this man, after He had offered one sacrifice for sins for  
ever, sat down on the right hand of God; <sup>13</sup> from henceforth  
expecting till His enemies be made His footstool.

HEB. ... ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ <sup>m</sup> ἐκάθισεν.  
12:2. ... and is set down at the right hand of the throne of God.

1 PET. — ὃς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν ...  
3:22. — who is gone into heaven, and is on the right hand of God ...

<sup>a</sup> Gr. the footstool of Thy feet. <sup>b</sup> ὑποκάτω τῶν. <sup>c</sup> Πνεύματι Ἀγίῳ. G. and S.  
<sup>d</sup> Λέγει. G. and S. <sup>e</sup> ἐκ δεξιῶν καθήμενον. G. and S. <sup>f</sup> Partially from Psa. 8. See  
No. 251, supra. <sup>g</sup> Ad. ἂν. M. G. and S. <sup>h</sup> Ad. αὐτοῦ. <sup>i</sup> See chap. 2:6. <sup>k</sup> Οὗτος. S.  
<sup>l</sup> Rather, He (or, this priest). <sup>m</sup> κεκάθικεν. G. and S.

PSA. 110:4.

(326)

PSA. 109:4.

נשבע יהוה ולא ינחם אתה כהן  
לעולם על דברתי מלכי צדק :

The LORD hath sworn, and will not  
repent, Thou art a priest for ever  
after the order of Melchizedek.

ᾠμοσε Κύριος καὶ οὐ μεταμελη-  
θήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα  
κατὰ τὴν τάξιν Μελχισεδέκ.

The Lord sware, and will not re-  
pent, Thou art a priest for ever  
after the order of Melchisedec.

HEB. — καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν  
5:6, 10. τάξιν Μελχισεδέκ. --- <sup>10</sup> — προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχ-  
ιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

— as He saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. --- <sup>10</sup> — called of God an high priest after the order of Melchisedec.

HEB. 6:20. ... Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

... Jesus, made an high priest for ever after the order of Melchisedec.

HEB. 7:11, &c. ... τίς ἔτι χρεῖα, κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ααρὼν λεγέσθαι; --- <sup>15</sup> ... εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος. --- <sup>17</sup> μαρτυρεῖ γὰρ, ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. --- <sup>21</sup> ... ὁ δὲ μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν, Ὡμοσε Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα <sup>b</sup> κατὰ τὴν τάξιν Μελχισεδέκ. --- <sup>24</sup> ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ... --- <sup>28</sup> ... ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, Τὶν εἰς τὸν αἰῶνα τετελειωμένον.

... what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? --- <sup>15</sup> ... for that after the similitude of Melchisedec there ariseth another priest. --- <sup>17</sup> For He testifieth, Thou *art* a priest for ever after the order of Melchisedec. --- <sup>21</sup> ... but this (*priest was made*) with an oath by Him that said unto Him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec. --- <sup>24</sup> — but <sup>c</sup> this *man*, because He continueth ever ... --- <sup>28</sup> ... but the word of the oath, which was since the law, *maketh* the Son, who is <sup>d</sup> consecrated for evermore.

<sup>a</sup> Or, psalm.

<sup>b</sup> Some MSS. om. κατὰ τ. τ. M. here.

<sup>c</sup> Or, *He*, or, *this* priest.

<sup>d</sup> ¶ Gr. *perfected*.

PSA. 110:5.	see	JOB 21:30.
PSA. 111:2.	(327)	PSA. 110:2.
... גדלים מעשי יהוה		Μεγάλα τὰ ἔργα Κυρίου...
The works of the LORD are great...		The works of the Lord are great...
(PSA. 139:14.)		(PSA. 138:14.)
... נפלאים מעשיך		...* θαυμάσια τὰ ἔργα σου...
... marvellous are Thy works...		... marvellous are Thy works...
REV. 15:3.		... Μεγάλα καὶ θαυμαστά τὰ ἔργα σου...
... Great and marvellous are Thy works...		

\* θαυμαστά. One MS.

Psa. 111:9.	(328)	Psa. 110:9.
... פדות שלח לעמו		Δύτρωσιν ἀπέστειλε τῷ λαῷ αὐ- τοῦ ...
He sent redemption unto His people ...		He sent redemption unto His people ...
LUKE 1:68.	... ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. ... for He hath *visited and redeemed His people.	
* See No. 57, <i>supra</i> .		

Psa. 111:9.	(329)	Psa. 110:9.
: קדוש ונורא שמו		... ἅγιον καὶ φοβερὸν τὸ ὄνομα αὐτοῦ.
... holy and reverend is His name.		... holy and fearful is His name.
LUKE 1:49.	... καὶ ἅγιον τὸ ὄνομα αὐτοῦ. ... and holy is His name.	

Psa. 112:9.	(330)	Psa. 111:9.
פֹּר נָתַן לְאֲבִיּוֹנִים צְדָקָתוֹ עֲמֵדָה לְעַד		Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν ἢ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος ...
He hath dispersed, he hath given to the poor; his righteousness en- dureth for ever ...		He dispersed, he gave to the poor; his righteousness remaineth for ever and ever ...
2 COR. 9:9.	— καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν ἢ δικαιο- σύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. — as it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever.	

Psa. 114:7.	see	Psa. 96:9.
Psa. 116:10.	(331)	Psa. 115:10 (or 1).
... האֲמַנְתִּי כִּי אֲדַבֵּר		Ἐπίστευσα, διὸ ἐλάλησα ...
I believed, therefore have I spo- ken ...		I believed, therefore did I speak...
2 COR. 4:13.	... κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. ... according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.	

Psa. 116:11.	(332)	Psa. 115:11 (or 2).
: אֲנִי אֲמַרְתִּי בַּחַפְזִי כֹל הָאָדָם כֹּזֵב		Ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου, Πᾶς ἄνθρωπος ψεύστης.



I said in my haste, All men *are* liars. I said moreover in my amazement, Every man *is* a liar.

ROM. 3:4. ... γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης ...  
... yea, let God be true, but every man a liar ...

PSA. 116:17.

see

LEV. 7:12.

PSA. 117:1.

(333)

PSA. 116:1.

הללו את יהוה כל גוים שבחוהו  
כל האמים :

Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη,  
ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

O praise the LORD, all ye nations:  
praise Him, all ye people.

Praise the Lord, all ye nations:  
laud Him, all ye \* people.

ROM. 15:11. — καὶ πάλιν, Αἰνεῖτε <sup>b</sup> τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

— and again, Praise the Lord, all ye Gentiles; and laud Him, all ye people.

<sup>a</sup> Gr. peoples, as the Heb.

<sup>b</sup> πάντα τὰ ἔ. τὸν K.

PSA. 118:6.

(334)

PSA. 117:6.<sup>b</sup>

יהוה לי לא אירא מה יעשה לי  
אדם :

Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβη-  
θήσομαι τί ποιήσει μοι ἄνθρωπος;

The LORD is \* on my side; I will  
not fear: what can man do unto  
me?

The Lord is my helper, and I will  
not fear: what shall man do unto  
me?

HEB. 13:6.<sup>c</sup> — ὥστε θαρρύνοντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

— so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

<sup>a</sup> ἡ Heb. for me. <sup>b</sup> Or the verse may be pointed and rendered as the quotation is: the Hebrew will bear either. <sup>c</sup> The ordinarily received punctuation is retained here, but Griesbach points the passage as we have done the LXX.

PSA. 118:17, 18.

(335)

PSA. 117:17, 18.

לא אמות כי אחיה ... <sup>18</sup> יסר יסרני  
יה ולמות לא נתנני :

Οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι ...  
<sup>18</sup> παιδεύων ἐπαίδευσέ με ὁ Κύριος,  
καὶ τῷ θανάτῳ οὐ παρέδωκέ με.

I shall not die, but live ... <sup>18</sup> The  
LORD hath chastened me sore:  
but He hath not given me over  
unto death.

I shall not die, but live ... <sup>18</sup> The  
Lord \* hath chastened me sore:  
but hath not given me over unto  
death.

2 COR. 6:9. ... ὥς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν ὥς <sup>b</sup> παιδευόμενοι, καὶ μὴ θανατούμενοι.

... as dying, and, behold, we live; as chastened, and not killed.

<sup>a</sup> Gr. chastening hath chastened me, as the Hebrew.

<sup>b</sup> πειραζόμενοι.

Psa. 118:22, 23.

( 336 )

Psa. 117:22, 23.

אבן מאסו הבונים היתה לראש  
פנה: " מאת יהוה היתה זאת היא  
נפלאות בעינינו

Λίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. <sup>23</sup> παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

The stone *which* the builders refused is become the head *stone* of the corner. <sup>23</sup> <sup>a</sup> This is the LORD's doing; it is marvellous in our eyes.

The stone *which* the builders rejected, the same is become the head of the corner. <sup>23</sup> <sup>b</sup> This was the LORD's doing, and it is marvellous in our eyes.

¶ MATT.  
21:42.

... Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

... Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the LORD's doing, and it is marvellous in our eyes?

¶ MARK  
12:10,  
11.

Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· <sup>11</sup> παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

And have ye not read this scripture, The stone which the builders rejected is become the head of the corner: <sup>11</sup> this was the LORD's doing, and it is marvellous in our eyes?

¶ LUKE  
20:17.

... Τί οὖν ἔστι τὸ γεγραμμένον τοῦτο, Λίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

... What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

ACTS  
4:11.

Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γεγόμενος εἰς κεφαλὴν γωνίας.

This is the stone which was set at nought of you builders, which is become the head of the corner.

EPH.  
2:20.

— ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὧντος <sup>d</sup> ἀκρογωνιαίου <sup>e</sup> αὐτοῦ Ἰησοῦ Χριστοῦ.

— and (ye) are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner *stone*.

1 PET.  
2:4, 7.

... λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον ... --- <sup>7</sup> ... ἀπειθοῦσι δὲ, Λίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

... a living stone, disallowed indeed of men ... --- <sup>7</sup> ... but unto them which be disobedient, The stone which the builders disallowed, the same is made the head of the corner.

<sup>a</sup> ¶ Heb. *This is from the Lord.* <sup>b</sup> Gr. *This was from the Lord.* So Matt. and Mark.  
<sup>c</sup> οἰκοδόμων. <sup>d</sup> ἀκρογωνιαῖος is the word used by Symmachus. <sup>e</sup> Ad. λίθου.

PSA. 118:25, 26.

( 337 )

PSA. 117:25, 26.

אנא יהוה הושיעה נא אנא יהוה  
הצלחתי : \* ברוך הבא בשם  
... יהוה

Ὡ Κύριε σῶσον δὴ, ὦ Κύριε εὐλό-  
δωσον δὴ. \* Εὐλογημένος ὁ ἐρχό-  
μενος ἐν ὀνόματι Κυρίου...

Save now, I beseech Thee, O LORD:  
O LORD, I beseech Thee, send now  
prosperity. \* Blessed *be* He that  
cometh in the name of the LORD...

O Lord, save now: O Lord send  
now prosperity. \* Blessed *is* He  
that cometh in the name of the  
Lord...

§MATT. ... Σὺ εἰ ὁ ἐρχόμενος ...;  
11:3.

... Art Thou He that should come ...?

||MATT. Οἱ δὲ ὄχλοι ... ἔκραζον, λέγοντες, Ὡσαννά τῷ Τίῳ Δαβίδ· εὐλο-  
21:9. γημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου ὡσαννά ἐν τοῖς ὑψίστοις.  
And the multitudes... cried, saying, Hosanna to the Son of  
David: blessed *is* He that cometh in the name of the Lord;  
Hosanna in the highest.

MATT. — λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε,  
23:39.\* Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

— for I say unto you, Ye shall not see Me henceforth, till ye  
shall say, Blessed *is* He that cometh in the name of the Lord.

||MARK Καὶ ... ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν  
11:9, 10. ὀνόματι Κυρίου. \* εὐλογημένη ἡ ἐρχομένη βασιλεία <sup>b</sup> ἐν ὀνόματι  
Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· ὡσαννά ἐν τοῖς ὑψίστοις.

And they... cried, saying, Hosanna; blessed *is* He that cometh  
in the name of the Lord: \* blessed *be* the kingdom of our  
father David, that cometh in the name of the Lord: Hosanna  
in the highest.

§LUKE ... Σὺ εἰ ὁ ἐρχόμενος ...;  
7:19.

... Art Thou He that should come ...?

LUKE ...° ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ με ἴδητε ἕως ἂν ἦξη, ὅτε εἴπητε,  
13:35.\* Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

... and verily I say unto you, Ye shall not see Me, until *the*  
*time* come when ye shall say, Blessed *is* He that cometh in the  
name of the Lord.

||LUKE — λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι  
19:38. Κυρίου εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

— saying, Blessed *be* the King that cometh in the name of the  
Lord: peace in heaven, and <sup>d</sup>glory in the highest.

||JOHN ... ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,  
12:13. ὁ βασιλεὺς τοῦ Ἰσραὴλ.

... and (they) cried, Hosanna: blessed *is* the King of Israel  
that cometh in the name of the Lord.

\* These two passages are referred by Robinson to distinct periods. <sup>b</sup> Om. ἐν ὀνόματι  
Κυρίου. G. and S. <sup>c</sup> λέγω δὲ ὑμῖν. G. and S. <sup>d</sup> An echo of the angelic song, Luke 2:14,  
Δόξα ἐν ὑψίστοις Θεῷ, *Glory to God in the highest*, etc. Comp. Psal. 48:1, *Praise Him in*  
*the heights, ἐν τοῖς ὑψίστοις*.

---

PSA. 119:32.	( 338 )	PSA. 118:32.
... כי תרחיב לי ...		... όταν ἐπλάτυνας τὴν καρδίαν μου.
... when Thou shalt enlarge my heart.		... when Thou didst enlarge my heart.
2 COR. 6:11.		... ἡ καρδία ἡμῶν πεπλάτυνται.
		... our heart is enlarged.

---

PSA. 119:89.	( 339 )	PSA. 118:89.
: לעולם יהוה דברך נצב בשמים :		Εἰς τὸν αἰῶνα Κύριε ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ.
For ever, O LORD, Thy word is settled in heaven.		For ever, O Lord, Thy word remaineth in heaven.
1 PET. 1:23. <sup>a</sup>		... διὰ λόγου ζώντος Θεοῦ καὶ μένοντος <sup>b</sup> εἰς τὸν αἰῶνα.
		... by the word of God, which liveth and abideth for ever.
<sup>a</sup> Compare ver. 25 (cited from Isa. 40:8), τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. Comp. also Dan. 6:26 (the version of Theodotion), αὐτός ἐστι Θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας. <sup>b</sup> Om. εἰς τὸν αἰῶνα. G. and S.		

---

PSA. 119:137.	( 340 )	PSA. 118:137.
: צדיק אתה יהוה וישר משפטיך :		Δίκαιος εἰ Κύριε, καὶ εὐθεὶς αἱ κρίσεις σου.
Righteous art Thou, O LORD, and upright are Thy judgments.		Righteous art Thou, O Lord, and upright are Thy judgments.
REV. 16:5, 7. <sup>a</sup>		... Δίκαιος, <sup>b</sup> Κύριε, εἰ ... --- <sup>γ</sup> ... Ναί, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.
		... Thou art righteous, O Lord ... --- <sup>γ</sup> ... Even so, Lord God Almighty, true and righteous are Thy judgments.
<sup>a</sup> Comp. 2 Ki. (LXX.) 7:27, 28, Κύριε παντοκράτωρ Θεὸς Ἰσραὴλ ... οἱ λόγοι σου ἔσονται ἀληθινοί. See also No. 183, supra, and Rev. 15:3, there cited. <sup>b</sup> Om. Κύριε. G. and S.		

---

PSA. 123:3.	( 341 ) <sup>a</sup>	PSA. 122:3.
... חננו יהוה חננו		Ἐλέησον ἡμᾶς Κύριε, ἐλέησον ἡμᾶς ...
Have mercy upon us, O LORD, have mercy upon us ...		Have mercy upon us, O Lord, have mercy upon us ...
MATT. 9:27.		... Ἐλέησον ἡμᾶς, Τίε Δαβίδ.
		... Thou Son of David, have mercy on us.
MATT. <sup>b</sup> 20:30, 31.		... Ἐλέησον ἡμᾶς, Κύριε, Τίος Δαβίδ. <sup>31</sup> ... <sup>c</sup> Ἐλέησον, κ.τ.λ.
		... Have mercy on us, O Lord, Thou Son of David. <sup>31</sup> ... Have mercy, etc.
LUKE 17:13.		... Ἰησοῦ, Ἐπιστάτα, ἐλέησον ἡμᾶς.
		... Jesus, Master, have mercy on us.
<sup>a</sup> See also Nos. 248 and 280. <sup>b</sup> Parallel with Mark 10:47, 48, and Luke 18:38, 39, both in No. 280, supra. <sup>c</sup> Some copies have here, K. ε. η. T. Δ.		



PSA. 137:8.	(345)	PSA. 136:8.
... אֲשֶׁרִי שִׁשְׁלֵם לְךָ אֶת גְּמוּלָךְ שְׂגִמְלַת לִנּוּ :		... μακάριος δὲ ἀνταποδώσει σοι τὸ ἀνταπόδομά σου, δ ἀνταπέδω- κας ἡμῖν.
... happy shall he be * that reward- eth thee as thou hast served us.		... blessed shall he be who shall render unto thee the retribution which thou didst render unto us.

(JER. 50:15. <sup>b</sup> )	(JER. 27:15.)
... כֹּאשֶׁר עָשְׂתָה עִשּׂוֹ לָהּ ...	... καθὼς ἐποίησε, ποιήσατε αὐτῇ.
... as she hath done, do unto her.	... as she hath done, do unto her.
REV. 18:6. Ἀποδοτε αὐτῇ ὡς καὶ αὐτὴ ὁ ἀπέδωκεν ὑμῖν ...	
Reward her even as she rewarded you ...	

\* Heb. that recompenseth unto thee thy deed which thou didst to us. <sup>b</sup> See also ver. 29.  
<sup>c</sup> ἀπέδωκε, and om. ὑμῖν. G. and S.

PSA. 139:14.	see	PSA. 111:2.
PSA. 140:3.	see	PSA. 14 (13).

PSA. 141:2.	(346)*	PSA. 140:2.
... תְּבוֹן תְּפִלְתִּי קִטְרַת לִפְנֶיךָ ...		Κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου ...
Let my prayer be <sup>b</sup> set forth be- fore Thee as incense ...		Let my prayer be set forth before Thee as incense ...
REV. 5:8. ... καὶ φιάλας χρυσᾶς γεμούσας θυμιμάτων, αἱ εἰσιν αἱ προσευ- χαὶ τῶν ἁγίων.		
... and golden vials full of <sup>c</sup> odours, which are the prayers of saints.		
REV. 8:3, 4. ... καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. <sup>4</sup> καὶ ἀνέβη ὁ καπνὸς τῶν θυμιμάτων ταῖς προσευ- χαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.		
... and there was given unto him much incense, that he should <sup>d</sup> offer it with the prayers of all saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.		

\* Compare Luke 1:10. <sup>b</sup> Heb. directed. <sup>c</sup> Or, incense. <sup>d</sup> Or, add it to  
the prayers.

PSA. 143:2.	(347)*	PSA. 142:2.
— וְאַל תְּבוֹא בַּמִּשְׁפָּט אֶת עַבְדְּךָ כִּי לֹא יִצְדַּק לִפְנֶיךָ כָּל הַיּוֹם :		— καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιοηθ- σεται ἐνώπιόν σου πᾶς ἡμῶν.

— and enter not into judgment  
with Thy servant: for in Thy sight  
shall no man living be justified.

ROM. 3:20. Διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ ...

Therefore by the deeds of the law there shall no flesh be justified in His sight ...

GAL. 2:16. ...<sup>b</sup> διότι <sup>c</sup> οὐ δικαιοθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ.  
... for by the works of the law shall no flesh be justified.

<sup>a</sup> Comp. Gal. 3:11, and Acts 13:39. <sup>b</sup> διέ τι. G. <sup>c</sup> ἐξ ἔ. ν. οὐ δ. S.

PSA. 144:9.

(348)<sup>a</sup>

PSA. 143:9.

... אלהים שיר חדש אשירה לך

I will sing a new song unto Thee,  
O God ...

Ὁ Θεὸς ᾠδὴν καινὴν ᾄσομαι σοι ...

O God, I will sing a new song  
unto Thee ...

REV. 5:9. Καὶ ᾄδουσιν ᾠδὴν καινὴν ...

And they sung a new song ...

REV. 14:3. Καὶ ᾄδουσιν <sup>b</sup> ὡς ᾠδὴν καινὴν ...

And they sung as it were a new song ...

<sup>a</sup> See also the following passages of the Psalms, in all of which the Hebrew is שׁוּבָה יָדָה, and the Greek, ᾄσμα καινόν. PSA. 33:3. 40:3. 96:1. 98:1. 149:1. In Isaiah 42:10, the Hebrew is the same, but the Greek ὕμνον καινόν. See likewise Judith 16:2, ψαλμὸν καινόν.  
<sup>b</sup> Om. ὡς. G. and S.

PSA. 145:18.

(349)

PSA. 144:18.<sup>a</sup>

... קרוב יהוה לכל קראיו

The LORD is nigh unto all them  
that call upon Him ...

Ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν ...

The Lord is nigh unto all that  
call upon Him ...

PHIL. 4:5. ... Ὁ Κύριος ἐγγύς.

... The Lord is at hand.

<sup>a</sup> Comp. Rom. 10:12, δ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.

PSA. 146:6.

see

EXOD. 20:11.

PSA. 146:10.

see

PSA. 10:16.

PROV. 1:16.

see

PSA. 14 (13).

PROV. 3:3.

(350)<sup>a</sup>

PROV. 3:3.<sup>b</sup>

... כתבם על לוח לבך

... write them upon the table of  
thine heart.

[... γράψον αὐτὰς ἐπὶ πλακὸς τῆς καρδίας σου ...]

... write them on the table of thine  
heart ...]

2 COR. 3:3.<sup>c</sup> ... ἐπιστολὴ Χριστοῦ ... ἐγγεγραμμένη ... ἐν πλαξὶ καρδίας σαρκίνας.

... the epistle of Christ ... written ... in <sup>d</sup> fleshy tables of the heart.

<sup>a</sup> Comp. Jer. 17:1. <sup>b</sup> This clause is not in the Vat. MS., but it is in the Compl. text, and (with some variations) in MS. III. and many other copies. <sup>c</sup> See No. 110, supra. <sup>d</sup> Comp. Eze. 11:19, and 36:26, καρδίαν σαρκίνην.

PROV. 3:4.

(351)<sup>a</sup>

PROV. 3:3, 4.

ומצא חן ושכל טוב בעיני אלהים  
ואדם :

... καὶ εὐρήσεις χάριν. <sup>a</sup> καὶ προνοοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀνθρώπων.

So shalt thou find favour and  
<sup>b</sup> good understanding in the sight  
of God and man.

... and thou shalt find favour:  
<sup>a</sup> and provide thou <sup>c</sup> things honest  
in the sight of the Lord and men.

ROM. 12:17. ... προνοοῦμενοι καλὰ ἐνώπιον <sup>d</sup> πάντων ἀνθρώπων.  
... Provide things honest in the sight of all men.

2 COR. 8:21. <sup>a</sup> Προνοοῦμενοι <sup>f</sup> καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

Providing for honest things, not only in the sight of the Lord,  
but also in the sight of men.

<sup>a</sup> Comp. No. 208, supra. <sup>b</sup> ἢ Or, good success. <sup>c</sup> Or, good things. <sup>d</sup> τῶν, or  
om. πάντων. <sup>e</sup> προνοοῦμεν. S. <sup>f</sup> Ad. γαρ. G. and S.

PROV. 3:7.

(352)<sup>a</sup>

PROV. 3:7.

אל תהי חכם בעיניך... Μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ...

Be not wise in thine own eyes ... Be not wise <sup>b</sup> in thine own eyes ...

ROM. 11:25. ... ἵνα μὴ ᾔτῃ <sup>c</sup> παρ' ἑαυτοῖς φρόνιμοι ...

... lest ye should be wise in your own conceits ...

ROM. 12:16. ... μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

... Be not wise in your own conceits.

<sup>a</sup> See also Prov. 28:11. Isa. 5:21. <sup>b</sup> Gr. in *thyself*, and so the N.T. <sup>c</sup> Om. παρ',  
or read ἐν.

PROV. 3:11, 12.

(353)<sup>a</sup>

PROV. 3:11, 12.

מוסר יהוה בני אל תמאס ואר  
תקץ בתוכחתו: <sup>b</sup> כי את אשר  
יאהב יהוה יוכיח וכאב את בן  
ירצה :

Τὶ ἐ<sup>b</sup> μὴ ὀλιγώρει παιδείας Κυρίου,  
μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.  
<sup>12</sup> ὃν γὰρ ἀγαπᾷ Κύριος <sup>c</sup> ἐλέγχει,  
μαστιγοῖ δὲ πάντα υἱὸν ὃν παρα-  
δέχεται.

My son, despise not the chasten-  
ing of the LORD; neither be weary  
of His correction: <sup>12</sup> for whom the  
LORD loveth He correcteth; even  
as a father the son in whom he  
delighteth.

My son, despise not the chasten-  
ing of the Lord, nor faint when  
thou art rebuked of Him: <sup>12</sup> for  
whom the Lord loveth He re-  
buketh, and scourgeth every son  
whom He receiveth.



HEB. 12:5, 6. — καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται. Τίέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγγόμενος· <sup>δ</sup> ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

— and ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: <sup>δ</sup> for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

REV. 3:19. Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω ...

As many as I love, I rebuke and chasten ...

<sup>a</sup> Compare Job 5:17.

<sup>b</sup> Ad. μου. MS. No. 23.

<sup>c</sup> Many MSS. and fathers read

παιδεύει.

PROV. 3:34.

( 354 )

PROV. 3:34.

אִם לְלִצִּים הוּא יִלִּין וְלַעֲנִיִּים  
יִתֵּן חֵן :

Κύριος ὑπερηφάνους ἀντιτάσσεται,  
ταπεινοῖς δὲ δίδωσι χάριν.

Surely He scorneth the scorners;  
but He giveth grace unto the  
lowly,

The Lord resisteth the proud, but  
giveth grace unto the humble.

JAMES  
4:6.

— Μείζονα δὲ δίδωσι χάριν διὸ λέγει, Ὁ Θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

— But He giveth more grace: wherefore He saith, God resisteth the proud, but giveth grace unto the humble.

1 PET.  
5:5.

... ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

... for God resisteth the proud, and giveth grace to the humble.

PROV. 4:26.

( 355 )

PROV. 4:26.

... פֶּלֶם מַעֲגַל רִגְלְךָ Ὅρθας τροχίᾱς ποιεῖ σοῖς ποσὶ ...

Ponder the path of thy feet ...

Make straight <sup>a</sup> paths for thy feet ...

HEB.  
12:13.

— καὶ τροχίᾱς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν ...

— and make <sup>b</sup> straight paths for your feet ...

<sup>a</sup> Gr. wheel-tracks.

<sup>b</sup> ¶ Or, even.

PROV. 10:12.

( 356 )

PROV. 10:12.

... וְעַל כָּל פְּשָׁעִים תִּכְסֶּה אֲהָבָה :

... πάντας δὲ τοὺς μὴ φιλονεικοῦν-  
τας <sup>a</sup> καλύπτει φιλία.

... but love covereth all sins.

... but love covereth all that are  
not contentious.

JAMES  
5:20.

... καὶ καλύψει πληθὸς ἁμαρτιῶν.

... and (he) shall hide a multitude of sins.

1 PET. ... ὅτι <sup>b</sup> ἡ ἀγάπη <sup>c</sup> καλύψει πλῆθος ἁμαρτιῶν.  
4:8. ... for charity <sup>d</sup> shall cover the multitude of sins.

<sup>a</sup> καλύψει. <sup>b</sup> Om. ἡ. <sup>c</sup> καλύπτει. <sup>d</sup> ¶ Or, will.

PROV. 11:4.

see

JOB 21:30.

PROV. 11:31.

(357)

PROV. 11:31.

הַן צְדִיק בְּאֶרֶץ יִשְׁלַם אֶת כִּי רָשָׁע  
: וְכֹסֵף

Behold, the righteous shall be re-compensated in the earth: much more the wicked and the sinner.

<sup>a</sup> Εἰ δὲ μὲν δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανείται;

And if the righteous <sup>b</sup> scarcely be saved, where shall the ungodly and the sinner appear?

1 PET. — καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ  
4:18. φανεῖται;

— and if the righteous <sup>b</sup> scarcely be saved, where shall the ungodly and the sinner appear?

<sup>a</sup> Καὶ εἰ δὲ. MS. No. 106. <sup>b</sup> Or, with difficulty.

PROV. 13:7.

(358)

PROV. 13:7.

יֵשׁ מְתַעֲשֵׁר וְאֵין כֹּל מְתַרַּשֵׁשׁ  
: וְהֵן רֵב

There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

Εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μὴδὲν ἔχοντες, καὶ εἰσὶν οἱ ταπεινούντες ἑαυτοὺς ἐν πολλῷ πλούτῳ.

There are who enrich themselves, *though* having nothing; and there are who debase themselves, *though* in great wealth.

2 COR. ... ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μὴδὲν ἔχοντες, καὶ  
6:10. πάντα κατέχοντες.

... as poor, yet making many rich; as having nothing, and *yet* possessing all things.

PROV. 22:8.

(359)

PROV. 22:8.<sup>a</sup>

Not in the Hebrew.

... ἄνδρα ἱλαρὸν καὶ δότην <sup>b</sup> εὐλογεῖ ὁ Θεὸς...

... God blesseth a cheerful and liberal man...

2 COR. ... ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.

9:7. ... for God loveth a cheerful giver.

<sup>a</sup> Comp. the beginning of the verse, 'Ὁ σπείρων φαῦλα, κ.τ.λ., with the verse preceding the N.T. citation (ver. 6), ὁ σπείρων φειδομένως, κ.τ.λ.; also with Gal. 6:8. <sup>b</sup> Many copies read ἀγαπᾷ. MS. 23 omits the clause.

PROV. 23:30. Not in the Hebrew.	( 360 )	PROV. 23:30. ... <i>Μὴ μεθύσκεσθε</i> <sup>a</sup> <i>ἐν οἶνοις</i> ... ... Be not drunk with <sup>b</sup> wine ...
Eph. 5:18. <i>Καὶ μὴ μεθύσκεσθε οἶνον</i> ... And be not drunk with wine ... <sup>a</sup> Many copies read <i>οἶνον</i> . <sup>b</sup> Gr. <i>wines</i> .		
PROV. 24:12.	see	PSA. 62:12.
PROV. 24:21. ( 361 ) ... <i>יְרֵא אֶת יְהוָה בְּנִי וּמֶלֶךְ</i> ... My son, fear thou the LORD and the king ...	( 361 )	PROV. 24:21. <i>Φοβοῦ τὸν Θεὸν υἱέ, καὶ βασιλέα</i> ... <i>My son, fear God and the king</i> ...
1 PET. 2:17. ... <i>τὸν Θεὸν φοβεῖσθε· τὸν βασιλέα τιμᾶτε</i> . ... Fear God: honour the king.		
PROV. 25:7. ( 362 ) <sup>a</sup> ... <i>עֲלֵה הִנֵּה</i> ... ... Come up hither ...	( 362 ) <sup>a</sup>	PROV. 25:7. ... <i>Ἀνάβαινε πρὸς με</i> ... ... Come up to me ...
LUKE 14:10. ... <i>Φίλε, προσανάβηθι ἀνώτερον</i> ... ... Friend, go up higher ... <sup>a</sup> See the context of each passage.		
PROV. 25:21, 22. ( 363 ) <i>אִם רָעַב שֹׁנֵאךְ הֵאכִילֵהוּ לֶחֶם</i> <i>וְאִם צָמָא הִשְׁקֵהוּ מַיִם</i> : <sup>a</sup> <i>כִּי גַחְלִים</i> ... <i>אתה חתה על ראשו</i> ... If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink : <sup>a</sup> for thou shalt heap coals of fire upon his head ...	( 363 )	PSA. 25:21, 22. <i>Ἐὰν πεινᾷ ὁ ἐχθρὸς σου, <sup>a</sup> ψώμιζε αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν.</i> <sup>a</sup> <i>τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ</i> ... If thine enemy hunger, feed him; if he thirst, give him drink : <sup>a</sup> for doing this, thou shalt heap coals of fire upon his head ...
ROM. 12:20. <i>Ἐὰν <sup>b</sup> οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.</i> Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>a</sup> <i>τρέφε</i> . III. and others. <sup>b</sup> Om. <i>οὖν</i> . Or, <i>Ἀλλὰ ἐὰν π.</i>		
PROV. 26:11. ( 364 ) ... <i>כְּכֶלֶב שֶׁב עַל קֶאֱו</i> ...	( 364 )	PROV. 26:11. <i>Ὡς περ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἕμετον</i> ...

As a dog returneth to his vomit ... As a dog when he returneth to his vomit ...

2 PET. 2:22. Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύνων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα ...

But it is happened unto them according to the true proverb, The dog is turned to his vomit again ...

PROV. 30:4.

(365)<sup>a</sup>

PROV. 30:4.<sup>b</sup>

... מִי עָלָה שָׁמַיִם וְיָרַד

Τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη; ...

Who hath ascended up into heaven, or descended? ...

Who hath ascended up into heaven and descended? ...

JOHN 3:13.<sup>c</sup>

Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς ...

And no man hath ascended up to heaven, but He that came down from heaven ...

EPH. 4:9, 10.

Τὸ δὲ, <sup>a</sup> Ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη <sup>e</sup> πρῶτον εἰς τὰ κατώτερα <sup>f</sup> μέρη τῆς γῆς; <sup>10</sup> ὁ καταβὰς, αὐτὸς ἐστὶ καὶ ὁ ἀναβὰς ...

Now that, He ascended, what is it but that He also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up ...

<sup>a</sup> Compare No. 181, *supra*. <sup>b</sup> In the LXX. it is in the midst of ch. 24. <sup>c</sup> Compare Jo. 6:62, 'Ἐάν οὖν θεωρῇτε τὸν Τίδν τοῦ ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; <sup>d</sup> Referring to 'Αναβὰς, in Psa. 68. See No. 290. <sup>e</sup> Om. πρῶτον. G. and S. <sup>f</sup> Om. μέρη.

SOL. SONG 5:2.

(366)

THE SONG 5:2.

קוֹל דּוּדִי דּוֹפֵק פֶּתַחִי לִי אַחֲתִי  
... רַעֲיָתִי

... φωνὴ ἀδελφιδοῦ μου κρούει ἐπὶ τὴν θύραν, Ἄνοιξόν μοι, ἡ πλησίον μου, ἀδελφή μου ...

... it is the voice of my beloved that knocketh, saying, Open to Me, My sister, My love ...

... the voice of my <sup>a</sup> kinsman knocketh at the door, saying, Open to Me, My neighbour, My sister ...

REV. 3:20.

Ἴδου ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἔάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν ...

Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him ...

<sup>a</sup> Usually, *nephew*.

SOL. SONG 8:11.

(367)<sup>a</sup>

THE SONG 8:11.

... נָתַן אֶת הַכֶּרֶם לַנְּטָרִים

... ἔδωκε τὸν ἀμπελῶνα αὐτοῦ τοῖς τηραῦσιν ...

... he let out the vineyard unto keepers ...

... he <sup>b</sup> let out his vineyard unto keepers ...

||**MATT.** 21:33. ... Ἀνθρωπὸς <sup>c</sup>τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα ...  
καὶ ἐξέδοτο αὐτὸν γεωργοῖς ...

... There was a certain householder, which planted a vineyard,  
... and let it out to husbandmen ...

||**MARK** 12:1. ... Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος... καὶ ἐξέδοτο αὐτὸν γεωργοῖς...  
... A *certain* man planted a vineyard ... and let it out to husbandmen ...

||**LUKE** 20:9. ... Ἀνθρωπὸς <sup>c</sup>τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς ...

... A certain man planted a vineyard, and let it forth to husbandmen ...

<sup>a</sup> See No. 373, *infra*.    <sup>b</sup> Gr. *gave*.    <sup>c</sup> Om. *τις*. G. and S.

ISA. Title.<sup>a</sup>

( 368 )

ESA. Title.

יְהִי־שֵׁם 'Hsaías.<sup>b</sup>

The book of the prophet Isaiah.    Esaias.

**LUKE** 3:4. — ὡς γέγραπται ἐν βίβλῃ λόγων Ἑσαίου τοῦ προφήτου ...  
— as it is written in the book of the words of Esaias the prophet ...

**LUKE** 4:17. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἑσαίου τοῦ προφήτου ...  
And there was delivered unto Him the book of the prophet Esaias ...

**ACTS** 8:28.<sup>c</sup> ... καὶ ἀνεγίνωσκε τὸν προφήτην Ἑσαίαν.  
... (and he) read Esaias the prophet.

<sup>a</sup> Compare ver. 1, *The vision of Isaiah the son of Amoz*.    <sup>b</sup> Ad. *προφήτης*. MS. Alex.  
<sup>c</sup> So ver. 30.

ISA. 1:9.

( 369 )

ESA. 1:9.

לֹא־יְהוָה צְבָאוֹת הוֹתִיר לָנוּ  
שְׂרִיד כְּמַעֲט כִסְדָּם הֵייוּ לְעַמָּה  
דְּמִינוּ ;

Except the LORD of hosts had left  
unto us a very small remnant, we  
should have been as Sodom, *and*  
we should have been like unto  
Gomorrhah.

Καὶ εἰ μὴ Κύριος σαβαὼθ ἐγκατέ-  
λιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν  
ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν  
ὁμοιωθήμεν.

And except the Lord of Sabaoth  
had left us a seed, we had been  
as Sodoma, and been made like  
unto Gomorrhah.

**ROM.** 9:29. Καὶ καθὼς προεῖρηκεν Ἑσαίας, Εἰ μὴ Κύριος σαβαὼθ ἐγκατέ-  
λιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα  
ἂν ὁμοιωθήμεν.

And as Esaias said before, Except the Lord of Sabaoth had  
left us a seed, we had been as Sodoma, and been made like unto  
Gomorrhah.

ISA. 1:13, 14.	( 370 )	ESA. 1:13, 14.
... חדשים ... ושבתי ... ... ומעדיכם ...		... τὰς νομηνίας ὑμῶν, καὶ τὰ σάββατα... <sup>14</sup> καὶ τὰς νομηνίας ὑμῶν, καὶ τὰς ἑορτὰς ὑμῶν ...
... the new moons and sabbaths ...		... your new moons and sabbaths ...
<sup>14</sup> Your new moons and your ap- pointed feasts ...		<sup>14</sup> and your new moons and your feasts ...
COL. 2:16. ... ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων.		
... or in respect of an holy-day, or of the new-moon, or of the sabbath-days.		

ISA. 2:2.	see	GEN. 49:1.
ISA. 2:10, 19.	( 371 ) *	ESA. 2:10, 19.
בוא בצור והטמן בעפר... <sup>19</sup> ובא ... במעדות צרים ובמחלות עפר ...		Καὶ νῦν εἰσέλθετε εἰς τὰς πέτρας, καὶ κρύπτεσθε εἰς τὴν γῆν ... --- <sup>19</sup> — εἰσενέγκαντες εἰς τὰ σπήλαια, καὶ εἰς τὰς σχισμὰς τῶν πετρῶν, καὶ εἰς τὰς τρώγλας τῆς γῆς ...
Enter into the rock, and hide thee in the dust ... --- <sup>19</sup> And they shall go into the holes of the rocks, and into the caves of <sup>b</sup> the earth ...		Now therefore enter into the rocks, and hide you in the earth ... --- <sup>19</sup> — having carried <sup>c</sup> them into the dens, and into the clefts of the rocks, and into the caves of the earth ...
REV. 6:15. ... ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρεων.		
... (they) hid themselves in the dens and in the rocks of the mountains.		
* See also verse 21. <sup>b</sup> ¶ Heb. <i>the dust</i> . <sup>c</sup> Idols.		

ISA. 2:10, 11.	( 372 )	ESA. 2:10, 11.
... מפני פחד יהוה ומאדד גאנו ... ... ביום ההוא : <sup>11</sup>		... ἀπὸ προσώπου τοῦ φόβου Κυ- ρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν. <sup>11</sup> ... ἐν τῇ ἡμέρᾳ ἐκείνῃ.
... <sup>a</sup> for fear of the LORD, and for the glory of His majesty. <sup>11</sup> ... <sup>b</sup> in that day.		... <sup>a</sup> from the presence of the terror of the Lord, and from the glory of His power, <sup>c</sup> when He shall arise to dash in pieces the earth. <sup>11</sup> ... <sup>b</sup> in that day.
2 THESS. 1:9, 10. ... ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, <sup>10</sup> ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ ... ἐν τῇ ἡμέρᾳ ἐκείνῃ.		
... from the presence of the Lord, and from the glory of His		

power; <sup>10</sup> when He shall come to be glorified in His saints ... in that day.

<sup>a</sup> See also verses 19 and 21. <sup>b</sup> See also verse 17. <sup>c</sup> See verses 19 and 21 in the Hebrew; *when He ariseth to shake terribly the earth.*

ISA. 4:1.	see	GEN. 30:23.
ISA. 5:1, 2.	(373) <sup>a</sup>	ESA. 5:1, 2.
כרם היה לידידי ... ויעקרו ויסקלוהו ויטעו שרק ויבן מגדל בתוכו ונם יקב חצב בו ...		... Ἀμπελὼν ἐγενήθη τῷ ἡγαπη- μένῳ ... <sup>2</sup> καὶ φραγμὸν περιέθηκα, καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἄμ- πελον σωρήκ, καὶ ῥοκδομήσα πύρ- γον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον ῥρυξα ἐν αὐτῷ ...
... My wellbeloved hath a vineyard ... <sup>2</sup> and He <sup>b</sup> fenced it, and ga- thered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also <sup>c</sup> made a wine-press therein ...		... My wellbeloved had a vineyard ... <sup>2</sup> and I set a hedge about it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-press in it ...
MATTH. 21:33. ... Ἄνθρωπός <sup>d</sup> τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἄμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ῥρυξεν ἐν αὐτῷ λήνον, καὶ ῥοκδόμησε πύργον ...		... There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower ...
MARK 12:1. ... Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ῥρυξεν ἱπολήνιον, καὶ ῥοκδόμησε πύργον ...		... A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower ...
LUKE 20:9. ... Ἄνθρωπός <sup>e</sup> τις ἐφύτευσεν ἄμπελῶνα ...		... A certain man planted a vineyard ...

<sup>a</sup> See No. 367, *supra*; and compare Psa. 80:8-15. Jer. 2:21. 12:10. <sup>b</sup> ¶ Or, *made a wall about it.* <sup>c</sup> ¶ Heb. *hewed.* <sup>d</sup> Om. τις. G. and S. <sup>e</sup> Om. τις. G. and S.

ISA. 5:9.	(374)	ESA. 5:9.
... באזני יהוה צבאות		Ἡκούσθη γὰρ εἰς τὰ ὦτα Κυρίου σαβαὼθ ταῦτα ...
* In mine ears, said the LORD of hosts ...		For these things have sounded in the ears of the Lord of Sabaoth...
JAMES 5:4. ... καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου σαβαὼθ εἰσεληλύθασιν.		... and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

<sup>a</sup> ¶ Or, *This is in Mine ears, saith the LORD, etc.*

ISA. 6:1-3.	(375) *	ESA. 6:1-3.
<p>... ואראה את אדני ישב על כסא רם ונשא ... שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד ... וקרא זה אל זה ואמר קדוש קדוש קדוש יהוה צבאות ...</p> <p>... I saw also the Lord sitting upon a throne, high and lifted up ... <sup>2</sup> Above it stood the seraphims: each one had six wings ... <sup>3</sup> And <sup>b</sup> one cried unto another, and said, Holy, holy, holy, is the LORD of hosts ...</p>	<p>... εἶδον τὸν Κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένον ... <sup>2</sup> καὶ σεραφίμ εἰστήκεισαν κύκλῳ αὐτοῦ, ἕξ πτέρυγες τῷ ἐνί, καὶ ἕξ πτέρυγες τῷ ἐνί ... <sup>3</sup> καὶ ἐκέκραγεν ἕτερος πρὸς τὸν ἕτερον, καὶ ἔλεγον, Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ ...</p> <p>... I saw the Lord sitting upon a throne, high and exalted ... <sup>2</sup> And the seraphim stood round about Him, <sup>c</sup> each one <i>had</i> six wings ... <sup>3</sup> And they cried one to another, and said, Holy, holy, holy, is the Lord of Sabaoth ...</p>	
<p>REV. 4:2, 6, 8. ... καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου κα- θήμενος. --- <sup>6</sup> ... καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα ... --- <sup>8</sup> καὶ <sup>d</sup> τέσσαρα ζῶα, ἐν <sup>e</sup> καθ' ἑαυτὸν, εἶχον ἀνὰ πτέρυγας ἕξ κυκλῶθεν, καὶ ἔσωθεν <sup>f</sup> γέμοντα ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, <sup>g</sup> λέγοντα, Ἅγιος ἅγιος ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ ...</p> <p>... and, behold, a throne was set in heaven, and <i>One</i> sat on the throne. --- <sup>6</sup> ... and in the midst of the throne, and round about the throne, <i>were</i> four beasts ... --- <sup>8</sup> And the four beasts had each of them six wings about <i>him</i>; and <i>they were</i> full of eyes within: and <sup>b</sup> they rest not day and night, saying, Holy, holy, holy, Lord God Almighty ...</p>		
<p>* See a portion of this passage in No. 221. <sup>b</sup> ¶ Heb. <i>this cried to this.</i> <sup>c</sup> Lit. <i>six wings to one, and six wings to one.</i> <sup>d</sup> Ad. τὰ. G. and S. <sup>e</sup> καθ' ἐν αὐτῶν ἔχον. G. and S. Others, καθ' ἐν ἔχον. <sup>f</sup> γέμουσιν. G. and S. <sup>g</sup> λέγοντες. G. and S. <sup>h</sup> ¶ Gr. <i>they have no rest.</i></p>		

ISA. 6:4.	(376)	ESA. 6:4.
... והבית ימלא עשן ... ... and the house was filled with smoke.	... καὶ ὁ οἶκος ἐνεπλήσθη καπνοῦ. ... and the house was filled with smoke.	
REV. 15:8. ... Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ... ... And the temple was filled with smoke ...		

ISA. 6:9, 10.	(377) *	ESA. 6:9, 10.
ויאמר לך ואמרת לעם הזה שמעו שמעו ואל תבינו וראו ראו ואל תרעו: <sup>10</sup> השמן לב העם הזה	Καὶ εἶπε, Πορεύθητι, καὶ εἶπον τῷ λαῷ τούτῳ, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>10</sup> ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς	



ואזניו הכבד ועיניו השע פן יראה  
בעיניו ובאזניו ישמע ולבבו יבין  
ושב ורפא לו :

And He said, Go, and tell this people, Hear ye <sup>b</sup> indeed, but understand not; and see ye <sup>c</sup> indeed, but perceive not. <sup>10</sup> Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

ὥσιν αὐτῶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς <sup>d</sup> ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἴασμαι αὐτούς.

And He said, Go, and say to this people, By hearing ye shall hear, and <sup>e</sup> not understand, and seeing ye shall see, and <sup>f</sup> not perceive: <sup>10</sup> for the heart of this people is become gross, and <sup>g</sup> their ears are dull of hearing, and *their* eyes they closed, lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should <sup>h</sup> be converted, and I should heal them.

¶ MATT. 13:13-15. ... ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσι. <sup>14</sup> καὶ ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαίου, ἡ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>15</sup> ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσιν ἀκούσωσι, καὶ τῇ καρδίᾳ <sup>b</sup> συνῶσι, καὶ ἐπιστρέψωσι, καὶ <sup>c</sup> ἴασωμαι αὐτούς.

... because they seeing see not; and hearing they hear not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: <sup>15</sup> for this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes have they closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

¶ MARK 4:12. — ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσιν· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς <sup>k</sup> τὰ ἁμαρτήματα.

— that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

¶ LUKE 8:10. ... ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.  
... that seeing they might not see, and hearing they might not understand.

JOHN 12:39-41. Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαίας, <sup>40</sup> Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ <sup>l</sup> πεπώρωκεν αὐτῶν

τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ <sup>m</sup> ἰάσωμαι αὐτούς. <sup>41</sup> Ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.

Therefore they could not believe, because that Esaias said again, <sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. <sup>41</sup> These things said Esaias, when he saw His glory, and spake of Him.

ACTS  
28:25-  
27.

... "Ὅτι καλῶς τὸ Πνεῦμα τὸ Ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, λέγον, <sup>36</sup> Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ <sup>a</sup> εἶπὲ, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>37</sup> ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μὴποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνώσι, καὶ ἐπιστρέψωσι, καὶ <sup>o</sup> ἰάσωμαι αὐτούς.

... Well spake the Holy Ghost by Esaias the prophet unto our fathers, <sup>36</sup> saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: <sup>37</sup> for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

<sup>a</sup> See also Eze. 12:2, infra. <sup>b</sup> ¶ Or, *without ceasing*, etc. Heb. *Hear ye in hearing*, etc. <sup>c</sup> ¶ Heb. *in seeing*. <sup>d</sup> Ad. αὐτῶν. VII. XII. and many others. <sup>e</sup> Gr. *did not*. <sup>f</sup> Gr. *they* heard heavily with their ears. <sup>g</sup> Gr. *convert*. <sup>h</sup> συνῴσι. M. and S. <sup>i</sup> ἰάσομαι. <sup>k</sup> Om. τὰ ἁμαρτήματα. <sup>l</sup> ἐπάρωσεν. <sup>m</sup> ἰάσομαι. <sup>n</sup> εἶπὸν. G. and S. <sup>o</sup> ἰάσομαι.

ISA. 6:11.

(378)<sup>a</sup>

ESA. 6:11.

... יְדַע מְתִי אֲדָנִי ... ... "Εως πότε Κύριε; ...

... Lord, how long? ...

... How long, Lord? ...

REV. 6:10. ... "Εως πότε, ὁ Δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς ...;

... How long, O Lord, holy and true...?

<sup>a</sup> Compare Psa. 6:3. 90:13 (יְדַע); also Zech. 1:12.

ISA. 7:14.

(379)

ESA. 7:14.

... הִנֵּה הָעַלְמָה חָרָה וְיִלְדֵּת בֵּן  
וְקָרָאת שְׁמוֹ עִמְּנוּאֵל:

... Behold, a virgin shall conceive, and bear a Son, and <sup>a</sup> shall call His name Immanuel.

... ἰδοὺ ἡ παρθένος ἐν γαστρὶ <sup>b</sup> λήψεται, καὶ τέξεται Ἰῶν, καὶ <sup>c</sup> καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

... Behold, a virgin shall be with child, and shall bring forth a Son, and thou shalt call His name Emmanuel.

ΜΑΤΤ. — τέξεται δὲ Τῖον, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν...  
1:21-23. <sup>22</sup> Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου  
διὰ τοῦ προφήτου, λέγοντος. <sup>23</sup> Ἴδού, ἡ παρθένος ἐν γαστρὶ ἔξει  
καὶ τέξεται Τῖον, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ...

— And she shall bring forth a Son, and thou shalt call His  
name <sup>d</sup> JESUS ... <sup>22</sup> Now all this was done, that it might be  
fulfilled which was spoken of the Lord by the prophet, saying,  
<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a  
Son, and <sup>e</sup> they shall call His name Emmanuel ... <sup>f</sup>

ΛΟΥΚ. — καὶ ἰδού, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ Τῖον, καὶ καλέσεις  
1:31. <sup>g</sup> τὸ ὄνομα αὐτοῦ Ἰησοῦν.

— And, behold, thou shalt conceive in *thy* womb, and bring  
forth a Son, and shalt call His name JESUS.

<sup>a</sup> ἢ Or, *thou*, O virgin, *shalt* call. <sup>b</sup> ξει. XII. and others. <sup>c</sup> καλέσουσι. Several MSS.  
and Fathers. <sup>d</sup> ἢ That is Saviour, Heb. <sup>e</sup> ἢ Or, *His name shall be called*. <sup>f</sup> See  
the next section. <sup>g</sup> See also chap. 2:21.

ISA. 8:8.

(380)

ESA. 8:8.

: עִמָּנוּ אֵל ... ... μεθ' ἡμῶν ὁ Θεός.

... O Immanuel.

... O God with us.

ΜΑΤΤ. ... Ἐμμανουήλ, (ὃ ἐστὶ μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ Θεός.)  
1:23. ... Emmanuel, (which being interpreted is, God with us.)

ISA. 8:12, 13.

(381)

ESA. 8:12, 13.

... וְאַתָּה מוֹרֵא לֵא תִירָאוּ וְלֹא  
תַעֲרִיצוּ: <sup>13</sup> אֵת יְהוָה צְבָאוֹת אֲתוּ  
תִקְרִישׁוּ וְהוּא מוֹרֵאכֶם וְהוּא  
מַעֲרִיצְכֶם:

... τὸν δὲ φόβον <sup>a</sup> αὐτοῦ οὐ μὴ  
φοβηθῆτε, οὐδὲ μὴ παραχθῆτε.  
<sup>13</sup> Κύριον αὐτὸν ἀγιάσατε, καὶ αὐ-  
τὸς ἔσται σου φόβος.

... neither fear ye their fear, nor  
be afraid. <sup>13</sup> Sanctify the LORD of  
hosts Himself; and *let* Him *be*  
your fear, and *let* Him *be* your  
dread.

... and fear ye not his fear, neither  
be <sup>b</sup> troubled. <sup>13</sup> Sanctify the Lord  
Himself, and <sup>c</sup> He shall be thy  
fear.

<sup>1</sup> PET. ... Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε. <sup>15</sup> Κύριον  
3:14, 15. <sup>d</sup> δὲ τὸν <sup>e</sup> Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν...

... And be not afraid of their terror, neither be troubled;  
<sup>15</sup> but sanctify the Lord God in your hearts...

<sup>a</sup> αὐτῶν. Several MSS. <sup>b</sup> Or, *dismayed*. <sup>c</sup> Or, *let Him be*. <sup>d</sup> Χριστὸν.

ISA. 8:14.

(382)

ESA. 8:14.

וְהִיָּה לְמִקְדָּשׁ וּלְאֲבָן נִגַּף וּלְצוּר  
מִכְשׁוֹל ...

Κἀν ἐπ' αὐτῷ πεποισθὼς ἦς, ἔσται  
σοι εἰς ἀγίασμα, καὶ οὐχ ὡς λίθου  
προσκόμματι συναντήσεσθε, οὐδὲ  
ὡς πέτρας πτώματι...

And He shall be for a sanctuary;  
but for a stone of stumbling and  
for a rock of offence ...

And if <sup>a</sup> thou shalt put thy trust in  
Him, He shall be unto thee for a  
sanctuary, and ye shall not come  
together against *Him* as *against*  
the obstruction of a stone, nor  
as *against* the <sup>b</sup> falling of a rock ...

ROM.  
9:32,  
33.<sup>c</sup>

... προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, <sup>33</sup> καθὼς γέ-  
γραπται, Ἰδοὺ τίθῃμι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν  
σκανδάλου ...

... For they stumbled at that stumbling-stone; <sup>33</sup> as it is  
written, Behold I lay in Sion a stumbling-stone, and rock of  
offence ...

1 PET.  
2:8.

— καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου οἱ προσκό-  
πτουσι τῷ λόγῳ ...

— and a stone of stumbling, and a rock of offence, *even to*  
*them* which stumble at the word ...

<sup>a</sup> Gr. as in No. 384, *infra*. <sup>b</sup> See the next section. <sup>c</sup> The quotation is partly from  
Isa. 28:16.

ISA. 8:15.

( 383 )

ESA. 8:15.

וכשלו בם רבים ונפלו ונשברו ...

Διατοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς  
πολλοὶ, καὶ πεσοῦνται καὶ συντρι-  
βήσονται ...

And many among them shall  
stumble, and fall, and be broken...

Therefore many among them shall  
be weak, and shall fall and be  
broken...

[MATT.  
21:44.<sup>a</sup>

Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ'  
ἀν πέσῃ, λικμήσει αὐτόν.

And whosoever shall fall on this stone shall be broken: but  
on whomsoever it <sup>b</sup> shall fall, it will grind him to powder.

[LUKE  
20:18.

Πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ'  
ἀν πέσῃ, λικμήσει αὐτόν.

Whosoever shall fall upon that stone shall be broken; but on  
whomsoever it <sup>a</sup> shall fall, it will grind him to powder.

<sup>a</sup> Some MSS. omit the whole verse. <sup>b</sup> See the LXX. in the preceding section.

ISA. 8:17, 18.

( 384 )

ESA. 8:17, 18.

וקייתי לו ; " הנה אנכי  
והילדים אשר נתן לי יהוה ...

... καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ.  
<sup>18</sup> Ἰδοὺ ἐγὼ καὶ τὰ παῖδια ἃ μοι  
ἔδωκεν ὁ Θεός ...

... and I will look for Him. <sup>18</sup> Be-  
hold, I and the children whom the  
LORD hath given Me, <sup>a</sup> etc.

... and <sup>b</sup> I will <sup>c</sup> trust in Him. <sup>18</sup> Be-  
hold I and the children which God  
hath given Me ...

HER. 2:13. — καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. καὶ πάλιν, Ἴδὸν ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.

— and again, I will put My trust in Him: and again, Behold I and the children which God hath given Me.

<sup>a</sup> are for signs, etc. <sup>b</sup> Gr. *I will be.* <sup>c</sup> Gr. *having trusted.* <sup>d</sup> It is inferred from the context that the quotation is from Isa. 8:17, but see Psa. 18:2, and the note to this section.

ISA. 8:19.

(385)

ESA. 8:19.

: בעד החיים אל המתים ...

... Τί ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νεκρούς;

... for the living to the dead?

... Why seek they to the dead concerning the living?

LUKE 24:5. ... Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

... Why seek ye <sup>a</sup> the living among the dead?

<sup>a</sup> ἢ Or, *Him that liveth.*

ISA. 9:1,2 (HER. 8:23. 9:1). (386)

ESA. 9:1,2.

... כעת הראשון הקל ארצה ובלון וארצה נפתלי והאחרון הכבד דרך הים עבר הירדן נליל הנגים: העם ההלכים בחשך ראו אור גדול ישבי בארץ צלמות אור ננה עליהם:

Τοῦτο πρῶτον πλε. ταχὺ ποιεὶ χώρα Ζαβουλῶν, <sup>b</sup> ἡ γῆ Νεφθαλεὶμ<sup>c</sup>, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν, καὶ πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν. <sup>2</sup> ὁ λαὸς ὁ <sup>d</sup> πορευόμενος ἐν σκότει, <sup>e</sup> ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ<sup>f</sup> σκιᾷ θανάτου, <sup>g</sup> φῶς λάμψει ἐφ' ὑμᾶς.

... at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee <sup>a</sup> of the nations. <sup>2</sup> The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Drink this first. Do it quickly, O region of Zabulon, the land of Nephthalim, and the rest dwelling on the sea-coast, and beyond Jordan, Galilee of the Gentiles. <sup>2</sup> O people walking in darkness, behold a great light! ye dwellers in the region and shadow of death, a light shall shine upon you.

MATT. 4:12—16. ... ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· <sup>13</sup> καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλεὶμ, <sup>14</sup> ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, <sup>15</sup> Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, <sup>16</sup> ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.

... He departed into Galilee; <sup>13</sup> and leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea-coast, in

the borders of Zabulon and Nephthalim: <sup>14</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup> The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; <sup>16</sup> the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

LUKE  
1:79.<sup>b</sup>

— ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις ...

— to give light to them that sit in darkness and in the shadow of death ...

<sup>a</sup> ἢ Or, *populous*. <sup>b</sup> Many MSS. read καὶ γῆ. <sup>c</sup> Various MSS. add ὁδὸν θάλασσης. <sup>d</sup> καθημενος. III. and others. <sup>e</sup> εἶδε. <sup>f</sup> Ad. καὶ. III. XII. etc. <sup>g</sup> φῶς ἀνέτειλεν. MS. 301. <sup>h</sup> Compare Isa. 42:7 יְשַׁע חֹשֶׁךְ — καὶ καθημένους ἐν σκότει.

ISA. 9:6 (9:5).

(387)

ESA. 9:6.

... כִּי יֵלֶד לָנוּ בֶן נָתַן לָנוּ <sup>a</sup> "Ὅτι Παιδίον ἐγεννήθη ἡμῖν, Τιδὸς καὶ ἐδόθη ἡμῖν ...

<sup>6</sup> For unto us a Child is born, unto us a <sup>a</sup> Son is given ...

For unto us a Child is born, and unto us a <sup>a</sup> Son is given ...

LUKE  
2:11.

— ὅτι ἐτέχθη ὑμῖν σήμερον Σωτὴρ ...

— For unto you is born this day ... a Saviour ...

<sup>a</sup> See John 3:16, *He gave His only begotten Son*.

ISA. 9:7 (9:6).

(388)<sup>a</sup>

ESA. 9:7.

עַל כֵּן ... מֵעַתָּה וְעַד עוֹלָם

... ἐπὶ τὸν θρόνον Δαυὶδ ... ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα ...

<sup>7</sup> ... upon the throne of David ... from henceforth even for ever ...

... upon the throne of David ... from henceforth and for ever ...

LUKE  
1:32, 33.

... καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, <sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας ...

... and the Lord God shall give unto Him the throne of His <sup>b</sup> father David: <sup>33</sup> and He shall reign over the <sup>c</sup> house of Jacob for ever ...

<sup>a</sup> Compare 2 Sa. 7:16. 1 Ki. 2:4. 1 Ch. 17:11, 14. Psa. 89:4, 29, etc. and various other passages. See No. 344, *supra*. <sup>b</sup> See Jer. 33:21, *that he [David] should not have a Son to reign upon his throne*. (This part of Jer. is wanting in the LXX.) <sup>c</sup> See Jer. 33:17, *upon the throne of the house of Israel*.

ISA. 10:3.

(389)<sup>a</sup>

ESA. 10:3.

וְמָה תַעֲשׂוּ לַיּוֹם פִּקְדָּה

Καὶ τί ποιήσουσι ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς; ...

And what will ye do in the day of visitation? ...

And what will they do in the day of visitation? ...

1 PET.  
2:12.

... ἵνα ... δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

... that ... they may ... glorify God in the day of visitation.

<sup>a</sup> Compare Luke 19:44, *the time of thy visitation*.

ISA. 10:22, 23.

(390)\*

ESA. 10:22, 23.

כי אם יהיה עמך ישראל כחול  
הים שאר ישוב בו כליון חרוץ  
שומץ צדקה: " כי כלה ונחרצה  
ארני יהודה צבאות עשה בקרב  
כל הארץ:

For though thy people Israel be as the sand of the sea, yet a remnant<sup>b</sup> of them shall return: the consumption decreed shall overflow<sup>c</sup> with righteousness. <sup>23</sup> For the LORD God of hosts shall make a consumption, even determined, in the midst of all the land.

Καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα<sup>d</sup> αὐτῶν σωθήσεται. λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, <sup>23</sup> ὅτι λόγον συντεμνημένον ὁ Κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλῃ.

And though the people of Israel be as the sand of the sea, a remnant of them shall be saved: <sup>a</sup> He will finish the work, and cut it short in righteousness, <sup>23</sup> for a short work will the Lord make in the whole world.

ROM. 9:27, 28. Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ <sup>1</sup> κατάλειμμα σωθήσεται. <sup>28</sup> λόγον γὰρ συντελῶν καὶ συντέμνων<sup>k</sup> ἐν δικαιοσύνῃ ὅτι λόγον συντεμνημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: <sup>28</sup> for He will finish<sup>1</sup> the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

<sup>a</sup> Compare Dan. 9:27, the consummation and that determined. <sup>b</sup> ¶ Heb. in or among. <sup>c</sup> ¶ Or, in. <sup>d</sup> Om. αὐτῶν. <sup>e</sup> λόγον γὰρ συντελῶν. XII. and many others. <sup>f</sup> ποιήσει ὁ Θεός. XII. and many others. <sup>g</sup> Gr. finishing the word, and cutting it, etc. <sup>h</sup> Gr. a word cut short, or to pieces. <sup>i</sup> ὑπόλειμμα. <sup>k</sup> Om. ἐν δ. ὅτι λ. σ. <sup>l</sup> ¶ Or, the account.

ISA. 11:1.

see

JUD. 13:5.

ISA. 11:3, 4.

(391)

ESA. 11:3, 4.

... ולא למראה עיניו ישפוט ...  
... ושפט בצדק דלים ...

... and He shall not judge after the sight of His eyes ... <sup>a</sup> but with righteousness shall He judge the poor ...

... οὐ κατὰ τὴν δόξαν κρινεῖ ...  
<sup>a</sup> ἀλλὰ κρινεῖ ταπεινῶ κρίσιν ...

... He shall not judge according to appearance ... <sup>a</sup> but He shall judge the cause of the humble ...

JOHN  
7:24.

Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

Judge not according to the appearance, but judge righteous judgment.

<sup>a</sup> Gr. judge judgment to.

ISA. 11:4.	(392) <sup>a</sup>	ESA. 11:4.
והכה ארץ בשבט פיו וברוח שפתיו ימית רשע:		... καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ, καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ.
... and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.		... and He shall smite the earth with the word of His mouth, and with the breath <sup>b</sup> of His lips shall He slay the wicked one.
2 THESS. — καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ <sup>c</sup> Κύριος <sup>d</sup> ἀναλώσει 2:8. τῷ πνεύματι τοῦ στόματος αὐτοῦ ...		
— And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth ...		
<sup>a</sup> Comp. 2 Esdr. 13:9, 10. <sup>b</sup> Gr. through. <sup>c</sup> Κύριος Ἰησοῦς. G. and S. <sup>d</sup> ἀνελεῖ.		

ISA. 11:10.	(393) <sup>a</sup>	ESA. 11:10.
והיה ביום ההוא שרש ישי אשר עמד לנם עמים אליו גוים ידרשו...		Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ρίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλ- πιούσιν ...
And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek ...		And there shall be in that day a root of Jesse, and He that shall rise to rule over the Gentiles, in Him shall the Gentiles trust...
ROM. 15:12. Καὶ πάλιν Ἡσαίας λέγει, Ἔσται ἡ ρίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.		
And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust.		
<sup>a</sup> See also Isa. 11:1, and compare Rev. 5:5, ἡ ρίζα Δαβὶδ, and Rev. 22:16, ἡ ρίζα καὶ τὸ γένος τοῦ Δαβὶδ.		

ISA. 13:6, 9.	(394) <sup>a</sup>	ESA. 13:6, 9.
הנה <sup>b</sup> --- ... כִּי קָרוֹב יוֹם יְהוָה ... ... יוֹם יְהוָה בָּא		... ἐγγὺς γὰρ <sup>b</sup> ἡμέρα Κυρίου ... --- <sup>9</sup> Ἰδοὺ γὰρ ἡμέρα Κυρίου ἔρχε- ται ...
... for the day of the LORD is at hand ... --- <sup>9</sup> Behold, the day of the LORD cometh ...		... for the day of the Lord is at hand ... --- <sup>9</sup> For, behold, the day of the Lord cometh ...
1 THESS. ... ὅτι <sup>c</sup> ἡ ἡμέρα Κυρίου ... οὕτως ἔρχεται ... 5:2. ... that the day of the Lord so cometh ...		
2 PET. "Ἦξει δὲ ἡ ἡμέρα Κυρίου ... 3:10. But the day of the Lord will come ...		
<sup>a</sup> See also ch. 2:12, and the many other passages referred to in the note to this section. <sup>b</sup> ἡ ἡμέρα. <sup>c</sup> Om. ἡ.		



ISA. 13:10.

(395)\*

Esa. 13:10.

... חשך השמש בצאתו וירח לא  
... יגיה אורו ...

... the sun shall be darkened in  
his going forth, and the moon  
shall not cause her light to shine.

(JOEL 2:10.)

... שמש וירח קדרו וכוכבים אספו  
: נגהם

... the sun and the moon shall be  
dark, and the stars shall withdraw  
their shining.

(JOEL 3 (HEB. 4):15.)

... שמש וירח קדרו וכוכבים אספו  
: נגהם

The sun and the moon shall be  
darkened, and the stars shall with-  
draw their shining.

||MATT. 24:29. ... ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος  
αὐτῆς ...  
... shall the sun be darkened, and the moon shall not give her  
light ...

||MARK 13:24. ... ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος  
αὐτῆς.  
... the sun shall be darkened, and the moon shall not give her  
light.

\* Compare Eze. 32:7.    <sup>b</sup> Several MSS. φέγγος.    <sup>c</sup> οὐ δώσουσι. XII. and others.  
<sup>d</sup> τὰ ἄστρα.    <sup>e</sup> οὐ δώσουσι.

ISA. 13:22.

(396)\*

Esa. 14:1.

... וקרוב לבוא עתה וימיה לא  
: ימשכו

... and her time is near to come,  
and her days shall not be pro-  
longed.

Ταχὺ ἔρχεται καὶ οὐ χρονεῖ ...

He will come soon, and will not  
tarry ...

REV. 2:5, 16. ... ἔρχομαί σοι ταχύ ... --- <sup>16</sup> ... ἔρχομαί σοι ταχύ ...

... I will come unto thee quickly ... --- <sup>16</sup> ... I will come unto  
thee quickly ...

REV. 3:11. <sup>b</sup> Ἴδου ἔρχομαι <sup>c</sup> ταχύ ...

Behold, I come quickly ...

REV. ... ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

11:14. ... behold, the third woe cometh quickly.

REV. Ἴδου ἔρχομαι ταχύ ... --- <sup>12</sup> Καὶ ἰδοὺ ἔρχομαι ταχύ ... ---

22:7, 12, <sup>20</sup> ... Ναὶ ἔρχομαι ταχύ ...

20. Behold, I come quickly ... --- <sup>12</sup> And, behold, I come quickly ...

--- <sup>20</sup> ... Surely I come quickly ...

<sup>a</sup> See Hab. 2:3, infra.

<sup>b</sup> Om. Ἴδου. G. and S.

<sup>c</sup> Om. ταχύ.

ISA. 19:2.

(397) <sup>a</sup>

ESA. 19:2.

: עיר בעיר ממלכה בממלכה ... <sup>b</sup> πόλις ἐπὶ πόλιν, καὶ νόμος ἐπὶ νόμον.

... city (shall fight) against city, ... city (shall fight) against city,  
and kingdom against kingdom. and province against province.

||<sup>MA</sup>TT. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν...

24:7. For nation shall rise against nation, and kingdom against kingdom ...

||<sup>MARK</sup> 13:8. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν...

For nation shall rise against nation, and kingdom against kingdom ...

||<sup>LUKE</sup> 21:10. ... Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν.

... Nation shall rise against nation, and kingdom against kingdom.

<sup>a</sup> See 2 Esdr. 13:31.

<sup>b</sup> Many MSS. prefix ἐγερθήσεται, or καὶ ἐγερθήσεται.

ISA. 21:9.

(398)

ESA. 21:9.

... ויען ויאמר נפלה נפלה בבל ... <sup>a</sup> καὶ ἀποκριθεὶς εἶπε, Πέπτωκε πέπτωκε Βαβυλῶν ...

... And he answered and said, ... And he answering said, Baby-  
Babylon is fallen, is fallen ... lon is fallen, is fallen ...

REV. Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων, Ἐπεσεν <sup>b</sup> ἔπεσε Βαβυλῶν

14:8. <sup>c</sup> ἡ πόλις ἡ μεγάλη ...

And there followed another angel, saying, Babylon is fallen, is fallen, <sup>d</sup> that great city ...

REV. Καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ μεγάλῃ, λέγων, Ἐπεσεν ἔπεσε

18:2. Βαβυλῶν ἡ μεγάλη ...

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen ...

<sup>a</sup> XII. and many other MSS. have the word but once. <sup>b</sup> Om. ἔπεσε. <sup>c</sup> Om. ἡ πόλις. G. and S. <sup>d</sup> See Dan. 4:30, infra.

ISA. 22:13.

(399)

ESA. 22:13.

: אכול ושחו כי מחר נמות ... <sup>a</sup> Φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν.

... Let us eat and drink, for to-morrow we shall die.

... Let us eat and drink, for to-morrow we die.

1 Cor. ... *Φάγωμεν καὶ πίνωμεν, αὔριον γὰρ ἀποθνήσκομεν.*  
15:32. ... Let us eat and drink, for to-morrow we die.

ISA. 22:22.

(400)

ESA. 22:22.

ונתתי מפתח בית דוד על שכמו  
ופתח ואין סגר וסגר ואין פתח :

... *Καὶ δώσω αὐτῷ τὴν κλεῖδα  
ἡ οἴκου Δαυὶδ ἐπὶ τῷ ὤμῳ αὐτοῦ  
καὶ ἀνοίξει, καὶ οὐκ ἔσται ὁ ἀπο-  
κλείων καὶ κλείσει, καὶ οὐκ ἔσται  
ὁ ἀνοίγων.*

And the key of the house of David will I lay upon <sup>a</sup>his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

... And I will give <sup>a</sup>him the key of the house of David upon his shoulder; and he shall open, and <sup>c</sup>none shall shut; and he shall shut, and none shall open.

REV. 3:7,8. ... *Τάδε λέγει ... ὁ ἔχων τὴν ὁ κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει.* <sup>a</sup>... ἴδου, δέδωκα ἐνὸς πύλιν σου θύραν ἀνεφγμένην, <sup>a</sup>καὶ οὐδεὶς δύναται κλείσαι αὐτήν...  
... These things saith ... He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; <sup>a</sup>... behold, I have set before thee an open door, and no man can shut it...

<sup>a</sup> Eliakim. <sup>b</sup> Several MSS. om. οἴκου. <sup>c</sup> Gr. *there shall not be any one shutting, etc.*  
<sup>d</sup> κλείν. G. and S. <sup>e</sup> ἤν. G. and S.

ISA. 23:8.

(401)

ESA. 23:8.

... אשר סחריה שרים ננעניה  
נברי ארץ :

... *οἱ ἔμποροι αὐτῆς ἔνδοξοι ἄρχοντες τῆς γῆς.*

... <sup>a</sup>whose merchants *are* princes, whose traffickers *are* the honourable of the earth.

... <sup>a</sup>her merchants *were* the glorious princes of the earth.

REV. 18:23. ... *ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς ...*  
... <sup>b</sup>for thy merchants were the great men of the earth ...

<sup>a</sup> Tyre. <sup>b</sup> Babylon.

ISA. 24:17.

(402)

ESA. 24:17.

פחד ופחת ופח עליך יושב  
הארץ :

*Φόβος καὶ βόθυνος καὶ παγὶς ἐφ' ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς.*

Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

Fear, and a pit, and a snare *are* upon you, *ye* that dwell upon the earth.

LUKE 21:35. — ὡς παγὶς γὰρ ἐπελεύσεται \* ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

— for as a snare shall it come on all them that dwell on the face of the whole earth.

\* Comp. Jer. 32:29 (LXX.), μάχαιραν ἐγὼ καλῶ ἐπὶ πάντας τοὺς καθημένους ἐπὶ τῆς γῆς.

ISA. 25:8.

(403)

ESA. 25:8.

... בלע המות לנצח

Κατέπιεν ὁ θάνατος ἰσχύσας ...

He will swallow up death in victory ...

Death hath prevailed and swallowed up ...

1 COR. 15:54.

... τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος.

... then shall be brought to pass the saying that is written, Death is swallowed up in victory.

ISA. 25:8.

(404)

ESA. 25:8.

... (ומחה אדני יהוה דמעה מעל כל פנים) ...

... καὶ πάλιν ἀφεῖλε \* Κύριος ὁ Θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου ...

... and the Lord God will wipe away tears from off all faces ...

... and again the Lord God took away every tear from every face ...

REV. 7:17.

... καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ὁ ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. ... and God shall wipe away all tears from their eyes.

REV. 21:4.

Καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν ... And God shall wipe away all tears from their eyes ...

\* Many MSS. om. Κύριος. ὁ. G. and S. \* Om. ὁ Θεός. G. and S.

ISA. 26:11.

(405)\*

ESA. 26:11.

... קנאת עם אהא צדיק תאכלם:

... ζῆλος λήψεται λαὸν ἀπαίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται.

... for *their* envy at the people; yea, the fire of Thine enemies shall devour them.

... jealousy shall seize an uneducated people, and fire shall now devour the adversaries.

HEB. 10:27.

... καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. ... and (of) <sup>b</sup> fiery indignation, which shall devour the adversaries.

\* Comp. Isa. 64:2. ὁ. Gr. jealousy of fire about to devour. Comp. Zeph. 1:18. and 3:8.

ISA. 26:20.

(406)

ESA. 26:20.

... לך עמי בא בחדריך וסגר לך בך

Βάδιζε λαός μου, εἰσελθε εἰς \* τὰ ταμεῖά σου, ἀπόκλεισον τὴν θύραν σου ...

Come, My people, enter thou into thy chambers, and shut thy doors about thee ...      Go, My people, enter into thy closets, shut thy door ...

MATT. ... εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου ...  
6:6. ... enter into thy closet, and when thou hast shut thy door ...

<sup>a</sup> τὸ ταμιεῖον.

ISA. 26:20.

(407)

ESA. 26:20.

... חִבִּי כַמְעַט רֵגַע ...      ... ἀποκρύβηθι μικρὸν ὅσον ὅσον...

... hide thyself as it were for a little moment ...      ... <sup>a</sup> hide thyself a little while ...

HEB. Ἔτι γὰρ μικρὸν ὅσον ὅσον ...  
10:37. For yet a little while ... <sup>b</sup>

<sup>a</sup> Gr. *be thou hidden.*

<sup>b</sup> See Hab. 2:3, *infra*.

ISA. 27:9.

(408)

ESA. 27:9.

... הִסַּר חַטָּאתוֹ ...      ... ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ ...

... to take away his sin ...      ... when I shall take away his sin ...

ROM. ... ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.  
11:27.<sup>a</sup> ... when I shall take away their sins.

<sup>a</sup> With the exception of this last clause, the passage is quoted from Isa. 59:20, 21, *q.v.*

ISA. 28:11, 12.

(409)

ESA. 28:11, 12.

כִּי בִלְעֵנִי שִׁפְהָ וּבִלְשׁוֹן אַחֶרָה יִדְבֵּר אֵל הָעָם הַזֶּה : <sup>12</sup> וְלֹא אֲבוֹא שְׁמוֹעַ      — διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἐτέρας ὅτι λαλήσουσι τῷ λαῷ τούτῳ, <sup>12</sup> ... καὶ οὐκ ἠθέλησαν ἀκούειν.

For with <sup>a</sup> stammering lips and another tongue <sup>b</sup> will He speak to this people: <sup>12</sup> ... yet they would not hear.      — on account of the contempt of *their* lips; for with another tongue shall they speak to this people, <sup>12</sup> ... yet they <sup>c</sup> would not hear.

1 COR. Ἐν τῷ νόμῳ γέγραπται, <sup>d</sup> Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει Κύριος.

In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord.

<sup>a</sup> ¶ Heb. *stammerings of lips.*      <sup>b</sup> ¶ Or, *He hath spoken.*      <sup>c</sup> Or, *did not wish to hear.*

<sup>d</sup> This agrees with the version of Aquila, as far as τούτῳ.

ISA. 28:16.	(410)*	ESA. 28:16.
<p>... הנני יסד בציין אבן אבן בחן פנת יקרת מוסד מוסד המאמין לא יחיש :</p>		<p>... Ἰδοὺ ἐγὼ ἐμβάλλω εἰς τὰ θεμέ- λια Σιών λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαίον, ἔντιμον, εἰς τὰ θεμέ- λια αὐτῆς· καὶ ὁ πιστεύων <sup>b</sup> οὐ μὴ καταισχυνθῇ.</p>
<p>... Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.</p>		<p>... Behold, I lay for the founda- tions of Sion, a costly stone, a chosen stone, a chief corner-stone, a precious stone, for her founda- tions; and he that believeth shall not be ashamed.</p>
<p>ROM. 9:32, 33.</p>	<p>... προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, <sup>33</sup> καθὼς γέ- γραπται, Ἰδοὺ τίθημι ἐν Σιών λίθον <sup>c</sup> προσκόμματος, καὶ πέτραν σκανδάλου καὶ <sup>d</sup> πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθή- σεται. ... for they stumbled at that stumbling-stone; <sup>33</sup> as it is written, Behold, I lay in Sion a <sup>c</sup> stumbling-stone and rock of offence: and whosoever believeth on Him shall not be <sup>e</sup> ashamed.</p>	
<p>ROM. 10:11.</p>	<p>Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθή- σεται. For the scripture saith, Whosoever believeth on Him shall not be ashamed.</p>	
<p>1 PET. 2:4—6.</p>	<p>— Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ <sup>f</sup> ἀνθρώπων μὲν ἀποδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, <sup>5</sup> καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθαι, οἶκος πνευματικὸς ... <sup>6</sup> εἰ διὰ καὶ πε- ριέχει ἐν τῇ γραφῇ, Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ. — To whom coming, as unto a living stone, <sup>f</sup> disallowed indeed of men, but chosen of God, and precious; <sup>5</sup> ye also, as lively stones, <sup>b</sup> are built up a spiritual house ... <sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded.</p>	
<p>* Comp. Heb. 11:10, τὴν τοῦ θεμελίου ἔχουσαν πόλιν· also Rev. 21:14, and 1 Cor. 3:11. <sup>b</sup> Many copies add ἐπ' (or ἐν) αὐτῷ. <sup>c</sup> The quotation is partly from Isa. 8:14, q.v. <sup>d</sup> Om. πᾶς. <sup>e</sup> ¶ Or, confounded. <sup>f</sup> See No. 336. <sup>5</sup> διότι περ. G. and S. <sup>6</sup> ¶ Or, be ye built.</p>		
ISA. 29:10.	(411)	ESA. 29:10.
<p>... כי נסך עליכם יהוה ריח תרדמה</p>		<p>"Οτι πεπότικεν ὑμᾶς Κύριος <sup>a</sup> πνεύ- ματι κατανύξεως ...</p>
<p>For the LORD hath poured out upon you the spirit of deep sleep...</p>		<p>For the Lord hath <sup>b</sup> poured upon you the spirit of slumber ...</p>
<p>ROM. 11:8.</p>	<p>— καθὼς γέγραπται, Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως ... — according as it is written, God hath given them the spirit of <sup>c</sup> slumber ...</p>	
<p><sup>a</sup> πνεῦμα. <sup>b</sup> Gr. watered, or drenched, you with. <sup>c</sup> ¶ Or, remorse [or, stupefaction].</p>		

ISA. 29:13.

(412)

ESA. 29:13.

ויאמר אדני יען כי נגש העם הזה  
בפיו ובשפתיו כבדוני ולבו רחק  
ממני ותהי יראתם אתי מצות  
אנשים מלמדה :

Καὶ εἶπε Κύριος, Ἐγγίξει μοι ὁ  
λαὸς οὗτος <sup>a</sup> ἐν τῷ στόματι <sup>b</sup> αὐτοῦ,  
καὶ <sup>c</sup> ἐν τοῖς χεῖλεσιν αὐτῶν τιμῶσί  
με, ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει  
ἀπ' ἐμοῦ· μάτην δὲ σέβονται με,  
<sup>d</sup> διδάσκοντες ἐντάλματα ἀνθρώπων  
καὶ διδασκαλίας.

Wherefore the Lord said, Foras-  
much as this people draw near *Me*  
with their mouth, and with their  
lips do honour *Me*, but have re-  
moved their heart far from *Me*,  
and their fear towards *Me* is taught  
by the precept of men:—

And the Lord said, This people  
draw nigh unto *Me* with their  
mouth, and honour *Me* with their  
lips, but their heart is far from  
*Me*: but in vain do they worship  
*Me*, teaching the commandments  
and doctrines of men.

||<sup>MA</sup>TT. 15:7-9. Ὑποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαίας, λέγων,  
<sup>a</sup> Ἐγγίξει μοι <sup>b</sup> ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσιν  
με τιμᾷ· ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· <sup>c</sup> μάτην δὲ  
σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.

*Ye hypocrites, well did Esaias prophesy of you, saying, <sup>a</sup> This  
people draweth nigh unto *Me* with their mouth, and honoureth  
*Me* with their lips; but their heart is far from *Me*: <sup>c</sup> but in  
vain they do worship *Me*, teaching for doctrines the command-  
ments of men.*

||<sup>MA</sup>RK 7:6, 7. ... Ὅτι καλῶς προεφήτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν,  
ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ, ἡ δὲ καρδιά  
αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· <sup>d</sup> μάτην δὲ σέβονται με, διδά-  
σκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.

... Well hath Esaias prophesied of you hypocrites, as it is  
written, This people honoureth *Me* with their lips, but their  
heart is far from *Me*: <sup>e</sup> howbeit in vain do they worship *Me*,  
teaching for doctrines the commandments of men.

COL. 2:22. ... κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων.  
... after the commandments and doctrines of men.

<sup>a</sup> Om. *ἐν*. <sup>b</sup> αὐτῶν. <sup>c</sup> Om. *ἐν*. <sup>d</sup> δ. δ. ε. &. MS. 106. <sup>e</sup> In some copies the  
quotation begins with τοῖς χεῖλεσιν. <sup>f</sup> Ὁ λαὸς οὗτος τοῖς χεῖλεσιν. G.

ISA. 29:14.

(413)<sup>a</sup>

ESA. 29:14.

ואברה הנמת חכמיו ובינת  
נבניו תסתתר :

... καὶ ἀπολῶ τὴν σοφίαν τῶν σο-  
φῶν, καὶ τὴν σύνεσιν τῶν συνετῶν  
<sup>b</sup> κρύψω.

... for the wisdom of their wise  
*men* shall perish, and the under-  
standing of their prudent *men* shall  
be hid.

... and I will destroy the wisdom  
of the wise, and will hide the un-  
derstanding of the prudent.

1 COR. 1:19. *Γέγραπται γὰρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν σύνετῶν ἀθετήσω.*

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

<sup>a</sup> Compare Matt. 11:25, and Luke 10:21, *ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ σύνετῶν. ἀθετήσω.* MS. 301.

ISA. 29:16.<sup>a</sup>

(414)

ESA. 29:16.<sup>a</sup>

... כִּי יֹאמֶר מַעֲשֵׂה לַעֲשֹׂהוּ לֹא  
... עֲשֵׂי

... for shall the work say of him that made it, He made me not? ...

... μὴ ἔρεῖ τὸ πλάσμα τῷ πλάσαντι <sup>b</sup> αὐτὸ, Οὐ σύ με <sup>c</sup> ἔπλασας; ...

... shall the thing formed say to him that formed it, Thou didst not form me? ...

(ISA. 45:9.)

(ESA. 45:9.)

... הַיֹּאמֶר חֹמֶר לִיצְרוֹ מִה תַּעֲשֶׂה  
... וּפְעֹלָךְ אֵין יָדִים לוֹ

... Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

... μὴ ἔρεῖ ὁ πηλὸς τῷ κεραμεῖ, *Τί <sup>d</sup> ποιεῖς ὅτι οὐκ ἐργάζῃ, οὐδὲ ἔχεις χεῖρας;* <sup>e</sup> μὴ ἀποκριθήσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτό;

... shall the clay say to the potter, What art thou doing that thou dost not work, neither hast hands? <sup>e</sup> Shall the thing formed reply unto him that formed it?

ROM. 9:20. ... σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; *Μὴ ἔρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;*

... who art thou that <sup>f</sup>repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

<sup>a</sup> Comp. the entire verse; also Isa. 64:8. Jer. 18:6. Wisd. 15:7. Rom. 9:21. <sup>b</sup> Many MSS. om. *αὐτὸ*. <sup>c</sup> *ἐποίησας*. <sup>d</sup> Ad. ms. MS. 308. <sup>e</sup> This clause is not in the Hebrew, and it is absent from many copies of the LXX. <sup>f</sup> ¶ Or, *answerest again, or, disputest with God.*

ISA. 33:1.

(415)<sup>a</sup>

ESA. 33:1.

... וּבֹגֵד וְלֹא בִגְדוּ בָךְ ...  
... and dealest treacherously, and they dealt not treacherously with thee! ...

... καὶ ὁ ἀθετῶν ὑμᾶς οὐκ ἀθετεῖ...  
... and he that despiseth you despiseth not ...

LUKE 10:16. ... καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ, κ.τ.λ.

... and he that despiseth you despiseth Me, etc.

1 THESS. 4:8. *Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ...*

He therefore that <sup>b</sup>despiseth, despiseth not man, but God ...

<sup>a</sup> See also John 12:48, *ὁ ἀθετῶν ἐμὲ, κ.τ.λ.* <sup>b</sup> ¶ Or, *rejecteth.*

ISA. 33:2.

see

PSA. 41:4.



ISA. 33:18.	(416)	ESA. 33:18.
איה ספר איה שקל איה ספר את המגדלים :		... Ποῦ εἰσιν οἱ γραμματικοί ; ποῦ εἰσὶν οἱ συμβουλευόντες ; ποῦ ἐστὶν ὁ ἀριθμὼν τοὺς τρεφομένους — ;
... Where is the scribe? where is the *receiver? where is he that counted the towers?		... Where are the scribes? where are the counsellors? Where is he that numbereth those that are nourished, —?
1 COR. 1:20. Ποῦ σοφός ; ποῦ γραμματεὺς ; ποῦ συζητητὴς τοῦ αἰῶνος τούτου ; ...		
Where is the wise? where is the scribe? where is the disputer of this world? ...		
* Heb. <i>weigher</i> .		

ISA. 34:4.	(417)*	ESA. 34:4.
... ונמכן כל צבא השמים		Καὶ τακήσονται πᾶσαι αἱ δυνάμεις <sup>b</sup> τῶν οὐρανῶν ...
And all the host of heaven shall be dissolved ...		And all the powers of the heavens shall melt ...
MATT. 24:29. ... καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.		
... and the stars shall fall from heaven, and the powers of the heavens shall be shaken.		
MARK 13:25. — καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνά- μεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.		
— and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.		
LUKE 21:26. ... αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.		
... for the powers of heaven shall be shaken.		
* See also No. 419, infra: also 2 Pet. 3:12, στοιχεῖα...τῇκεται. <sup>b</sup> τοῦ οὐρανοῦ. MS. 48.		

ISA. 34:4.	(418)	ESA. 34:4.
... ונגלו כספר השמים		... καὶ ἐλγίῃσεται ὁ οὐρανὸς ὡς βιβλίον ...
... and the heavens shall be rolled together as a scroll ...		... and the heaven shall be rolled together as a scroll ...
REV. 6:14. — καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον <sup>b</sup> εἰλισσόμενον ...		
— and the heaven departed as a scroll when it is rolled to- gether ...		
* Om. δ. <sup>b</sup> εἰλισσόμενος.		

ISA. 34:4.	(419)*	ESA. 34:4.
... וכל צבאם יבול כנבל עלה מנפן וכנבלת מתאנה :		... καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου, καὶ ὡς πί- πτει φύλλα ἀπὸ συκῆς.

... and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

... and all the stars shall fall as leaves from a vine, and as leaves fall from a fig-tree.

REV. — *καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει*  
6. 13. *τοὺς ὀλύνθους αὐτῆς ...*  
— and the stars of heaven fell unto the earth, even as a fig-tree casteth her <sup>b</sup> untimely figs ...

<sup>a</sup> See No. 417, *supra*. <sup>b</sup> ¶ Or, *green figs*.

ISA. 34:8.

(420)

ESA. 34:8.

... כִּי יוֹם נֶקֶם לַיהוָה

*Ἡμέρα γὰρ κρίσεως Κυρίου ...*

For *it* is the day of the LORD's vengeance ...

For *it* is the day of judgment of the Lord ...

MATT. ... ἐν ἡμέρᾳ κρίσεως ...  
10:15.<sup>a</sup> ... in the day of judgment ...

<sup>a</sup> See also ch. 11:22, 24. 12:36. Mar. 6:11. 2 Pet. 2:9. 3:7. 1 Jo. 4:17.

ISA. 34:10.

(421)<sup>a</sup>

ESA. 34:10.

לֵילָה וְיוֹמָם לֹא תִכְבֶּה לְעוֹלָם  
... יַעֲלֶה עֲשֵׁנָה

— <sup>b</sup> *νυκτὸς καὶ ἡμέρας· καὶ οὐ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω ...*

It shall not be quenched night nor day; the smoke thereof shall go up for ever ...

<sup>c</sup> — night and day; and it shall not be quenched for evermore, and the smoke thereof shall go up ...

REV. — *καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἂναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς ...*  
14:11. — and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night ...

REV. ... *καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.*  
19:3.<sup>c</sup> ... and her smoke rose up for ever and ever.

<sup>a</sup> Comp. Gen. 19:28, and Exod. 19:18. Rev. 9:2 agrees with the latter. <sup>b</sup> ἢ καὶ ν. 233.  
<sup>c</sup> And her land shall be as pitch burning <sup>10</sup> night and day, etc. <sup>d</sup> *eis aionas aionon ana-*  
baivei. G. and S. <sup>e</sup> Comp. Rev. 18:9, 18, the smoke of her burning.

ISA. 35:3.

(422)

ESA. 35:3.

חֲזֹקוּ יָדַי וּרְפוֹת וּבְרִכַּי כְּשֵׁלוֹת  
אַמְצוּ :

*Ἰσχύσατε ἡ χεῖρες ἀναιμῆναι, καὶ γόνατα παραλελυμένα.*

Strengthen ye the weak hands, and confirm the feeble knees.

Be strong *ye* <sup>b</sup> weak hands, and *ye* <sup>c</sup> feeble knees.

HEB. Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε.  
12:12. Wherefore lift up the hands which hang down, and the feeble knees.

<sup>a</sup> *χεῖρας ἀναιμῆνας.* <sup>b</sup> Gr. *relaxed.* <sup>c</sup> Or, *paralysed.*

ISA. 38:3.

see

Exod. 15:26.

ISA. 40:3-5.

(423)

ISA. 40:3-5.

קול קורא במדבר פנו דרך יהוה  
ישרו בערבה מסלה לאלהינו:  
כל גיא ינשא וכל הר וגבעה  
ישפלו והיה העקב למישור  
ודרכים לבקעה: ונגלה כבוד  
יהוה וראו כל בשר יחדו ...

<sup>c</sup> Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους <sup>d</sup> τοῦ Θεοῦ ἡμῶν. <sup>e</sup> πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται <sup>f</sup> πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ <sup>g</sup> ἡ τραχεῖα εἰς <sup>h</sup> πεδία <sup>i</sup> καὶ ὀφθήσεται ἡ δόξα Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ...

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. <sup>a</sup> Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made <sup>a</sup> straight, and the rough places <sup>b</sup> plain: <sup>c</sup> and the glory of the LORD shall be revealed, and all flesh shall see it together ...

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. <sup>a</sup> Every valley shall be filled, and every mountain and hill shall be brought low; and all crooked ways shall be made straight, and the rough places into plains: <sup>c</sup> and the glory of the Lord shall be seen, and all flesh shall <sup>b</sup> see the salvation of God ...

¶ MATTH. 3:3. Οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς <sup>1</sup> ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

For this is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

¶ MARK 1:2, 3. — ὡς γέγραπται <sup>1</sup> ἐν τοῖς προφήταις ... <sup>2</sup> Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

— as it is written in the prophets ... <sup>2</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

LUKE 1:76. ... προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ.

... for thou shalt go <sup>1</sup> before the face of the Lord to prepare His ways.

¶ LUKE 3:4-6. — ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, <sup>m</sup> λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>n</sup> πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείους. <sup>o</sup> καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

— as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. <sup>5</sup> Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be made smooth*; <sup>6</sup> and all flesh shall see the salvation of God.

JOHN  
1:23.

*Ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου καθὼς εἶπεν Ἡσαίας ὁ προφήτης.*

He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

<sup>a</sup> ¶ Or, a straight place. <sup>b</sup> ¶ Or, a plain place. <sup>c</sup> Or, φωνὴ βοῶντος, Ἐν τῇ ἐρήμῳ ἐτοιμάσατε, κ.τ.λ. <sup>d</sup> αὐτοῦ. 209. Compl. <sup>e</sup> Om. πάντα. Compl. and others. <sup>f</sup> Several MSS. read, αἱ τραχεῖαι. <sup>g</sup> ὁδοὺς λείας. III. and many others. πεδία λεία. Compl. <sup>h</sup> See No. 318. <sup>i</sup> δ.δ. <sup>k</sup> ἐν Ἡσαίᾳ τῷ προφήτῃ... G. and S. But the quotation immediately following is from Malachi. <sup>l</sup> See Mal. 3:1, infra. <sup>m</sup> Om. λέγοντος.

ISA. 40:6-8.

(424)

ESA. 40:6-8.

כל הבשר חציר וכל חסדו כציץ  
השדה: <sup>7</sup> יבש חציר נבל ציץ כי  
רוח יהוה נשברה בו אכן חציר  
העם: <sup>8</sup> יבש חציר נבל ציץ ודבר  
אלהינו יקום לעולם:

... All flesh is grass, and all the goodness thereof is as the flower of the grass. <sup>7</sup> The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. <sup>8</sup> The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

... Πᾶσα σὰρξ <sup>b</sup> χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. <sup>c</sup> ἔξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσε: τὸ δὲ ῥῆμα <sup>d</sup> τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

... All flesh is grass, and all the glory of man as the flower of grass. <sup>e</sup> The grass withereth, and the flower falleth away; but the word of our God endureth for ever.

JAMES  
1:10, 11. ... ὅτι ὡς ἄνθος χόρτου παρελεύσεται. <sup>11</sup> ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε...

... because as the flower of the grass he shall pass away. <sup>11</sup> For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth...

1 PET.  
1:24, 25. Διότι Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα <sup>e</sup> ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος <sup>f</sup> αὐτοῦ ἐξέπεσε: <sup>25</sup> τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα...

<sup>g</sup> For All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; <sup>25</sup> but the word of the Lord endureth for ever...

<sup>a</sup> Ὅτι πᾶσα. 41. <sup>b</sup> Ad. ὡς. 36. 49. <sup>c</sup> Ver. 7 is not in the Vat. LXX., though found in many other copies. <sup>d</sup> Many copies have, ῥῆμα Κυρίου μένει. <sup>e</sup> αὐτῆς. G. and S. <sup>f</sup> Om. αὐτοῦ. <sup>g</sup> ¶ Or, For that.

ISA. 40:10.

(425)\*

ESA. 40:10.

הנה אדני יהוה בחזק יבוא  
הנה שכרו אתו ...

Ἴδου Κύριος, Κύριος μετὰ ἰσχύος  
ἔρχεται ... ἰδὸν ὁ μισθὸς αὐτοῦ μετ'  
αὐτοῦ ...

Behold, the Lord God will come  
with strong hand ... behold, His  
reward is with Him ...

Behold, the Lord, the Lord cometh  
with might ... behold, His reward  
is with Him ...

REV. ° Καὶ ἰδὸν ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ ...

22:12. And, behold, I come quickly; and My reward is with Me ...

\* See also ch. 62:11.

° ¶ Or, against the strong.

° Om. Kal. G. and S.

ISA. 40:13.

(426)

ESA. 40:13.

מי תכן את רוח יהוה ואיש עצתו  
יודיענו :

Τίς ἔγνω νοῦν Κυρίου; ° καὶ τίς  
αὐτοῦ σύμβουλος ἐγένετο, ὃς  
συμβιβᾷ αὐτόν;

Who hath directed the Spirit of  
the LORD, or being ° His coun-  
sellor hath taught Him?

Who hath known the mind of the  
Lord? and who hath been His  
counsellor who hath taught Him?

ROM. Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;  
11:34. For who hath known the mind of the Lord? or who hath been  
His counsellor?

1 COR. Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν  
2:16. ° Χριστοῦ ἔχομεν.

For who hath known the mind of the Lord, that he ° may in-  
struct Him? But we have the mind of Christ.

\* ¶ Heb. man of His counsel.

° ἢ τίς. Compl. etc.

° σύμβ. αὐτοῦ. xii. Compl. etc.

° The Compl. and many other copies read συμβιβάσει.

° Κυρίου.

¶ Gr. shall.

ISA. 40:14.

(427)

ESA. 40:14.

Not in the Hebrew.

[°... ἢ τίς προέδωκεν αὐτῷ, καὶ ἀν-  
ταποδοθήσεται αὐτῷ;

... or who hath first given to Him,  
and it shall be recompensed unto  
him again?]

ROM. — ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;  
11:35.°

— or who hath first given to Him, and it shall be recompensed  
unto him again?

\* This clause is not found in the Vatican text, but it occurs in at least nine MSS., and,  
with slight variations, in several others, as well as in the Georgian and Slavonic versions.

° Commonly ascribed to Job 41:11, Who hath prevented Me, that I should repay him? ...

ISA. 40:18.

(428)\*

ESA. 40:18.

ואל מי תדמיון אל ומה דמות  
תערכו לו :

Τίτι ὁμοιώσατε Κύριον; καὶ τίτι  
ὁμοιώματι ὁμοιώσατε αὐτόν;

To whom then will ye liken God? or what likeness will ye compare unto Him? To whom will ye liken the Lord? and to what likeness will ye liken Him?

MARK 4:30.<sup>b</sup> ...<sup>c</sup> Τῖνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν <sup>d</sup>ποία παραβολῇ παραβάλλωμεν αὐτήν;

... Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

<sup>a</sup> Comp. ver. 25. ch. 46:5. Lam. 2:13. Also Matt. 11:16 and Luke 7:31 (*this generation*). <sup>b</sup> Comp. || Luke 13:20. Τῖνι ὁμοιώσω τ. β. τοῦ Θεοῦ; <sup>c</sup> Πῶς. <sup>d</sup> τίνι.

ISA. 41:4.

(429)

ESA. 41:4.

אני יהוה ראשון ואת אחרנים  
אני הוא :

... Ἐγὼ Θεός, πρῶτος καὶ εἰς τὰ ἐπερχόμενα, ἘΓΩ ΕΙΜΙ.

... I the LORD, the First, and with the last; I *am* He.

... I God, the First and unto \*the last, I *AM*.

(ISA. 44:6.)

(ESA. 44:6.)

אני ראשון ואני אחרון ומבלעדי  
אין אלהים :

... Ἐγὼ πρῶτος, καὶ ἐγὼ μετὰ ταῦτα· πλὴν ἐμοῦ οὐκ ἔστι Θεός.

... I *am* the First, and I *am* the Last; and beside Me *there is* no God.

... I *am* the First, and I *am* after these things; beside Me *there is* no God.

(ISA. 48:12.)

(ESA. 48:12.)

אני הוא אני ראשון אף אני  
אחרון :

... ἘΓΩ ΕΙΜΙ πρῶτος, καὶ ἘΓΩ ΕΙΜΙ εἰς τὸν αἰῶνα.

... I *am* He; I *am* the First, I also *am* the Last.

... I *AM* the First, and I *AM* for ever.

REV. 1:8, 11, 17. ἘΓΩ ΕΙΜΙ, τὸ Α καὶ τὸ Ω, <sup>b</sup> ἀρχὴ καὶ τέλος, λέγει <sup>c</sup> ὁ Κύριος ... --- <sup>d</sup> ἘΓΩ ΕΙΜΙ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος ... --- <sup>e</sup> Μὴ φοβοῦ· ἘΓΩ ΕΙΜΙ ὁ πρῶτος καὶ ὁ ἔσχατος.

I am Alpha and Omega, the Beginning and the Ending, saith the Lord ... --- <sup>f</sup> I am Alpha and Omega, the First and the Last ... --- <sup>g</sup> Fear not; I am the First and the Last.

REV. 2:8. ... Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος ...

... These things saith the First and the Last ...

REV. 21:6. ... ἘΓΩ ΕΙΜΙ τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος ...

... I am Alpha and Omega, the Beginning and the End ...

REV. 22:13. ἘΓΩ ΕΙΜΙ τὸ Α καὶ τὸ Ω, <sup>h</sup> ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

I am Alpha and Omega, the Beginning and the End, the First and the Last.

<sup>a</sup> Gr. *the things coming afterwards*.

<sup>b</sup> Om. ἀ. κ. τ. G. and S.

<sup>c</sup> Κύριος ὁ Θεός. G. and S.

<sup>d</sup> Om. Ἐγὼ—ἔσχατος. G. and S.

<sup>e</sup> Om. εἰμι. G. and S.

<sup>f</sup> ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ

ἀρχὴ καὶ τὸ τέλος. G. and S.

ISA. 41:8.

see

2 CHR. 20:7.

ISA. 42:1—4.

(430)\*

ESA. 42:1—4.

הן עבדי אתמך בו בחירי רצתה  
נפשי נתתי רוחי עליו משפט לגוים  
יוציא: 'לא יצעק ולא ישא ולא  
ישמיע בחוץ קולו: 'קנה רצון  
לא ישבור ופשתה כהה לא יכבה  
לאמת יוציא משפט: 'לא יכהה  
ולא ירוץ עד ישים בארץ משפט  
ולתורתו אים ייחלו:

\* Τακὼς ὁ παῖς μου, ἀντιλήψομαι  
αὐτοῦ. Ἰσραὴλ ὁ ἐκλεκτός μου,  
προσεδέξατο αὐτὸν ἡ ψυχὴ μου  
ἔδωκα τὸ Πνεῦμά μου ἐπ' αὐτὸν,  
κρίσιν τοῖς ἔθνεσιν ἐξοίσει. <sup>2</sup> οὐ  
κεκράξεται, οὐδὲ ἀνήσει, οὐδὲ ἀκου-  
σθήσεται ἔξω ἢ φωνὴ αὐτοῦ. <sup>3</sup> κά-  
λαμον <sup>4</sup> τεθλασμένον οὐ συντρίψει,  
καὶ λίνον καπνιζόμενον οὐ σβέσει,  
ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν.  
<sup>4</sup> ἀναλάμψει, καὶ οὐ θρασθήσεται,  
ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν καὶ ἐπὶ  
τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

Behold My Servant, whom I up-  
hold; Mine Elect, in whom My  
soul delighteth: I have put My  
Spirit upon Him: He shall bring  
forth judgment to the Gentiles.  
<sup>2</sup> He shall not cry, nor lift up,  
nor cause His voice to be heard in  
the street. <sup>3</sup> A bruised reed shall  
He not break, and the <sup>b</sup>smoking  
flax shall He not <sup>c</sup>quench: He  
shall bring forth judgment unto  
truth. <sup>4</sup> He shall not fail nor be  
<sup>d</sup>discouraged, till He have set  
judgment in the earth: and the  
isles shall wait for His law.

Jacob is My Servant, I will help  
Him: Israel is Mine Elect, My  
soul hath accepted Him: I have  
put My Spirit upon Him, He shall  
bring forth judgment to the Gen-  
tiles. <sup>2</sup> He shall not cry, nor <sup>1</sup> lift  
up His voice, nor shall His voice  
be heard without. <sup>3</sup> A bruised reed  
shall He not break, and smoking  
flax shall He not quench: but He  
shall bring forth judgment unto  
truth. <sup>4</sup> He shall shine out, and  
shall not be <sup>1</sup>discouraged, till He  
have set judgment upon the earth:  
and <sup>1</sup> in His name shall the Gen-  
tiles trust.

ΜΑΤΤ. — ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου, λέγοντος,  
12:17—<sup>18</sup> Ἰδοὺ, ὁ παῖς μου, ὃν ἡρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν  
21. ἡ ψυχὴ μου· θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς  
ἔθνεσιν ἀπαγγελεῖ· <sup>19</sup> οὐκ ἐρίσει, οὐδὲ κραυγάζει· οὐδὲ ἀκούσει  
τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. <sup>20</sup> κάλαμον συντετριμ-  
μένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ  
<sup>1</sup> εἰς νίκην τὴν κρίσιν. <sup>21</sup> καὶ <sup>m</sup> ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

— that it might be fulfilled which was spoken by Esaias the  
prophet, saying, <sup>18</sup> Behold My servant whom I have chosen;  
my Beloved, in whom My soul is well pleased: I will put My  
Spirit upon Him, and He shall shew judgment to the Gentiles:  
<sup>19</sup> He shall not strive, nor cry; neither shall any man hear His  
voice in the streets. <sup>20</sup> A bruised reed shall He not break, and  
smoking flax shall He not quench, till He send forth judgment  
unto victory. <sup>21</sup> And in His name shall the Gentiles trust.

LUKE 1:54.<sup>a</sup> Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ ...  
He hath holpen His servant Israel ...

<sup>a</sup> Compare the voice at our Lord's baptism, Matt. 3:17. Mark 1:11. Also that at His transfiguration, Matt. 17:5. Mark 9:7. Luke 9:35. 2 Pet. 1:17. Likewise Jo. 3:35. 10:17. Eph. 1:6. Col. 1:13. <sup>b</sup> ¶ Or, *dimly burning*. <sup>c</sup> ¶ Heb. *quench it*. <sup>d</sup> ¶ Heb. *broken*. <sup>e</sup> Καὶ ἰδοὺ ἱακώβ. 106. ἰδοὺ ἱακώβ. 302. 305. <sup>f</sup> Om. Ἰσραὴλ. 302. 305. <sup>g</sup> Several copies, *συντελασμένον*. <sup>h</sup> Gr. *let out*. <sup>i</sup> Gr. *broken*. <sup>k</sup> Gr. *upon*. <sup>l</sup> See Amos 8:7, where נָחַל (ever) is rendered *eis rivos*. Comp. also Ps. 94:15. <sup>m</sup> Om. *ἐν*. G. and S. <sup>n</sup> Comp. Isa. 41:8.

ISA. 42:5. (431)<sup>a</sup> ESA. 42:5.  
נתן נשמה לעם עליה ורוח ... καὶ διδούς πνοὴν τῷ λαῷ ...  
להלכים בה :  
... He that giveth breath unto the people ... and who giveth breath unto the people ...

ACTS 17:25. ... αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα.  
... seeing He giveth to all life, and breath, and all things.

<sup>a</sup> See Gen. 2:7, חַיָּה נְשָׁמָה, πνοὴ ζωῆς, *the breath of life*. With this text compare John 20:22, *He breathed on them, etc.*

ISA. 42:6. see ISA. 49:6.  
ISA. 42:6, 7. (432)<sup>a</sup> ESA. 42:6, 7.  
... לפקח עינים : לאור גוים : ... εἰς φῶς ἐθνῶν, ἵ ἀνοῖξαι ὀφθαλμοὺς τυφλῶν, κ.τ.λ.  
... עורות ...  
... for a light of the Gentiles; ... for a light of the Gentiles; <sup>7</sup> to  
<sup>7</sup> to open the blind eyes, etc. open the eyes of the blind, etc.

ACTS 26:18. — ἀνοῖξαι ὀφθαλμοὺς <sup>b</sup> αὐτῶν, τοῦ ἐπιστρεψαὶ ἀπὸ σκοτόους εἰς φῶς ...  
— to open their eyes, and to turn them from darkness to light ...

<sup>a</sup> See Isa. 49:8, *infra*. <sup>b</sup> Sc. τῶν ἐθνῶν. ver. 17.

ISA. 43:5. (433)<sup>a</sup> ESA. 43:5.  
... אל תירא כי אתך אני ... Μὴ φοβοῦ, ὅτι μετὰ σου εἰμι ...  
Fear not: for I am with thee ... Fear not: for I am with thee ...  
ACTS 18:9/10. ... Μὴ φοβοῦ ... <sup>10</sup> διότι ἐγὼ εἰμι μετὰ σου ...  
... Be not afraid ... <sup>10</sup> for I am with thee ...

<sup>a</sup> Compare verses 1, 2.

ISA. 43:10. (434)<sup>a</sup> ESA. 43:10.  
... למען תדעו ותאמינו לי ותבינו ... ἵνα γνῶτε καὶ πιστεύσητε<sup>b</sup>, καὶ  
... כי אני הוא ... συνῆτε ὅτι ἘΓΩ ΕΙΜΙ ...  
... that ye may know and believe Me, and understand that I am He ... and understand that I AM ...



JOHN 8:24, 28. ... ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἔγω εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. --- <sup>28</sup> ... Ὄταν ὑψώσῃτε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἔγω εἰμι ...

... for if ye believe not that I am *He*, ye shall die in your sins.  
--- <sup>28</sup> ... When ye have lifted up the Son of man, then shall ye know that I am *He* ...

JOHN 10:38. ... ἵνα γνῶτε καὶ <sup>c</sup>πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ Πατήρ, καὶ γὰρ ἐν αὐτῷ.

... that ye may know, and believe, that the Father is in Me, and I in Him.

JOHN 13:19. ... ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἔγω εἰμι.

... that, when it is come to pass, ye may believe that I am *He*.

<sup>a</sup> Comp. 1 Jo. 4:16. <sup>b</sup> Many copies add *μοι*. <sup>c</sup> γινώσκητε. <sup>d</sup> τῷ Πατρί.

ISA. 43:19.

( 435 )

ESA. 43:19.

... הִנְנִי עוֹשֶׂה חֲדָשָׁה יְהוָה יְדוּעַל עָשָׂה כְּיָמָיו ...

Behold, I will do a new thing ... Behold, I make new things ...

2 COR. 5:17. ... ἰδοὺ γέγονε καινὰ <sup>a</sup> τὰ πάντα.

... behold, all things are become new.

REV. 21:5. ... Ἰδοὺ καινὰ πάντα ποιῶ ...

... Behold, I make all things new ...

<sup>a</sup> Om. τὰ πάντα.

ISA. 43:21.

( 436 ) <sup>a</sup>

ESA. 43:21.

עַם זֶה יִצְרָתִי לִי תְהִלָּתִי יִסְפְּרוּ :

— λαὸν μου ὃν περιεποιήσάμην τὰς ἀρετὰς μου διηγείσθαι.

This people have I formed for Myself; they shall shew forth My praise.

— My people whom I have <sup>b</sup>formed for Myself, to tell forth My praises.

1 PET. 2:9. ... λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκοτῶντος ὑμᾶς καλέσαντος ...

... <sup>c</sup> a peculiar people; that ye should shew forth the <sup>d</sup> praises of Him who hath called you out of darkness ...

<sup>a</sup> Comp. Mal 3:17, סְכֵלִי, *My jewels* (¶ Or, *special treasure*); LXX., εἰς περιποίησιν, *for a peculiar possession*. <sup>b</sup> Or, *specially acquired*. <sup>c</sup> ¶ Or, *a purchased people* [lit. *a people for an acquisition, or peculiar possession*]. <sup>d</sup> ¶ Or, *virtues*.

ISA. 44:6.

see

ISA. 41:4.

ISA. 44:23.

see

DEUT. 32:43.

ISA. 44:25.

( 437 ) <sup>a</sup>

ESA. 44:25.

מְשִׁיב חַמִּים אַחֲוֹר וְעֵתָם  
יִסְכֵּל :

... ἀποστρέφων φρονίμους εἰς τὰ ὀπίσω, καὶ τὴν βουλὴν αὐτῶν μωραίνων.

... that turneth wise *men* backward, and maketh their knowledge foolish. ... turning the prudent backward, and making their counsel foolish.

1 COR. 1:20. ... οὐχὶ ἐμώραρεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου <sup>b</sup> τούτου ;  
... hath not God made foolish the wisdom of this world?

<sup>a</sup> Comp. Rom. 1:22. <sup>b</sup> Om. τούτου.

ISA. 45:9.	see	ISA. 29:16.
ISA. 45:19.	see	EXOD. 3:14.
ISA. 45:21.	see	DEUT. 4:35.

ISA. 45:23. (438) ESA. 45:23.

בִּי נִשְׁבַּעְתִּי יֵצֵא מִפִּי צְדָקָה דְּבַר  
וְלֹא יִשׁוּב כִּי לִי תִכְרַע כָּל בֶּרֶךְ  
תִּשְׁבַּע כָּל לִשָּׁה :

Κατ' ἐμαυτοῦ ὀμνῶ, εἰ μὴ ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη, οἱ λόγοι μου οὐκ ἀποστραφήσονται· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ <sup>a</sup> ὁμείται πᾶσα γλῶσσα <sup>b</sup> τὸν Θεόν.

I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear.

By Myself I swear, righteousness shall surely proceed out of My mouth, My words shall not be turned aside; That unto Me every knee shall bow, and every tongue shall swear by God.

ROM. 14:11. Γέγραπται γὰρ, <sup>c</sup> Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ <sup>d</sup> πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

For it is written, <sup>c</sup> As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

PHIL. 2:10, 11. — ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ <sup>e</sup> ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων <sup>11</sup> καὶ πᾶσα γλῶσσα <sup>f</sup> ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρὸς.

— that <sup>g</sup> at the name of Jesus every knee should bow, <sup>e</sup> of things in heaven, and things in earth, and things under the earth; <sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>a</sup> ἐξομολογήσεται. XII. and many others. <sup>b</sup> τῷ Θεῷ. XII. and many others. <sup>c</sup> See No. 141. <sup>d</sup> ἐξομ. π. γλῶσσα. <sup>e</sup> See No. 92. <sup>f</sup> ἐξομολογήσεται. <sup>g</sup> Rather, in.

ISA. 45:24. (439) ESA. 45:24.

... יִבְשׁוּ כָּל הַנְּחָרִים בּוֹ :

... καὶ αἰσχυνηθήσονται πάντες οἱ <sup>a</sup> διορίζοντες <sup>b</sup> αὐτούς.

... and all that are incensed against Him shall be ashamed.

... and all that separate themselves shall be ashamed.

JUDE 19. Οὗτοι εἰσιν οἱ ἀποδιορίζοντες ὁ ἑαυτοὺς ...

These be they who separate themselves ...

<sup>a</sup> Several MSS. and editions read, ἀφορίζοντες. (Comp. Matt. 25:32.)  
Κυρίου and so Jerome. <sup>c</sup> Om. ἑαυτοὺς.

<sup>b</sup> ἑαυτοὺς ἀπὸ

ISA. 47:7-9.<sup>a</sup>

(440)

ESA. 47:7-9.<sup>a</sup>

... לעולם אהיה גברת ... \* ועתה  
שמעי זאת ערינה הישבת לבטח  
האמרה בלבבה אני ואפסי עוד  
לא אשב אלמנה ולא ארע שכול:  
\* ותבאנה לך שתי אלה רגע ביום  
אחד שכול ואלמן נתמם באו  
עליך ברב כשפך ...

... I shall be a lady for ever ...

<sup>a</sup> Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children: <sup>9</sup> but these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries ...

... Εἰς τὸν αἰῶνα ἔσομαι ἀρχουσα  
...<sup>8</sup> Νῦν δὲ ἄκουε ταῦτα τρυφερὰ, ἡ  
καθημένη, ἡ πεποιθυῖα, ἡ λέγουσα  
ἐν <sup>b</sup> καρδίᾳ αὐτῆς, Ἐγὼ εἰμι, καὶ  
οὐκ ἔστιν ἑτέρα, οὐ καθιῶ χήρα,  
οὐδὲ γνῶσομαι ὀρφανίαν. <sup>9</sup> νῦν δὲ  
ἤξει ἐπὶ σέ τὰ δύο ταῦτα ἐξάλφνης  
<sup>c</sup> ἐν ἡμέρᾳ μιᾷ, ἀτεκνία καὶ χηρεία  
ἤξει ἐξάλφνης ἐπὶ σέ, ἐν τῇ φαρ-  
μακείᾳ σου ...

... I shall be a princess for ever ...

<sup>8</sup> Now therefore hear these things, thou luxurious one, *who art* she that sitteth, that is secure, that saith in her heart, I am, and there is not another, I shall not sit a widow, neither shall I know the loss of children. <sup>9</sup> Now therefore these two things shall suddenly come upon thee in one day, the loss of children and widowhood shall come suddenly upon thee in thy sorcery ...

Rev. 18:7, 8, 23. "Ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βα-  
σανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι  
βασιλίσσα, καὶ χήρα οὐκ εἰμι, καὶ πένθος οὐ μὴ ἴδω. <sup>8</sup> Διὰ  
τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς ... --- <sup>23</sup> ... ὅτι ἐν  
τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

<sup>8</sup> Therefore shall her plagues come in one day ... --- <sup>23</sup> ... for by thy sorceries were all nations deceived.

<sup>a</sup> Compare also Isa. 47:15, *thy merchants*, with Rev. 18:11, 23.

<sup>b</sup> Ad. τῇ. xii. and many others.

ISA. 48:12.

see

ISA. 41:4.

ISA. 49:1.

(441)

ESA. 49:1.

... ממעי אמי הוכיר שמי ;

... ἐκ κοιλίας μητρός μου ἐκάλεσε  
τὸ ὄνομά μου.

...from the bowels of My mother ...from My mother's womb He hath He made mention of My hath called My name. name.

LUKE 1:15. ... καὶ Πνεύματος Ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

... and <sup>a</sup> he shall be filled with the Holy Ghost, even from his mother's womb.

GAL. 1:15.<sup>b</sup> ... ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου ...

... God, who separated me from my mother's womb ...

<sup>a</sup> John Baptist. <sup>b</sup> Comp. Jer. 1:5. <sup>c</sup> Om. ὁ Θεός.

ISA. 49:2.

( 442 )

ESA. 49:2.

... יִשְׁם פִּי כְחַרְבַּ חֶדֶד Καὶ ἔθηκε τὸ στόμα μου ὡς μάχαιραν ὀξεῖαν ...

And He hath made My mouth like a sharp sword ...

And He hath <sup>a</sup>made My mouth like a sharp sword ...

REV. 1:16.

... καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη ...

... and out of His mouth went a sharp two-edged sword ...

REV. 2:12.<sup>b</sup>

... Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν.

... These things saith He which hath the sharp sword with two edges.

REV. 19:15.<sup>c</sup>

Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία <sup>d</sup> ὀξεῖα ...

And out of His mouth goeth a sharp sword ...

<sup>a</sup> Gr. set. <sup>b</sup> And see ver. 16. <sup>c</sup> And see ver. 21. <sup>d</sup> δίστομος ὀξεῖα. S.

ISA. 49:6.

( 443 )

ESA. 49:6.

... וְנָתַתִּי לְאוֹר גּוֹיִם לְהוֹת  
:יְשׁוּעָתִי עַד קֶצֶף הָאָרֶץ

... I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth.

... ἰδοὺ <sup>a</sup> δέδωκά σε <sup>b</sup> εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

... lo, I have given Thee <sup>c</sup> for the covenant of a race, for a light of the Gentiles, that Thou mightest be for salvation unto the end of the earth.

LUKE 2:32.

— φῶς εἰς ἀποκάλυψιν ἐθνῶν ...

— a light to lighten the Gentiles ...

ACTS 13:47.

— οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, τίθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

— For so hath the Lord commanded us, saying, I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth.

<sup>a</sup> Some MSS. read, τέθεικά, and many more, τίθεικά, and so the Compl. and Alex. edit. <sup>b</sup> Om. εἰς δ. γ. Ed. Alex. and several MSS. <sup>c</sup> This clause is not in the Heb. here, but see ver. 8, and comp. ch. 42:6, ... and (I will) give Thee for a covenant of the people, for a light of the Gentiles.

ISA. 49:8.

( 444 )

ESA. 49:8.

... בעת רצון עניתך וביום ישועה  
... עזרתך

... Καὶρῷ δεκτῷ ἐπήκουσά σου, καὶ  
ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι ...

... In an acceptable time have I  
heard Thee, and in a day of sal-  
vation have I helped Thee ...

... In an acceptable time have I  
heard Thee, and in a day of sal-  
vation have I succoured Thee ...

2 COR.  
6:2.

— λέγει γὰρ, Καὶρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτη-  
ρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν  
ἡμέρα σωτηρίας.

— For He saith, I have heard thee in a time accepted, and in  
the day of salvation have I succoured thee: behold, now is the  
accepted time; behold, now is the day of salvation.

ISA. 49:10.

( 445 )

ESA. 49:10.

לא ירעבו ולא יצמאו ולא יכם  
שרב ושמש כי מרחמם ינהגם ועל  
מבועי מים ינהלם :

Οὐ πεινάσουσιν, οὐδὲ διψήσουσιν,  
οὐδὲ πατάξει αὐτοὺς ὁ καύσων,  
οὐδὲ ὁ ἥλιος, ἀλλ' ὁ ἐλεῶν αὐτοὺς  
παρακαλέσει, καὶ διὰ πηγῶν ὑδά-  
των ἄξει αὐτούς.

They shall not hunger nor thirst;  
neither shall the heat nor sun  
smite them: for He that hath  
mercy on them shall lead them,  
even by the springs of water shall  
He guide them.

They shall not hunger, neither  
shall they thirst; neither shall the  
heat nor the sun smite them; but  
He that hath mercy on them shall  
comfort them, and by fountains of  
waters shall He lead them.

REV.  
7:16, 17.

Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ'  
αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καύμα· <sup>17</sup> ὅτι τὸ Ἄρλον τὸ ἀνὰ μέσον  
τοῦ θρόνου \* ποιμανεῖ αὐτοὺς, καὶ ὀδηγήσει αὐτοὺς ἐπὶ <sup>b</sup> ζώσας  
πηγὰς ὑδάτων ...

They shall hunger no more, neither thirst any more; neither  
shall the sun light on them, nor any heat: <sup>17</sup> for the Lamb  
which is in the midst of the throne shall feed them, and shall  
lead them unto living fountains of waters ...

\* ποιμανεῖ α. κ. ὀδηγεῖ.

<sup>b</sup> ζώης. G. and S.

ISA. 49:13.

see

DEUT. 32:43.

ISA. 49:18.

see

NUM. 14:28.

ISA. 50:8, 9.

( 446 )

ESA. 50:8, 9.

קרוב מצדיקי מי יריב אתי ... הן  
ארני יהוה יעזר לי מי הוא  
ירשיעני

— ὅτι ἐγγίζει ὁ \* δικαίωσας με· τίς  
ὁ κρινόμενός μοι; ... <sup>9</sup> ἰδοὺ Κύριος  
Κύριος βοηθήσει μοι· τίς κακώσει  
με; ...

*He is near that justifieth Me; who will contend with Me? ...* <sup>9</sup> Behold, the Lord God will help Me; who *is* he *that* shall condemn Me?...

— for He draweth nigh that hath justified Me; who *is* he that judgeth Me? ... <sup>9</sup> Behold, the Lord, *even* the Lord, will help Me; who shall hurt Me?...

ROM. *Tίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; ὁ Θεὸς ὁ δικαίων.* <sup>34</sup> *τίς ὁ κατακρίνων; ...*

Who shall lay anything to the charge of God's elect? *It is* God that justifieth. <sup>34</sup> Who *is* he that condemneth? ...

<sup>a</sup> δικαίων. Compl.

<sup>b</sup> Θεὸς ὁ δικαίων;

ISA. 51:12.

see

EXOD. 3:14.

ISA. 51:17.

(447)<sup>a</sup>

ESA. 51:17.

... ירושלם אשר שתית מיד יהוה  
... את כוס חמתו

... Ἰερουσαλήμ, ἡ πιούσα ἐκ χειρὸς Κυρίου τὸ ποτήριον τοῦ θυμοῦ αὐτοῦ ...

... O Jerusalem, which hast drunk at the hand of the LORD the cup of His fury ...

... O Jerusalem, which hast drunk at the hand of the Lord the cup of His wrath ...

(JER. 25:15.)

(JER. 32:15 (or 1).)

... קח את כוס היין החמה הזאת  
... מירי

... Λάβε τὸ ποτήριον τοῦ οἴνου τοῦ ἀκράτου τούτου ἐκ χειρὸς μου, κ.τ.λ.

... Take the wine cup of this fury at My hand, etc.

... Take the cup of this unmixed wine at My hand, etc.

REV. 14:10. — καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ ...

— the same <sup>b</sup> shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation ...

REV. 16:19. ... δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. ... to give unto <sup>c</sup> her the cup of the wine of the fierceness of His wrath.

<sup>a</sup> Comp. Isa. 51:22. See also Jer. 51:7—9, *infra*. <sup>b</sup> Compare Job 21:20, *he shall drink of the wrath of the Almighty*. (The LXX quite different.) Also, Psa. 75:8, *For in the hand of the Lord, there is a cup, and the wine is red; it is full of mixture, etc.* <sup>c</sup> *Ὁτι ποτήριον ἐν χειρὶ Κυρίου, οἴνου ἀκράτου πλήρες κεράσματος, κ.τ.λ.* <sup>c</sup> Babylon.

ISA. 52:3.

(448)

ESA. 52:3.

... חנם נמכרתם ולא בנסף  
:תנאלו

... Δωρεὰν ἐπράθητε, καὶ οὐ μετὰ ἀργυρίου λυτρωθήσεσθε.

... Ye have sold yourselves for nought; and ye shall be redeemed without money.

... Ye have been sold for nought; and not with silver shall ye be redeemed.

1 PET. — εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ...  
1:18. — forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold ...

ISA. 52:5.	( 449 )	ESA. 52:5.
... ותמיד כל היום שמי מנאין :		... δι' ὑμᾶς διαπαντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.
... and My name continually every day is blasphemed.		... through you My name is blasphemed among the Gentiles continually.
ROM. 2:24.		Tὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.
		For the name of God is blasphemed among the Gentiles through you, as it is written.

ISA. 52:6, 7.	( 450 ) <sup>a</sup>	ESA. 52:6, 7.
... הנני : 'מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב		... Πάρεμι <sup>7</sup> ὥς ὥρα ἐπὶ τῶν ὀρέων, <sup>c</sup> ὥς πόδες <sup>d</sup> εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὥς εὐαγγελιζόμενος ἀγαθὰ ...
... behold, it is I. <sup>7</sup> How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good ...		... I am present <sup>7</sup> as the dawn upon the mountains, as the feet of <sup>e</sup> him that preacheth good tidings of peace, as one <sup>f</sup> that preacheth good tidings of good things ...
(NAHUM 1:15 (HEB. 2:1. <sup>g</sup> ))		(NAOUM 1:15. <sup>g</sup> )
הנה על ההרים רגלי מבשר משמיע שלום ...		Ἴδου ἐπὶ τὰ ὄρη οἱ πόδες εὐαγγελιζομένου, καὶ ἀπαγγέλλοντος εἰρήνην ...
Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!...		Behold upon the mountains the feet of him that bringeth good tidings, and announceth peace ...

ROM. 10:15. — πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσι ; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες <sup>h</sup> τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων <sup>i</sup> τὰ ἀγαθὰ.

— And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

<sup>a</sup> Compare Joel 2:2, כְּחֹדֶר פֶּרֶשׁ עַל הָהָרִים, *as the morning spread upon the mountains*; ὡς ὄρεος χυθίσεται ἐπὶ τὰ ὄρη. <sup>b</sup> Many MSS. (disconnecting the word πᾶρεμι) read, Ὡς ὡραῖοι. <sup>c</sup> cf. 22. Others om. ὡς. <sup>d</sup> εὐαγγελιζόμενοι. Compl. and others. <sup>e</sup> Gr. of one evangelizing a report of peace. <sup>f</sup> Gr. evangelizing good things. <sup>g</sup> evidently taken from Isaiah, from whom Paul quotes. <sup>h</sup> Om. τῶν εὐαγ. εἰρήνην. <sup>i</sup> Om. τὰ.

Isa. 52:11.	(451) *	Esa. 52:11.
<p>סורו סורו צאו משם ממה אל תגעו צאו מתוכה הברו נשאי בלי יהוה :</p>		<p>Ἀπόσπῃτε, ἀπόσπῃτε, ἐξέλθατε ἐκεῖθεν, καὶ ἀκαθάρτου μὴ ἄψῃ- σθε, ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθητε οἱ φέροντες τὰ σκεύη Κυρίου.</p>
<p>Depart ye, depart ye, go ye out from thence, touch no unclean <i>thing</i>; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.</p>		<p>Depart ye, depart ye, go ye out from thence, and touch not the unclean thing; go ye out from the midst of her; be ye separate, that bear the vessels of the Lord.</p>

2 COR. — Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος,  
6:17. καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς.<sup>f</sup>  
Wherefore come out from among them, and be ye separate,  
saith the Lord, and touch not the unclean *thing*; and I will  
receive you.<sup>f</sup>

\* See Isa. 48:20, and a very similar passage in Lam. 4:15. <sup>b</sup> ἄπτεσθε. XII. and many  
others. <sup>c</sup> Several MSS. αὐτῶν. <sup>d</sup> Ad. kal. XII. <sup>e</sup> ἐξέλθατε. <sup>f</sup> For the rest see No. 214.

Isa. 52:15.	(452)	Esa. 52:15.
<p>... כי אשר לא ספר להם ראו ואשר לא שמעו התבוננו :</p>		<p>... ὅτι οἷς οὐκ ἀνγγέλη περὶ αὐ- τοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.</p>
<p>... for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.</p>		<p>... for to whom * He was not spo- ken of, they shall see; and they that have not heard shall under- stand.</p>

ROM. — ἀλλὰ, καθὼς γέγραπται, Οἷς οὐκ ἀνγγέλη περὶ αὐτοῦ,  
15:21. ὄψονται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.  
— but as it is written, To whom He was not spoken of, they  
shall see; and they that have not heard shall understand.

\* Gr. *it was not announced concerning Him.*

Isa. 53:1.	(453)	Esa. 53:1.
<p>מי האמין לשמענו חרוץ יהוה על מי נגלתה :</p>		<p>Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκα- λύφθη;</p>
<p>Who hath believed our *report? and to whom is the arm of the LORD revealed?</p>		<p>Lord, who hath believed our re- port? and to whom hath the arm of the Lord been revealed?</p>

JOHN — ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, Κύριε,  
12:38. τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπε-  
καλύφθη;  
— that the saying of Esaias the prophet might be fulfilled,



which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

ROM. 10:16. Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

But they have not all obeyed the gospel: for Esaias saith, Lord, who hath believed our <sup>b</sup> report?

<sup>a</sup> ¶ Or, doctrine. Heb. hearing. <sup>b</sup> ¶ Or, our preaching. Gr. the hearing of us. [See ver. 17, ἡ πίστις ἐξ ἀκοῆς, κ.τ.λ.]

ISA. 53:4.

(454) <sup>a</sup>

ESA. 53:4.

אֲכַן חֲלִינוּ הוּא נִשָּׂא וּמַכְאִבֵּנוּ  
... סְבֵלָם

<sup>b</sup> Οὗτος τὰς <sup>c</sup> ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται ...

Surely He hath borne our griefs, and carried our sorrows ...

He beareth our sins, and is pained for us ...

ΜΑΤΤ. 8:17. — ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

— that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

<sup>a</sup> See verses 11, 12 (No. 459, infra).

<sup>b</sup> οὕτως. 62 and ed. Alex.

<sup>c</sup> ἀσθενείας. 93.

ISA. 53:5, 6.

(455)

ESA. 53:5, 6.

... וּבַחֲבֵרָתוֹ נִרְפָּא לָנוּ : כָּלֵנוּ  
... כִּצְאָן תַּעֲיִינוּ

... τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν. <sup>6</sup> πάντες ὡς πρόβατα ἐπλανήθημεν ...

... and with His <sup>a</sup> stripes we are healed. <sup>6</sup> All we like sheep have gone astray ...

... by His <sup>a</sup> stripes we were healed. <sup>6</sup> All we like sheep have gone astray ...

1 PET. 2:24, 25. ... οὐ τῷ μῶλωπι <sup>b</sup> αὐτοῦ ἰάθητε. <sup>25</sup> ἦτε γὰρ ὡς πρόβατα πλανώμενα ...

... by whose stripes ye were healed. <sup>25</sup> For ye were as sheep going astray ...

<sup>a</sup> ¶ Heb. bruise [and so the LXX. and N.T.]

<sup>b</sup> Om. αὐτοῦ.

ISA. 53:7, 8.

(456)

ESA. 53:7, 8.

... כֶּשֶׁה לַטֶּבַח יוֹבֵל וּכְרַחֵל לַפְּנֵי  
: גְּזוּיָה נֶאֱלָמָה וְלֹא יִפְתָּח פִּיו :  
"מַעְצָר וּמִמִּשְׁפָּט לֶקַח וְאֵת דּוֹרוֹ  
... מִי יִשׁוּחַח כִּי נִגּוֹר מֵאַרְצָן חַיִּים

... Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος <sup>b</sup> ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα <sup>c</sup>. <sup>a</sup> ἐν τῇ ταπεινώσει <sup>d</sup> ἡ κρίσις αὐτοῦ ἤρθη, τὴν <sup>e</sup> γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἰρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ ...

... He is brought as a lamb to the slaughter, and as a sheep before

... He was led as a sheep to the slaughter, and as a lamb before

her shearers is dumb, so He openeth not His mouth. <sup>a</sup> He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living ...

the shearer is dumb, so He openeth not *His* mouth. <sup>a</sup> In *His* humiliation His judgment was taken away: who shall declare His 'generation? for His life is taken from the earth ...

ACTS 8:32,33. Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. <sup>33</sup> ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

The place of the scripture which He read was this, He was led as a sheep to the slaughter, and like as a lamb dumb before his shearer, so opened He not His mouth: <sup>33</sup> in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth.

<sup>a</sup> ¶ Or, *He was taken away by distress and judgment: but*, etc. <sup>b</sup> Ad. αὐτὸν. xii. and many others. <sup>c</sup> xii. and numerous other MSS. add αὐτοῦ, and so the Compl. <sup>d</sup> Many MSS. add αὐτοῦ. <sup>e</sup> Many add δὲ. <sup>f</sup> Or, *progeny*. <sup>g</sup> See ver. 35, ἀπὸ τῆς γραφῆς ταύτης.

ISA. 53:9.

(457) <sup>a</sup>

ESA. 53:9.

עַל לֹא חָמַס עָשָׂה וְלֹא מַרְמָה בְּפִיו ...

... ὅτι <sup>b</sup> ἀνομίαν οὐκ ἐποίησεν, οὐδὲ <sup>c</sup> δόλον ἐν τῷ στόματι αὐτοῦ.

... because He had done no violence, neither *was any* deceit in His mouth.

... for He did no iniquity, neither spake guile with His mouth.

1 PET. 2:22. — ὅς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

— who did no sin, neither was guile found in His mouth.

REV. 14:5.<sup>d</sup> — καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη <sup>e</sup> δόλος ...

— and in their mouth was found no guile ...

<sup>a</sup> Comp. Zeph. 3:13, *neither shall a deceitful tongue be found in their mouth*. <sup>b</sup> ἀμαρτίαν. 41. <sup>c</sup> εὐρέθη δόλος. xii. and many others. <sup>d</sup> Perhaps from Psa. 32:2. See No. 271, supra. <sup>e</sup> ψεῦδος. G. and S.

ISA. 53:12.

(458)

ESA. 53:12.

... וְאֵת פְּשָׁעִים נִמְנָה ...

... καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη ...

... and He was numbered with the transgressors ...

... and He was numbered among the transgressors ...

MARK 15:28. Καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

LUKE 22:37. Λέγω γὰρ ὑμῖν, ὅτι ἐτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ, Καὶ μετὰ ἀνόμων ἐλογίσθη ...

For I say unto you, that this that is written must yet be accomplished in Me, And he was reckoned among the transgressors ...

ISA. 53:12.	(459) *	ESA. 53:12.
... והוא חטא רבים נשא ...	... και αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε ...	
... and He bare the sin of many ...	... and Himself bare the sins of many ...	
JOHN 1:29.	... Ἴδε ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. ... Behold the Lamb of God, which <sup>b</sup> taketh away the sin of the world.	
HER. 9:28.	— οὕτως <sup>c</sup> ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας ... — so Christ was once offered to bear the sins of many ...	
1 PET. 2:24. <sup>d</sup>	— ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ... — who His own self bare our sins ...	
1 JOHN 3:5.	... ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας <sup>e</sup> ἡμῶν ἄρῃ ... ... that He was manifested to take away our sins ...	
* Compare ver. 11. : יכיל דא ונענח for <i>He shall bear their iniquities</i> [i.e. of many]: LXX. και τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει. <sup>b</sup> ¶ Or, beareth. [Compare Exod. 28:38 (LXX. 34), και ἐλαβεῖ Ἀαρὼν τὰ ἁμαρτήματα τῶν ἁγίων.] <sup>c</sup> Ad. και. G. and S. <sup>d</sup> Comp. Esa. 53:4, supra. <sup>e</sup> Om. ἡμῶν.		

ISA. 53:12.	(460)	ESA. 53:12.
... ולפשיעים יגויע :	... και διὰ τὰς ἀνομίας αὐτῶν παρεδόθη.	
... and (He) made intercession for the transgressors.	... and for their transgressions He was <sup>a</sup> delivered.	
ROM. 4:25.	— ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν ... — who was delivered for our offences ...	
<sup>a</sup> Or, <i>betrayed</i> . Comp. Matt. 10:4, Ἰούδας... ὁ και παραδοὺς αὐτόν.		

ISA. 54:1.	(461)	ESA. 54:1.
רני עקרה לא ילדה פצחי רנה וצהלי לא חלה כי רבים בני שוממה מבני בעולה ...	Εὐφράνθητι στεῖρα ἢ οὐ τέκτουσα, ῥήξον και βόησον ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα ...	
Sing, O barren, thou <i>that</i> didst not bear; break forth into singing, and cry aloud, thou <i>that</i> didst not travail with child: for more <i>are</i> the children of the desolate than the children of the married wife ...	Rejoice, <i>thou</i> barren that bearest not, break forth and cry, <i>thou</i> that travailest not, for more <i>are</i> the children of the desolate than of her that hath an husband ...	
GAL. 4:27.	— γέγραπται γὰρ, Ἐὐφράνθητι στεῖρα ἢ οὐ τέκτουσα· ῥήξον και βόησον ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου, μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.	

— For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

ISA. 54:13.

( 462 )

ESA. 54:13.

... וכל בניך למורי יהוה

— καὶ πάντας τοὺς υἱούς σου δι-  
δακτοὺς \* Θεοῦ ...

And all thy children *shall* be taught  
of the LORD ...

— and (\*I will make) all thy chil-  
dren *to be* taught of God ...

JOHN  
6:45.

Ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες δι-  
δακτοὶ \* τοῦ Θεοῦ ...

It is written in the prophets, And they shall be all taught of  
God ...

\* Ad. τοῦ. 228.

<sup>b</sup> θήσω, ver. 12.

<sup>c</sup> Om. τοῦ. G. and S.

ISA. 55:3.

( 463 )

ESA. 55:3.

... ואכרתה לכם ברית עולם חסדי  
רוד הנאמנים :

... καὶ διαθήσομαι ὑμῖν διαθήκην  
αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά.

... and I will make an everlasting  
covenant with you, *even* the sure  
mercies of David.

... and I will make an everlasting  
covenant with you, *even* the sure  
\* mercies of David.

ACTS  
13:34.

... οὕτως εἶρηκεν, Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά.

... He said on this wise, I will give you the sure <sup>b</sup> mercies of  
David.

\* See note (\*).

<sup>b</sup> ἡ Gr. *holy*, or *just things*.

ISA. 55:10.

( 464 )\*

ESA. 55:10.

: ונתן זרע לזרע ולחם לאכל :

... καὶ δὲ σπέρμα τῷ σπείροντι,  
καὶ ἄρτον εἰς βρώσιν.

... that it may give seed to the  
sower, and bread to the eater.

... and <sup>b</sup> *until* it give seed to the  
sower, and bread for food.

2 COR.  
9:10.

Ὁ δὲ ἐπιχορηγῶν \* σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν  
<sup>d</sup> χορηγῆσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ  
γεννήματα τῆς δικαιοσύνης ὑμῶν.

Now He that ministereth seed to the sower both minister  
bread for *your* food, and multiply your seed sown, and increase  
the fruits of your righteousness.

\* See No. 289.

<sup>b</sup> An elliptical repetition of *ὥς ἄν*, going just before.

<sup>c</sup> σπόρον.

<sup>d</sup> χορηγήσει, καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα, κ.τ.λ. G. and S.

ISA. 56:7.

( 465 )

ESA. 56:7.

כל כי ביתי בית תפלה יקרא לכל  
העמים :

... ὁ γὰρ οἶκός μου οἶκος προσευχῆς  
κληθήσεται πᾶσι τοῖς ἔθνεσιν.

... for Mine house shall be called ... for My house shall be called a  
an house of prayer for all people. house of prayer <sup>a</sup>for all nations.

||**MATT.** ... Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται ...  
21:13. ... It is written, My house shall be called the house of prayer ...

||**MARK** ... Οὐ γέγραπται, ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται  
11:17. πᾶσι τοῖς ἔθνεσιν ; ...  
... Is it not written, My house shall be called <sup>b</sup>of all nations  
the house of prayer? ...

||**LUKE** ... Γέγραπται, <sup>c</sup>Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν ...  
19:46. ... It is written, My house is the house of prayer ...

<sup>a</sup> Or, *by*. <sup>b</sup> ¶ Or, *an house of prayer for all nations?* <sup>c</sup> Ad. Ὅτι. Others, *Kal ἔσται ὁ οἶκός μου οἶκος προσευχῆς.*

ISA. 57:19.

(466)

ESA. 57:19.

... בּוֹרֵא נֹב שְׁפָתַיִם

Not in the LXX.

I create the fruit of the lips...

(Hos. 14:2 (3.))

(OSEE 14:3.)

: וְנִשְׁלַמָּה פְּרִים שְׁפָתֵינוּ <sup>a</sup>... καὶ ἀνταποδώσομεν καρπὸν χει-  
λέων ἡμῶν.<sup>2</sup> ... so will we render the calves of  
our lips.... and we will render the fruit of  
our lips.

**HEB.** ... τοῦτ' ἐστὶ, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.  
13:15. ... that is, the fruit of *our* lips <sup>a</sup>giving thanks to His name.

<sup>a</sup> ¶ Gr. *confessing to*.

ISA. 57:19.

(467)

ESA. 57:19.

... שְׁלוֹם שְׁלוֹם לְרָחוֹק וּלְקָרֹב

<sup>a</sup>— εἰρήνην ἐπ' εἰρήνῃ τοῖς μακρὰν  
καὶ τοῖς ἐγγύς οὖσι ...... Peace, peace to *him that is far*  
off, and to *him that is near* ...<sup>a</sup>— peace upon peace to them *that*  
*are* far off, and to them that are  
nigh ...

**ACTS** ... καὶ πᾶσι τοῖς εἰς μακρὰν ...  
2:39. ... and to all that are afar off ...

**EPH.** ... ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγύς ἐγενήθητε ἐν τῷ αἵματι τοῦ  
2:13, 14, Χριστοῦ. <sup>14</sup> αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, κ.τ.λ. --- <sup>17</sup> — καὶ  
17. ἐλθὼν εὐηγγελισατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ <sup>b</sup>τοῖς ἐγγύς.  
... ye who sometimes were far off are made nigh by the blood  
of Christ. <sup>14</sup> For He is our peace, etc. --- <sup>17</sup> — and came and  
preached peace to you which were afar off, and to them that  
that were nigh.

<sup>a</sup> Governed by *ἔδωκα αὐτῷ*, *I have given him*, in the preceding verse.<sup>b</sup> Ad. *εἰρήνην*.

ISA. 59:7, 8.

see

PSA. 14:1-8.

ISA. 59:8.	( 468 ) *	ESA. 59:8.
... ררך שלום לא ידעו	—	καὶ ὁδὸν εἰρήνης οὐκ <sup>b</sup> οἶδασι ...
The way of peace they know not...	—	and the way of peace they know not ...
LUKE 1:79. ... τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.		
... to guide our feet into the way of peace.		
* See Psa. 14:3, in No. 255, supra. The passage is repeated here for convenience.		
<sup>b</sup> ἔγνωσαν.		

ISA. 59:17.	( 469 )	ESA. 59:17.
וילבש צדקה כשרין וכובע ישועה ... בראשו		Καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα, καὶ περιέθετο περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς ...
For He put on righteousness as a breastplate, and an helmet of salvation upon His head ...		And He put on righteousness as a breastplate, and placed a helmet of salvation upon His head ...
EPH. 6:14, 17. ... καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης ... --- <sup>17</sup> καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε ...		
... and having on the breastplate of righteousness. --- <sup>17</sup> And take the helmet of salvation ...		
1 THESS. 5:8. ... ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας.		
... putting on the breastplate of faith and love; and for an helmet, the hope of salvation.		

ISA. 59:20, 21.	( 470 )	ESA. 59:20, 21.
ובא לציון גואל ולשבי פשע ביעקב נאם יהוה: <sup>21</sup> ואני זאת בריתי אותם אמר יהוה רוחי		* Καὶ ἥξει <sup>b</sup> ἕνεκεν Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>c</sup> <sup>21</sup> Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπε Κύριος· Τὸ Πνεῦμα τὸ ἐμὸν, κ.τ.λ.
And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. <sup>21</sup> As for Me, this is My covenant with them, saith the LORD, My Spirit, etc.		And the Deliverer shall come on account of Sion, and shall turn away <sup>d</sup> ungodliness from Jacob. <sup>21</sup> And this is <sup>e</sup> My covenant unto them, said the Lord: My Spirit, etc.
ROM. 11:26, 27. Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἦξει ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>27</sup> καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.		
And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodli-		

ness from Jacob: <sup>a</sup> for this is My covenant unto them, <sup>f</sup> when I shall take away their sins.

<sup>a</sup> Om. Kal.  
<sup>c</sup> Gr. from Me.

<sup>b</sup> Is. 93. ἀπὸ Compl.  
<sup>f</sup> See Isa. 27:9. No. 408.

<sup>e</sup> Ad. εἶπεν Κύριος.

<sup>d</sup> Or, impiety.

ISA. 60:3, 10, 11.

(471)

ESA. 60:3, 10, 11.

והלכו גוים לאורך ומלכים לנגה  
זרחך: --- <sup>10</sup> ... ומלכיהם ישרתונך  
... <sup>11</sup> ופתחו שעריך תמיד יומם  
ולילה לא יסגרו להביא אליך חיל  
גוים ומלכיהם נהוגים:

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. --- <sup>10</sup> ... and their kings shall minister unto thee... <sup>11</sup> Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the <sup>a</sup> forces of the Gentiles, and *that* their kings *may be* brought.

Rev. 21:24—  
26. Καὶ τὰ ἔθνη <sup>a</sup> τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν. <sup>25</sup> καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νύξ γὰρ οὐκ ἔσται ἐκεῖ. <sup>26</sup> καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. <sup>25</sup> And the gates of it shall not be shut at all by day: for there shall be no night there. <sup>26</sup> And they shall bring the glory and honour of the nations into it.

<sup>a</sup> Or, wealth; ver. 5.  
φωτὸς αὐτῆς. G. and S.

<sup>b</sup> ἔθνη.

<sup>c</sup> βασιλεῖς.

<sup>d</sup> περιπατήσουσι τὰ ἔθνη διὰ τοῦ

ISA. 60:19.

(472)\*

ESA. 60:19.

לא יהיה לך עוד השמש לאור  
יומם ולנגה הירח לא יאיר לך  
והיה לך יהוה לאור עולם ואלהיך  
לתפארתך:

The sun shall be no more thy light by day; neither for brightness

Καὶ οὐκ ἔσται σοι ἔτι ὁ ἥλιος εἰς φῶς ἡμέρας, οὐδὲ ἀνατολὴ σεληνῆς φωτιεῖ σου τὴν νύκτα, ἀλλ' ἔσται σοι Κύριος φῶς αἰώνιον, καὶ ὁ Θεὸς δόξα σου.

And the sun shall no more be thy light by day, neither shall the

shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory.

rising of the moon enlighten thy night, but the Lord shall be unto thee an everlasting light, and God *shall be* thy glory.

REV. 21:23. *Καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ Ἄρνιον.*

And the city had no need of the sun, neither of the moon, to shine in it: for the <sup>b</sup> glory of God did lighten it, and the Lamb *is* the light thereof.

REV. 22:5. *Καὶ νύξ οὐκ ἔσται ἐκεῖ· καὶ χρεῖαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτοὺς...*

And there shall be <sup>d</sup> no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light...

<sup>a</sup> See ver. 20, and comp. Zech. 2:5. <sup>b</sup> See ver. 11. <sup>c</sup> *ἔτι*. G. and S. <sup>d</sup> Chap. 21:25. Isa. 60:20.

ISA. 61:1, 2.

(473)

ESA. 61:1, 2.

רוח אדני יהוה עלי יען משה  
יהוה אתי לבשר עניים שלחני  
לחפש לנשברי לב לקרא לשבויים  
דרור ולאסורים פקח קוח: <sup>2</sup> לקרא  
שנת רצון ליהוה ויום נקם  
לאֱלֹהֵינוּ ...

Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν  
ἔχρισέ με, εὐαγγελίσασθαι πτω-  
χοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς  
συντετριμμένους τὴν καρδίαν, κη-  
ρύξαι αἰχμαλώτοις ἄφεσιν, καὶ  
τυφλοῖς ἀνάβλεψιν, <sup>2</sup> καλέσαι ἐνι-  
αυτὸν Κυρίου δεκτὸν, καὶ ἡμέραν  
ἀνταποδόσεως<sup>a</sup>...

The Spirit of the Lord God is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; <sup>2</sup> to proclaim the acceptable year of the LORD, and the day of vengeance of our God...

The Spirit of the Lord is upon Me, because He hath anointed Me; He hath sent Me to preach the gospel to the poor, to heal the broken-hearted, to proclaim deliverance to the captives, and recovering of sight to the blind; <sup>2</sup> to declare the acceptable year of the Lord, and <sup>b</sup> the day of recompense...

||**MATT.** 11:5. *Τυφλοὶ ἀναβλέπουσι... καὶ πτωχοὶ εὐαγγελίζονται.*

The blind receive their sight... and the poor have the gospel preached to them.

**LUKE** 4:17-19. *Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου καὶ ἀνα-  
πτύξας τὸ βιβλίον, εὗρε τὸν <sup>c</sup> τόπον οὗ ἦν γεγραμμένον, <sup>18</sup> Πνεῦμα  
Κυρίου ἐπ' ἐμέ, οὐ <sup>d</sup> ἕνεκεν ἔχρισέ με <sup>e</sup> εὐαγγελίζεσθαι πτωχοῖς,  
ἀπέσταλκέ με <sup>f</sup> ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν  
κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν <sup>g</sup> ἀπο-*



στείλαι τεθραυσμένους ἐν ἀφέσει.<sup>19</sup> κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.

And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written,<sup>18</sup> The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,<sup>19</sup> to preach the acceptable year of the Lord.

LUKE  
7:32.

... ὅτι τυφλοὶ ἀναβλέπουσι ... πτωχοὶ εὐαγγελίζονται.

... how that the blind see ... to the poor the gospel is preached.

ACTS  
10:38.

— Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἁγίῳ καὶ δυνάμει, κ.τ.λ.

— how God anointed Jesus of Nazareth with the Holy Ghost and with power, etc.

<sup>a</sup> Many copies add, τοῦ Θεοῦ ἡμῶν. <sup>b</sup> See ch. 34:8. 63:4. <sup>c</sup> Called in ver. 21, ἡ γραφή αὕτη, this scripture. <sup>d</sup> εὐεκεν. G. and S. <sup>e</sup> εὐαγγελισσασθαι. G. and S. <sup>f</sup> Om. ἰδοὺ. τ. σ. τ. καρδίαν. <sup>g</sup> Om. ἀπ. τεθρ. ἐν ἀφέσει. Cod. Coislin.

ISA. 61:2.

(474)

ESA. 61:2.

: לנחם כל אבלים ...

... παρακαλέσαι πάντας τοὺς πενθοῦντας.

... to comfort all that mourn.

... to comfort all that mourn.

MATT.  
5:4.<sup>a</sup>

Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.

Blessed are they that mourn: for they shall be comforted.

<sup>a</sup> Comp. Luke 6:21.

ISA. 61:10.

see

1 SAM. 2:1.

ISA. 62:2.

(475)

ESA. 62:2.

... וקרא לך שם חדש ...

... καὶ καλέσει σε τὸ ὄνομα τὸ καινὸν ...

... and thou shalt be called by a new name ...

... and <sup>a</sup> thou shalt be called by a new name ...

(ISA. 65:15.)

(ESA. 65:15.)

: ולעבדיו יקרא שם אחר ...

... τοῖς δὲ δουλεύουσίν μοι κληθήσεται ὄνομα καινόν.

... and (He shall) call His servants by another name.

... but <sup>b</sup> My servants shall be called by a new name.

REV.  
2:17.

... καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ...

... and in the stone a new name written ...

REV.  
3:12.

... καὶ τὸ ὄνομά μου τὸ καινόν.

... and I will write upon him My new name.

<sup>a</sup> Gr. one shall call thee.

<sup>b</sup> Gr. to My servants.

ISA. 63:2.*	(476)	ESA. 63:2.*
מרוע אדם ללבושך ובגדיך כדרך : בנת		Διατί σου ἐρυθρὰ τὰ ἱμάτια, καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ;
Wherefore <i>art</i> Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?		Wherefore <i>are</i> Thy garments red, and Thy clothes as from a trodden wine-press?
REV. 14:19, 20.	... εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν <sup>b</sup> μεγάλην. <sup>20</sup> καὶ ἐπα- τήθη ἡ ληνὸς ἔξω τῆς πόλεως, κ.τ.λ.	... into the great wine-press of the wrath of God. <sup>20</sup> And the wine-press was trodden without the city, etc.
REV. 19:13, 15.	— καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι ... --- <sup>15</sup> καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ <sup>c</sup> καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. — And He was clothed with a vesture dipped in blood ... --- <sup>15</sup> ... and He treadeth the wine-press of the fierceness and wrath of Almighty God.	

\* And see the following verses.

<sup>b</sup> τὸν μέγαν. G. and S.<sup>c</sup> Om. καὶ. G. and S.

ISA. 64:4(3).	(477)	ESA. 64:4.
ימעולם לא שמעו לא האזינו עין לא ראתה אלהים וזולתך יעשה : למחכה לו		Ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον Θεὸν πλὴν σου, καὶ τὰ ἔργα σου, ἃ ποιή- σεις τοῖς ὑπομένουσιν ἔλεον.
* For since the beginning of the world <i>men</i> have not heard, nor per- ceived by the ear, neither hath the eye *seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.		From everlasting we have not heard, neither have our eyes seen a God beside Thee, <sup>b</sup> and Thy works which Thou shalt do for them that wait for mercy.
1 COR. 2:9.	— ἀλλὰ καθὼς γέγραπται, Ἄ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.	
	— But as it is written, Eye hath not seen, nor ear heard, nei- ther have entered into the heart of man, the things which God hath prepared for them that love Him.	

\* ¶ Or, *seen a God beside Thee*, which doeth so for him, etc.<sup>b</sup> That is, 'nor any  
works like those which,' etc.

ISA. 65:1, 2.	(478)	ESA. 65:1, 2.
נדרשתי ללוא שאלו נמצאתי ללא בקשני... פרשתי ידי כל היום אל עם מור ...		* Ἐμφανὴς <sup>b</sup> ἐγενήθη τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὐρέθη τοῖς ἐμὲ μὴ ζητοῦσιν ... <sup>2</sup> ἐξεπέτασα τὰς χεῖράς μου ὄλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα ...

I am sought of *them that* asked not for Me; I am found of *them that* sought Me not ... <sup>2</sup> I have spread out My hands all the day unto a rebellious people ...

I became manifest to them that asked not after Me, I was found of them that sought Me not ... <sup>2</sup> I have stretched out My hands all the day unto a disobedient and gainsaying people ...

ROM. 10:20, 21. Ἡσαίας δὲ ὁ ἀποτολμᾷ καὶ λέγει, Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. <sup>21</sup> πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. <sup>21</sup> But to Israel he saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.

\* Many MSS. agree, altogether or partially, with the order of the N.T. <sup>b</sup> ἐγενόμην.  
c Om. ἀποτολμᾷ καὶ.

ISA. 65:11.

(479)

ESA. 65:11.

ואתם עזבי יהוה ... הערכים לגד  
שלחן והממלאים למני ממסך :

Ἔμεις δὲ οἱ ἐγκαταλιπόντες με ...  
ἐτοιμάζοντες ὁ δαιμονίῳ τράπεζαν,  
καὶ πληροῦντες ὁ τῇ τύχῃ κέ-  
ρασμα.

But ye *are* they that forsake the LORD ... that prepare a table for that <sup>a</sup> troop, and that furnish the drink-offering unto that <sup>b</sup> number.

But ye *are* they that have forsaken Me ... that prepare a table for the demon, and that fill a <sup>a</sup> drink-offering to fortune.

1 COR. 10:21. Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

Ye cannot drink the cup of the Lord, and the cup of 'devils: ye cannot be partakers of the Lord's table, and of the table of <sup>f</sup> devils.

\* ¶ Or, Gad. <sup>b</sup> ¶ Or, Meni. <sup>c</sup> τῇ τύχῃ. <sup>d</sup> τῷ δαίμονι. <sup>e</sup> Gr. mixture. <sup>f</sup> demons.

ISA. 65:15.

see

ISA. 62:2.

ISA. 65:16.

(480) \*

ESA. 65:16.

... באלהי אמן ...

... τὸν Θεὸν τὸν ἀληθινόν ...

... in <sup>b</sup> the God of truth ...

... the true God ...

REV. 3:14. ... Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς ...

... These things saith the Amen, the <sup>d</sup> faithful and true Witness ...

\* See No. 133. <sup>b</sup> Heb. *God Amen*. Vulg. in *Deo amen*. The phrase occurs twice in the verse. <sup>c</sup> Perhaps the word Ἀμὴν is used as a name in Rev. 1:18. <sup>d</sup> Compare ch. 19:11, and some other places with Rev. 1:18.

ISA. 65:17.	(481)	ESA. 65:17.
כִּי הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה וְלֹא תִזְכָּרָה הָרִאשׁוֹנָה ...		Ἔσται γὰρ ὁ οὐρανὸς καινὸς, καὶ ἡ γῆ καινὴ, καὶ οὐ μὴ μνησθῶσι τῶν προτέρων ...
For, behold, I create new heavens and a new earth: and the former shall not be remembered ...		For there shall be a new heaven and a new earth: and they shall not remember the former ...
(ISA. 66:22.)		(ESA. 66:22.)
... הַשָּׁמַיִם הַחֲדָשִׁים וְהָאֶרֶץ ... הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה ...		... ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ, ἃ ἐγὼ ποιῶ ...
... the new heavens and the new earth, which I will make ...		... the new heaven and the new earth, which I make ...
2 PET. 3:13. Καὶ οὐρανὸς δὲ οὐρανὸς καὶ γῆ καὶ γῆ καὶ γῆ κατὰ τὸ ἐπαγγελμα αὐτοῦ προσδοκῶμεν ...		Nevertheless we, according to His promise, look for new heavens and a new earth ...
REV. 21:1. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε ...		And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away ...

ISA. 65:23.	(482)*	ESA. 65:23.
... לֹא יִנְעוּ לְרִיק ...		... οὐ κοπιήσουσιν εἰς κενὸν ...
They shall not labour in vain ...		... <sup>b</sup> they shall not labour in vain ...
PHIL. 2:16. ... οὐδὲ εἰς κενὸν ἐκοπίασα.		
... neither [have I] laboured in vain.		
* Comp. 1 Cor. 15:58. 1 Thess. 3:5.		<sup>b</sup> <i>My elect.</i>

ISA. 66:1, 2.	(483)	ESA. 66:1, 2.
כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְאֶרֶץ הָדָם רִגְלִי אִי זֶה בֵּית אֲשֶׁר תִּבְנוּ לִי וְאִי זֶה מְקוֹם מְנוּחָתִי: ' וְאֵת כָּל אֱלֹהֵי יָדֵי עֲשָׂתָה ...		Οὕτως λέγει Κύριος, Ὁ οὐρανός <sup>a</sup> μου θρόνος, <sup>b</sup> καὶ ἡ γῆ ἵποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκο- δομήσετέ μοι; <sup>c</sup> καὶ <sup>d</sup> ποῖος τόπος τῆς καταπαύσεώς μου; <sup>e</sup> <sup>f</sup> πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου ...
Thus saith the LORD, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? <sup>2</sup> For all those things hath Mine hand made ...		Thus saith the Lord, The heaven is My throne, and the earth is <sup>f</sup> My footstool: <sup>a</sup> what house will ye build Me? and <sup>e</sup> what is the place of My rest? <sup>2</sup> For all these things hath Mine hand made ...

**MATT.** 5:34,35. *... Μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· <sup>35</sup> μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ ...*  
*... Swear not at all; neither by heaven; for it is God's throne:*  
*<sup>35</sup> nor by the earth, for it is His footstool ...*

**MATT.** 23:22. *Καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.*  
*And he that shall swear by heaven, sweareth by the throne of God, and by <sup>h</sup> Him that sitteth thereon.*

**ACTS** 7:48—50.<sup>1</sup> *Ἄλλ' οὐχ ὁ Ὑψίστος ἐν χειροποιήτοις <sup>k</sup> ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει, <sup>49</sup> Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος· ἡ τίς τόπος τῆς καταπαύσεώς μου; <sup>50</sup> οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;*  
*Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, <sup>49</sup> Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? <sup>50</sup> Hath not My hand made all these things.*

<sup>a</sup> μοι. III. and many others. <sup>b</sup> ἡ δὲ γῆ. XII. and many others. <sup>c</sup> Ad. λέγει Κύριος. <sup>d</sup> ἡ ποῖος τόπος. III. and many others: *ἡ τίς τόπος.* 26. 86. <sup>e</sup> Many variations, but none agreeing with the N.T. <sup>f</sup> Gr. *the footstool of My feet*; and so the N.T. Compare Psa. 110:1. <sup>g</sup> Or, *what sort of*. <sup>h</sup> See No. 221. <sup>i</sup> Comp. Acts 17:24. <sup>k</sup> Om. *ναοῖς*. G. and S.

ISA. 66:14.

(484)

ESA. 66:14.

... וְשִׂשׁ לְבַבְךָ ...

... καὶ χαρήσεται <sup>a</sup> ἡ καρδία ὑμῶν ...

... your heart shall rejoice ...

... and your heart shall rejoice ...

**JOHN** 16:22. *... καὶ χαρήσεται ὑμῶν ἡ καρδία ...*

... and your heart shall rejoice ...

<sup>a</sup> ὑμῶν ἡ καρδία. XII. and many others.

ISA. 66:15.

(485)<sup>a</sup>

ESA. 66:15.

כִּי הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא וְכִסּוּפָה  
מְרַכְּבֵתוֹ לְהַשִּׁיב בַּחֲמָה אִפּוֹ  
וְגַעְרָתוֹ בְּלֹהֲבֵי אֵשׁ :

Ἴδου γὰρ Κύριος ὡς πῦρ ἥξει, καὶ ὡς καταγίλι τὰ ἄρματα αὐτοῦ, ἀποδοῦναι ἐν θυμῷ ἐκδίκησιν αὐτοῦ, καὶ ἀποσκορακισμὸν αὐτοῦ ἐν φλογὶ πυρός.

For, behold, the LORD will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire.

For, behold, the Lord will come as a fire, and His chariots as a storm, to render His vengeance with anger, and His rebuke with a flame of fire.

**2 THESS.** 1:7, 8. *... ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, <sup>b</sup> ἐν <sup>c</sup> πυρὶ φλογὶ, δίδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ ...*

... w<sup>h</sup>en the Lord Jesus shall be revealed from heaven with <sup>c</sup> His

mighty angels, <sup>a</sup> in flaming fire <sup>d</sup> taking vengeance on them that know not God, and that <sup>e</sup> obey not the gospel ...

<sup>a</sup> See the context, both before and after. <sup>b</sup> φλογί πυρός. S. Compare No. 321.  
<sup>c</sup> ¶ Gr. *the angels of His power.* <sup>d</sup> ¶ Or, *yielding.* <sup>e</sup> See the words immediately preceding the verse cited from the LXX. ... καὶ ἀπειλήσει τοῖς ἀπειθεῦσιν.

ISA. 66:22.

see

ISA. 65:17.

ISA. 66:24.

(486)<sup>a</sup>

ESA. 66:24.

... כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם  
לֹא תִכְבֶּה ...

... ὁ γὰρ σκώληξ αὐτῶν οὐ <sup>b</sup> τε-  
λευτήσεται, καὶ τὸ πῦρ αὐτῶν οὐ  
σβεσθήσεται ...

... for their worm shall not die,  
neither shall their fire be quenched ...

... for their worm shall not die, and  
their fire shall not be quenched ...

MARK  
9:43—  
48.<sup>c</sup>

... καλόν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας  
ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,  
<sup>44</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.  
<sup>45</sup> ... βληθῆναι εἰς τὴν γέενναν, <sup>e</sup> εἰς τὸ πῦρ τὸ ἄσβεστον, <sup>46</sup> ὅπου  
ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>47</sup> ... βλη-  
θῆναι εἰς τὴν γέενναν <sup>f</sup> τοῦ πυρός, <sup>48</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ  
τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

... it is better for thee to enter into life maimed, than having two  
hands to go into hell, into the fire that never shall be quenched:  
<sup>44</sup> where their worm dieth not, and the fire is not quenched.  
<sup>45</sup> ... to be cast into hell, into the fire that never shall be  
quenched: <sup>46</sup> where their worm dieth not, and the fire is not  
quenched. <sup>47</sup> ... to be cast into hell fire: <sup>48</sup> where their worm  
dieth not, and the fire is not quenched.

<sup>a</sup> Comp. Judith 16:17. <sup>b</sup> τελευτᾷ. III. <sup>c</sup> In ¶ Matt. 18:8, 9, the words of Isaiah  
are not used. <sup>d</sup> Some MSS. omit verses 44 and 46. <sup>e</sup> Om. εἰς τὸ πῦρ τὸ ἄσβ.  
<sup>f</sup> Om. τοῦ πυρός.

JER. 5:21.

(487)<sup>a</sup>

JER. 5:21.

... עֵינַיִם לָהֶם וְלֹא יִרְאוּ אֲנִיִּים  
לָהֶם וְלֹא יִשְׁמְעוּ :

... ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέ-  
πουσιν, ὥτα αὐτοῖς καὶ οὐκ ἀκού-  
ουσι.

... which have eyes, and see not;  
which have ears, and hear not.

... they *have* eyes, and see not;  
they *have* ears, and hear not.

MARK  
8:18.

Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; ...  
Having eyes, see ye not? and having ears, hear ye not? ...

<sup>a</sup> See Nos. 177 and 377, supra, and Eze. 12:2, infra: also Psa. 115:5, 6, and 135:16, 17,  
which refer to idols.

JER. 5:24.

see

DEUT. 11:14.

JER. 6:16.	( 488 )	JER. 6:16.
... ומצאו מרגוע לנפשכם ...		... καὶ εὐρήσετε * ἀγνισμόν ταῖς ψυχαῖς ὑμῶν ...
... and ye shall find rest for your souls ...		... and ye shall find purification for your souls ...
MATT. 11:29.		... καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
		... and ye shall find rest unto your souls.

\* ἀγνισμον. III. and several others.

JER. 7:11.	( 489 )	JER. 7:11.
המערת פרצ'ים היה הבית הזה ... אשר נקרא שמי עליו בעיניכם		Μὴ σπήλαιον ληστῶν ὁ οἶκός μου, * οὐ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ ἐκεῖ ἐνώπιον ὑμῶν ; ...
Is this house, which is called by My name, become a den of robbers in your eyes? ...		Is not My house, whereon My name is called, a den of robbers in your eyes? ...
MATT. 21:13.		... ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.
		... but ye have made it a den of thieves.
MARK 11:17.		... ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.
		... but ye have made it a den of thieves.
LUKE 19:46.		... ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.
		... but ye have made it a den of thieves.

\* Several MSS. add ἐγένετο.

JER. 9:24 (23).	( 490 )	JER. 9:24.
— כִּי אִם בּוֹזֵאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁכֶל וַיֵּדַע אוֹתִי כִי אֲנִי יְהוָה ...		— ἀλλ' ἢ ἐν τούτῳ καυχᾶσθω ὁ καυχώμενος, συνιέν καὶ γινώσκειν ὅτι ἐγὼ εἰμι Κύριος ...
<sup>24</sup> — but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD ...		— but let him that glorieth glory in this, to understand and to know that I am the Lord ...
(1 SAM. 2:10.)		(1 KI. 2:10.*)
Not in the Hebrew.		... ἀλλ' ἐν τούτῳ καυχᾶσθω ὁ καυχώμενος, συνιέν καὶ γινώσκειν τὸν Κύριον ...
		... but let him that glorieth glory in this, to understand and to know the Lord ...
1 COR. 1:31.		— ἵνα, καθὼς γέγραπται, Ὁ καυχώμενος, ἐν Κυρίῳ καυχᾶσθω.
		— that, according as it is written, He that glorieth, let him glory in the Lord.

2 COR. 10:17. Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω.  
But he that glorieth, let him glory in the Lord.

\* An interpolation in the song of Hannah.

JER. 10:7.	( 491 ) <sup>a</sup>	JER. 10:7. <sup>b</sup>
... מִי לֹא יִרְאֶה מֶלֶךְ הַגּוֹיִם ...		[Τίς οὐ <sup>c</sup> φοβηθήσεται σε <sup>d</sup> βασιλεῦ <sup>e</sup> ἐθνῶν ; ...]
Who would not fear Thee, O King of nations? ...		Who shall not fear Thee, O king of nations? ...]
REV. 15:3, 4. ... δίκαιαι καὶ ἀληθινὰ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἁγίων. <sup>4</sup> τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου ; ...		... just and true are Thy ways, Thou King of <sup>s</sup> saints. <sup>4</sup> Who shall not fear Thee, O Lord, and glorify Thy name? ...

<sup>a</sup> See No. 183. <sup>b</sup> Some verses are wanting in the Vat. text, but the passage is found, as here, in the Compl. ed., and, with slight variations, in many cursive MSS., but generally marked as superfluous. <sup>c</sup> Ad. μὴ. 88. 233. <sup>d</sup> βασιλεὺς. 88. <sup>e</sup> Most of the MSS. add τῶν. <sup>f</sup> ἐθνῶν. G. and S. αἰώνων. M. <sup>s</sup> ¶ Or, nations, or ages.

JER. 10:25.	see	PSA. 79:6.
JER. 11:16.	( 492 ) <sup>a</sup>	JER. 11:16.
: זֵית רֵעָנָן ... וְרַעְוָה דְּלִוְתָיו :		Ἐλαίαν ὥραλαν ... ἡχρειώθησαν οἱ κλάδοι αὐτῆς.
... A green olive tree ... and the branches of it are broken.		... A fair olive tree ... its branches are become useless.
ROM. 11:17, 19, 24. Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, κ.τ.λ. --- <sup>19</sup> Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, κ.τ.λ. --- <sup>24</sup> ... εἰς καλλιέλαιον ...		And if some of the branches be broken off, etc. --- <sup>19</sup> Thou wilt say then, The branches were broken off, etc. --- <sup>24</sup> ... into a good olive tree ...

JER. 11:20.	( 493 ) <sup>a</sup>	JER. 11:20.
יְהוָה צְבָאוֹת שֹׁפֵט צֶדֶק בָּחַן בְּלִיּוֹת וּלֵב ...		Κύριε κρίνων δίκαια, <sup>b</sup> δοκιμάζων νεφροὺς καὶ καρδίας ...
But, O LORD of hosts, that judgest righteously, that triest the reins and the heart ...		O Lord, that judgest <sup>d</sup> righteously, that triest the reins and hearts ...
1 THSS. 2:4. ... οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.		... not as pleasing men, but God, which trieth our hearts.

<sup>a</sup> See also the next section; and comp. 1 Chr. 28:9. 29:17. Psa. 7:9. 26:2. Pro. 17:3. Jer. 20:12. <sup>b</sup> καὶ ἐρευνᾷς νεφροὺς. <sup>c</sup> κ. καὶ ψ. 106. <sup>d</sup> righteous things.

JER. 14:13.	see	EXOD. 3:14.
-------------	-----	-------------



JER. 17:10.

(494)<sup>a</sup>

JER. 17:10.

אני יהוה חקר לב בחן כליות  
ולתת לאיש כדרכו כפרי מעלליו:

*Ἐγὼ Κύριος ἐτάζων καρδίας καὶ δοκιμάζων νεφρούς, τοῦ δοῦναι ἐκάστω κατὰ τὰς ὁδοὺς αὐτοῦ, καὶ κατὰ τοὺς καρπούς τῶν ἐπιτηδευμάτων αὐτοῦ.*

I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

I am the Lord which searcheth the hearts and trieth the reins, to give to every man according to his ways, and according to the fruit of his devices.

REV.  
2:23.<sup>b</sup>

*... καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστω κατὰ τὰ ἔργα ὑμῶν.*  
... and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.

<sup>a</sup> See Psa. 7:9, and other passages referred to in No. 493. As to the latter clause of the verse, see Nos. 268 and 288. <sup>b</sup> Comp. 1 Ki. 8:39. <sup>c</sup> Comp. Rom. 8:27. *ὁ δὲ ἐρευνῶν τὰς καρδίας*,—and see note (<sup>b</sup>) to the preceding section.

JER. 22:5.

(495)<sup>a</sup>

JER. 22:5.

כי לחרבה יהיה הבית הזה ...

*... ὅτι εἰς ἡρήμωσιν ἔσται ὁ οἶκος οὗτος.*

... that this house shall become a desolation.

... that this house shall become a desolation.

MATT.  
23:38.

*Ἴδου, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.*

Behold, your house is left unto you desolate.

LUKE  
13:35.

*Ἴδου, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος ...*

Behold, your house is left unto you desolate ...

<sup>a</sup> See No. 295, and comp. Jer. 12:7. 2 Esdr. 1:33. <sup>b</sup> ἔρημον. 62. <sup>c</sup> Om. ἔρημος. G. and S.

JER. 23:5.

(496)<sup>a</sup>

JER. 23:5.

... והקמתי לדוד צמח צדיק ...

*... καὶ ἀναστήσω τῷ Δαυὶδ ἀνατολήν δικαίαν ...*

... that I will raise unto David a righteous <sup>b</sup> Branch ...

...<sup>c</sup> that I will raise unto David a righteous Dayspring ...

(Zech. 3:8.)

(Zach. 3:9.)

כי הנני מביא את עבדי צמח:

*... διότι ἰδοὺ ἐγὼ ἄγω τὸν δοῦλόν μου Ἀνατολήν.*

... for, behold, I will bring forth My Servant the <sup>d</sup> Branch.

... for, behold, I bring forth My servant the Dayspring.

(Zech. 6:12.)

(Zach. 6:12.)

... הנה איש צמח שמו ...

*... Ἴδου ἀνὴρ, Ἀνατολή ὄνομα αὐτοῦ ...*

... Behold the Man whose name is The \* BRANCH ...      ... Behold the man, The Day-spring is His name ...

LUKE 1:78. ... ἐν οἷς ἐπεσκέψατο ἡμᾶς Ἀνατολή ἐξ ὑψους.

... whereby the † Dayspring from on high hath visited us.

\* See also Jer. 33:15, which is not in the Vat. LXX.      † Vulg. *germen*: Hilary, *Orientem*.      ‡ Gr. *and*.      § Vulg. *Orientem*.      ¶ Vulg. *Oriens*.      †† Or, *Sun-rising*, or, *Branch*. [Vulg. *Oriens*. Comp. Mal. 4:2.]

JER. 25:10.

(497)\*

JER. 25:10.

והאבדתי מהם ... קול חתן וקול  
כלה קול רחים ואור נר :

Moreover † I will take from them ... the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

Καὶ ἀπολωὲν ἀπ' αὐτῶν ... φωνὴν  
νυμφίου, καὶ φωνὴν νύμφης, ὁσμὴν  
μύρου, καὶ φῶς λύχνου.

And I will destroy from them ... the voice of the bridegroom, and the voice of the bride, the scent of ointment, and the light of the candle.

REV. 18:22, 23. ... καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, <sup>23</sup> καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι ...

... and the sound of a millstone shall be heard no more at all in thee; <sup>23</sup> and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee ...

\* Compare chap. 7:34. 16:9. 33:11.      † Heb. *I will cause to perish from them*.  
‡ Nine MSS. read *φωνὴν μύλου*, and so the Armen. version.

JER. 25:15.

see

ISA. 51:17.

JER. 31:15.

(498)

JER. 38:15.

... קול ברמה נשמע נהי בכי  
תמרורים רחל מבכה על בניה  
מאנה להנחם על בניה כי איננו :

... A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

... Φωνὴ ἐν Ἀ\*Ραμᾷ ἠκούσθη ὁ θρή-  
νον, καὶ κλαυθμοῦ, καὶ ὀδυρμοῦ·  
Ῥαχὴλ ἀποκλαιομένη οὐκ ἤθελε  
<sup>d</sup>παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς,  
ὅτι οὐκ εἰσίν.

... A voice was heard in Rama, of lamentation and weeping, and wailing; Rachel weeping, would not be † comforted concerning her children, because they are not.

MATT. 2:17, 18. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος, <sup>18</sup> Φωνὴ ἐν Ἀ\*Ραμᾷ ἠκούσθη, ὁ θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολλὸς, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσίν.

Then was fulfilled that which was spoken by Jeremy the pro-

phet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

<sup>a</sup> ἐν τῇ ὕψηλῃ. III. <sup>b</sup> θρήνος καὶ κλαυθμὸς καὶ ὄδυρμος. XII. and many others. <sup>c</sup> Ad. πολὺς. 239. <sup>d</sup> Many MSS. read παρακληθῆναι, and there are several other variations, not agreeing with the N.T. <sup>e</sup> Gr. stilled. <sup>f</sup> διὰ. <sup>g</sup> Om. θρήνος καὶ.

JER. 31:31—34.

(499)

JER. 38:31—34.

הנה ימים באים נאם יהוה וברתי  
את בית ישראל ואת בית יהודה  
ברית חדשה: "לא כברית אשר  
ברתי את אבותם ביום החוֹקִי  
בידם להוציאם מארץ מצרים אשר  
המה הפרו את בריתי ואנכי בעלתי  
בם נאם יהוה: "כי זאת הברית  
אשר אכרת אחר ברת ישראל  
אחרי הימים ההם נאם יהוה נתתי  
את תורתי בקרבם ועל לבם  
אכתבנה והייתי להם לאלהים  
והמה יהיו לי לעם: "ולא ילמדו  
עוד איש את רעהו ואיש את אחיו  
לאמר רעו את יהוה כי כולם ידעו  
אותי למקטנם ועד גדולם נאם  
יהוה כי אסלח לעונם ולחטאתם  
לא אזכר עוד:

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup> not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, \* although I was an husband unto them, saith the Lord: <sup>33</sup> but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the

Ἰδοὺ ἡμέραι ἔρχονται, <sup>b</sup> φησὶ Κύριος, καὶ <sup>c</sup> διαθήσομαι <sup>d</sup> τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα διαθήκην καινὴν, <sup>e</sup> οὐ κατὰ τὴν διαθήκην ἣν <sup>f</sup> διεθέμην τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, <sup>f</sup> φησὶ Κύριος. <sup>33</sup> ὅτι αὕτη ἡ διαθήκη <sup>g</sup> μου, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ, μετὰ τὰς ἡμέρας ἐκείνας, φησὶ Κύριος· Διδούς <sup>h</sup> δώσω νόμους μου εἰς τὴν διανοίαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν <sup>i</sup> γράψω αὐτοὺς, καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. <sup>34</sup> καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν <sup>k</sup> πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινώθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἀμαρτιῶν αὐτῶν <sup>l</sup> οὐ μὴ μνησθῶ ἔτι.

Behold, the days come, saith the Lord, <sup>m</sup> when I will make a new covenant with the house of Israel and with the house of Judah: <sup>32</sup> not according to the covenant which I made with their fathers in the day <sup>n</sup> when I took them by the hand to lead them out of the land of Egypt, for they continued not in My covenant, and I disregarded them, saith the Lord. <sup>33</sup> For this *is* My covenant that I will make with the house of Israel after those days, saith the Lord, I will <sup>o</sup> surely

LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. <sup>34</sup> And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

put My laws into their mind, and write them upon their hearts, and I will be to them a God, and they shall be to Me a people. <sup>34</sup> And they shall not teach every man his fellow citizen, and every man his brother, saying, Know the LORD, for all shall know Me, from the least of them unto the greatest of them; for I will be merciful to their unrighteousnesses, and their sins will I remember no more.

HEB.  
8:8-13.

Μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν <sup>9</sup> οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος. <sup>10</sup> ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος· δίδους νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. <sup>11</sup> καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινώθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ <sup>12</sup> αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν· καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. <sup>13</sup> Ἐν τῷ λέγειν, Καινὴν, πεπαλαίωκε τὴν πρώτην...

For finding fault with them, He saith, Behold, the days come, saith the Lord, <sup>9</sup> when I will make a new covenant with the house of Israel and with the house of Judah: <sup>9</sup> not according to the covenant that I made with their fathers in the day <sup>9</sup> when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. <sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will <sup>9</sup> put My laws into their mind, and write them <sup>9</sup> in their hearts: and I will be to them a God, and they shall be to Me a people: <sup>11</sup> and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. <sup>13</sup> In that He saith, A new covenant, He hath made the first old...

HEB.  
10:  
15-17.

Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ Ἅγιον μετὰ γὰρ τὸ <sup>9</sup> προειρηκεῖναι, <sup>16</sup> Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, δίδους νόμους μου ἐπὶ καρδίας

αὐτῶν, καὶ ἐπὶ <sup>ν</sup> τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς· <sup>17</sup> καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ <sup>ω</sup> μνησθῶ ἔτι.  
*Whereof* the Holy Ghost also is a witness to us: for after that He had said before, <sup>16</sup> This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; <sup>17</sup> \* and their sins and iniquities will I remember no more.

<sup>a</sup> ¶ Or, *should I have continued an husband unto them?* <sup>b</sup> λέγει. xii. and many others  
<sup>c</sup> συντέλειαν. 41. <sup>d</sup> ἐπὶ τὸν οἶκον Ἰακώβ. 41. <sup>e</sup> ἐποίησα. Compl. <sup>f</sup> λέγει. 41.  
<sup>g</sup> Om. μου. xii. and many others. <sup>h</sup> Om. δόσω. <sup>i</sup> ἐπιγράψω. <sup>k</sup> πλησίον. xii  
and many others. <sup>l</sup> καὶ τῶν ἀνομιῶν αὐτῶν. 49. 90. <sup>m</sup> Gr. and. <sup>n</sup> Gr. of Me taking  
hold of their hand. <sup>o</sup> Gr. giving I will give. <sup>p</sup> πολίτην. G. and S. <sup>q</sup> Om. αὐτῶν.  
<sup>r</sup> Om. καὶ τῶν ἀνομιῶν αὐτῶν. <sup>s</sup> ¶ Gr. give. <sup>t</sup> ¶ Or, ὑπομ. <sup>u</sup> εἰρηκέναι. <sup>v</sup> τῇ  
διδόσκειαν. <sup>w</sup> μνησθῆσομαι ἔτι. <sup>x</sup> ¶ Some copies have, *Then He said, And their.*

JER. 50:15.

see

PSA. 137:8.

JER. 51:7-9.

(500)\*

JER. 28:7-9.

כוס זהב בבל ביד יהוה משכרת  
כל הארץ מינרה שתו גוים על  
כן יתהללו גוים: פתאם נפלה  
בבל ... כי נגע אל השמים  
משפטה ונשא עד שחקים:

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. <sup>8</sup> Babylon is suddenly fallen ... <sup>9</sup> ... for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

Ποτήριον χρυσοῦν Βαβυλῶν ἐν χειρὶ Κυρίου, μεθύσκον πᾶσαν τὴν γῆν· ἀπὸ τοῦ οἴνου αὐτῆς ἐπίοσαν ἔθνη, διατοῦτο ἐσαλεύθησαν, <sup>8</sup> καὶ ἄφνω ἔπεσε Βαβυλῶν ... <sup>9</sup> ... ὅτι ἤγγικεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς, ἐξῆρεν ἕως τῶν ἀστρον.

Babylon hath been a golden cup in the hand of the Lord, making all the earth drunken: the nations have drunken of her wine; therefore they were shaken, <sup>8</sup> and Babylon is suddenly fallen ... <sup>9</sup> ... for her judgment reached unto heaven, it raised *itself* unto the stars.

Rev. 14:8. ... <sup>b</sup> Ἐπεσεν ἔπεσε Βαβυλῶν <sup>c</sup> ἡ πόλις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.

... Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev. 17:2, 4. ... καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. --- <sup>4</sup> ... ἔχουσα <sup>d</sup> χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς.

... and the inhabitants of the earth have been made drunk with the wine of her fornication. --- <sup>4</sup> ... having a golden cup in her hand, full of abominations and filthiness of her fornication.

Rev. 18:3, 5. — ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη ... --- <sup>5</sup> ὅτι <sup>e</sup> ἠκολούθησαν αὐτῆς αἱ ἁμαρταὶ ἄχρι τοῦ οὐρανοῦ ...

— For all nations have drunk of the wine of the wrath of her fornication ... --- <sup>5</sup> For her sins have reached unto heaven ...

<sup>a</sup> Comp. Jer. 25:15—17, part of which is in No. 447. <sup>b</sup> Έπ. έπ. Βαβυλών this is from Isa. 21:9. <sup>c</sup> Om. ή πόλις. G. and S. See Dan. 4:30. <sup>d</sup> ποτήριον χρυσοῦν. S.

<sup>e</sup> See ver. 2, "Έπεσεν έπεσε Βαβυλών ή μεγάλη. (No. 398.) Also verse 6, έν τῷ ποτηρίῳ ᾧ έκέρασε, κέρασατε αὐτῇ διπλοῦν. <sup>f</sup> έκολληθήσαν. G. and S.

JER. 51:13.

( 501 )

JER. 28:13.

... שִׁכְנִיתִי עַל מַיִם רַבִּים

— κατασκηνοῦντας ἐφ' ὕδασι πολλοῖς ...

O thou that dwellest upon many waters ... — <sup>a</sup> dwelling upon many waters ...

REV. 17:1.<sup>b</sup> ... <sup>c</sup> τὸ κρῖμα τῆς πόρνῆς τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν.

... the judgment of the great whore that sitteth upon many waters.

<sup>a</sup> ... against the inhabitants of Babylon <sup>13</sup> dwelling, etc. <sup>b</sup> See ver. 15. <sup>c</sup> τὸ κρῖμα. See No. 500.

JER. 51:45.<sup>a</sup>

( 502 )

JER. 28:45.<sup>b</sup>

... צאו מתוכה עמי

[Εξέλθετε <sup>c</sup> ἀπὸ μέσου αὐτῆς λαός μου ...

My people, go ye out of the midst of her ... Come out of the midst of her, My people ...]

REV. 18:4. ... <sup>d</sup> Εξέλθετε ἐξ αὐτῆς ὁ λαός μου ...

... Come out of her, My people ...

<sup>a</sup> Comp. ch. 50:8. 51:6, 9. <sup>b</sup> Several verses are wanting here in the Vat. text, but the clause is found, as here, in the Compl., and, with some slight variations, in MS. XII., and many cursive MSS., but it is in many of them marked as superfluous. <sup>c</sup> εκ. XII. and many others. <sup>d</sup> Έξελθε.

JER. 51:63, 64.

( 503 )

JER. 28:63, 64.

וְהָיָה כִּבְלָתְךָ לִקְרֹא אֶת הַסֵּפֶר הַזֶּה  
תִּקְשֶׁר עָלָיו אֶבֶן וְהִשְׁלַכְתָּ אֹל  
תֹּךְ פָּרָת׃ וְאָמַרְתָּ כֹּכָה תִּשְׁקַע  
בְּבֵל וְלֹא תָקוּם

... καὶ ἐπιθήσεις ἐπ' αὐτὸ λίθον, καὶ ῥίψῃς αὐτὸ εἰς μέσον τοῦ Εὐφράτου, <sup>64</sup> καὶ ἑρείς, Οὕτως καταδύσεται Βαβυλὼν, καὶ οὐ μὴ ἀναστῇ ...

... thou shalt bind a stone to <sup>a</sup> it, and cast it into the midst of Euphrates: <sup>64</sup> and thou shalt say, Thus shall Babylon sink, and shall not rise ...

... thou shalt bind a stone upon <sup>a</sup> it, and cast it into the midst of Euphrates, <sup>64</sup> and thou shalt say, Thus shall Babylon sink, and not rise again ...

REV. 18:21. Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν <sup>b</sup> ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι.

And a mighty angel took up a stone like a great millstone, and

cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

<sup>a</sup> The book. <sup>b</sup> B.  $\eta$   $\mu$ . See Dan. 4:30, *infra*.

LAM. 3:45.

(504)

LAM. 3:45.

סחי ומאוס תשימנו בקרב העמים:

— καὶ ἀπωσθῆναι. AIN. Ἐβηκας ἡμᾶς ἐν μέσφ τῶν λαῶν.

Thou hast made us *as* the off-scouring and refuse in the midst of the people.

—<sup>a</sup>and to cast *me* off.  $\gamma$  Thou hast set us in the midst of the people.

1 COR. 4:13. ... ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περὶ λῆμα ἕως ἄρτι.

... we are made as the filth of the world, *and are* the offscouring of all things unto this day.

<sup>a</sup> “Thou hast covered Thyself with a cloud, because of prayer, to blind (καμύσαι) *me*, and, etc.

EZE. 1:5, 6, 10, 18.

(505)

IEZE. 1:5, 6, 10, 18.

ומתוכה דמות ארבע חיות וזה מראיהן דמות אדם להנה: \*וארבעה פנים לאחת וארבע כנפים לאחת להם: ---<sup>10</sup> ודמות פניהם פני אדם ופני אריה אל הימין לארבעתם ופני שור מהשמאל לארבעתן ופני נשר לארבעתן: ---<sup>18</sup> ... וגבתם מלאת עינים סביב לארבעתן:

Καὶ ἐν τῷ μέσφ ὡς ὁμοίωμα τεσσάρων ζώων καὶ αὕτη ἡ ὄρασις αὐτῶν ὁμοίωμα ἀνθρώπου ἐπ' αὐτοῖς<sup>6</sup> καὶ τέσσαρα πρόσωπα τῷ ἐνί, καὶ τέσσαρες πτέρυγες τῷ ἐνί. ---<sup>10</sup> καὶ ὁμοίωσις τῶν προσώπων αὐτῶν, πρόσωπον ἀνθρώπου, καὶ πρόσωπον τοῦ λέοντος ἐκ δεξιῶν τοῖς τέσσαρσι, καὶ πρόσωπον μόσχου ἐξ ἀριστερῶν τοῖς τέσσαρσι, καὶ πρόσωπον ἀετοῦ τοῖς τέσσαρσι. ---<sup>18</sup> ... καὶ οἱ νῶτοι αὐτῶν πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσι.

Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. <sup>6</sup> And every one had four faces, and every one had four wings. ---<sup>10</sup> As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. ---<sup>18</sup> ... and their <sup>a</sup>rings were full of eyes round about them four.

And in the midst as *it were* the likeness of four living creatures. And this *was* their appearance; the likeness of a man *was* upon them. <sup>6</sup> And every one had four faces, and every one had four wings. ---<sup>10</sup> And the likeness of their faces *was thus*; the four *had* the face of a man and the face of a lion on the right side; and the four *had* the face of a calf on the left side; and the four *had* the face of an eagle. ---<sup>18</sup> ... and their backs *were* full of eyes round about them four.

(EZE. 10:12, 14.)

וכל בשרם וגבהם וידיהם וכנפיהם  
והאופנים מלאים עינים סביב  
לארבעתם אופניהם: ---<sup>14</sup> וארבעה  
פנים לאחד פני האחד פני הכרוב  
ופני השני פני אדם והשלישי פני  
אריה והרביעי פני נשר:

And their whole <sup>b</sup>body, and their  
backs, and their hands, and their  
wings, and the wheels, *were* full of  
eyes round about, *even* the wheels  
they four had. --- <sup>14</sup> And every one  
had four faces: the first face *was*  
the face of a cherub, and the second  
face *was* the face of a man, and  
the third the face of a lion, and  
the fourth the face of an eagle.

REV.

4:6-8.

... καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα  
γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. <sup>7</sup> καὶ τὸ ζῶον τὸ  
πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ  
τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον <sup>d</sup>ὡς ἄνθρωπος, καὶ τὸ τέταρ-  
τον ζῶον ὅμοιον ἀετῷ πετωμένῳ. <sup>8</sup> καὶ <sup>e</sup>τέσσαρα ζῶα, ἐν καθ'  
<sup>f</sup>ἑαυτὸν, εἶχον ἀνὰ πτέρυγας ἕξ κύκλόθεν, καὶ ἔσωθεν <sup>g</sup>γέμοντα  
ὀφθαλμῶν ...

... and in the midst of the throne, and round about the throne,  
*were* four <sup>b</sup>beasts full of eyes before and behind. <sup>7</sup> And the first  
beast *was* like a lion, and the second beast like a calf, and the  
third beast had a face as a man, and the fourth beast *was* like  
a flying eagle. <sup>8</sup> And the four beasts had each of them six  
wings about *him*; and *they were* full of eyes within ...

<sup>a</sup> Or, *strakes*. <sup>b</sup> Heb. *flesh*. <sup>c</sup> Verse 14 is not in the Vat. LXX., but it is here  
supplied from the Compl. It is found in the same form in MSS. 5, 22, and 231; and, with  
variations, in XII. and other MSS. In many copies (including XII. and 22) it is marked  
as superfluous. <sup>d</sup> ἀνθρώπου. G. and S. <sup>e</sup> Ad. τὰ. G. and S. <sup>f</sup> ἐν αὐτῶν, ἔχον. G.  
and S. Others, <sup>g</sup>ἐν ἔχον. <sup>g</sup> γέμουσιν. G. and S. <sup>h</sup> Rather, *living creatures*.

(IEZE. 10:12, 14.)

Καὶ οἱ νῶτοι αὐτῶν, καὶ αἱ χεῖ-  
ρες αὐτῶν, καὶ αἱ πτέρυγες αὐτῶν,  
καὶ οἱ τροχοὶ πλήρεις ὀφθαλμῶν  
κυκλόθεν τοῖς τέσσαρσι τροχοῖς. ---  
[<sup>c14</sup> καὶ τέσσαρα πρόσωπα εἶχεν  
ἕκαστον τῶν ζῶων τὸ πρόσωπον  
τὸ ἐν πρόσωπον χερούβ, καὶ τὸ  
πρόσωπον τὸ δεύτερον, πρόσωπον  
ἀνθρώπου, καὶ τὸ τρίτον πρόσωπον  
λέοντος, καὶ τὸ τέταρτον πρόσω-  
πον ἀετοῦ.]

And their backs, and their hands,  
and their wings, and the wheels,  
*were* full of eyes round about the  
four wheels. --- [<sup>c14</sup> And each  
of the four living creatures had  
four faces: the first face *was* the  
face of a cherub, and the second  
face the face of a man, and the  
third the face of a lion, and the  
fourth the face of an eagle.]

EZE. 1:24.

see

PSA. 93:4.

EZE. 1:26-28.

(506) <sup>a</sup>

IEZE. 1:26-28.

וממעל לרקיע אשר על ראשם  
כמראה אבן ספיר דמות כסא ועל  
דמות הכסא דמות כמראה אדם

— τοῦ ὄντος ὑπὲρ κεφαλῆς αὐτῶν,  
ὡς ὄρασις λίθου σαπφείρου, ὁμοίω-  
μα θρόνου ἐπ' αὐτοῦ, καὶ ἐπὶ τοῦ  
ὁμοιωματος τοῦ θρόνου ὁμοίωμα ὡς



עליו מלמעלה: <sup>27</sup> וארא כעין  
חשמל כמראה אש בית לה סביב  
ממראה מתניו ולמעלה וממראה  
מתניו ולמטה ראיתי כמראה אש  
ונגה לו סביב: <sup>28</sup> כמראה הקשת  
אשר יהיה בענן ביום הגשם כן  
מראה הנגה סביב ...

And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. <sup>27</sup> And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. <sup>28</sup> As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about ...

REV. 4:2, 3. ... και ἰδὸν θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος. <sup>3</sup> καὶ ὁ καθήμενος ὡς ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ ὡς ὁράσει σάρδιν. καὶ ἵρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

... and, behold, a throne was set in heaven, and One <sup>a</sup> sat on the throne. <sup>3</sup> And He that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

<sup>a</sup> See Eze. 10:1.

<sup>b</sup> Many copies read *δρασις*.

<sup>c</sup> The Greek is defective.

<sup>d</sup> Gr. *station*; but according to the v. l., *appearance*.

<sup>e</sup> Om. ἦν. G. and S.

<sup>f</sup> *σαρδίῳ*. G. and S.

<sup>g</sup> See No. 221.

εἶδος ἀνθρώπου ἄνωθεν. <sup>27</sup> καὶ ἰδὸν ὡς ὄψιν ἡλέκτρου ἀπὸ ὁράσεως ὁσφύος καὶ ἐπάνω, καὶ ἀπὸ ὁράσεως ὁσφύος καὶ ἔως κάτω ἰδὸν ὅρασιν πυρός, καὶ τὸ φέγγος αὐτοῦ κύκλῳ, <sup>28</sup> ὡς ὅρασις τόξου ὅταν ᾖ ἐν τῇ νεφέλῃ ἐν ἡμέραις ὑετοῦ, οὕτως ἡ στάσις τοῦ φέγγους κυκλόθεν.

[<sup>c</sup>And above the firmament] that was over their head *was* as the appearance of a sapphire stone, the likeness of a throne upon it: and upon the likeness of the throne *was* a likeness as the appearance of a man above it. <sup>27</sup> And I saw as the resemblance of amber, from the appearance of His loins and upwards, and from the appearance of His loins and downwards, I saw an appearance of fire, and the brightness thereof round about, <sup>28</sup> as the appearance of the bow when it is in the cloud in days of rain; so *was* the <sup>d</sup>form of the brightness round about.

EZE. 2:9, 10.

(507)

IEZE. 2:9, 10.

ואראה והנה יד שלוחה אלי  
והנה בו מגלת ספר: <sup>10</sup> ... והיא  
כתובה פנים ואחור

Καὶ ἰδὸν, καὶ ἰδὸν χεὶρ ἐκτεταμένη πρὸς με, καὶ ἐν αὐτῇ κεφαλὴ βιβλίου. <sup>10</sup> ... καὶ ἦν ἐν αὐτῇ γεγραμμένα τὰ ἔμπροσθεν καὶ τὰ ὀπίσω ...

And when I looked, behold, an

And I looked, and lo, a hand *was*

hand *was* sent unto me; and, lo, a roll of a book *was* therein; <sup>10</sup>... and it *was* written within and without ...

extended towards me, and in it the roll of a book. <sup>10</sup>... and there were in it writings, within and on the back ...

REV. 5:1. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθήμενου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν ...

And I saw in the right hand of Him that sat on the throne a book written within and on the backside ...

<sup>a</sup> ὀπίσθεν. 22, 23, etc.  
<sup>c</sup> ἔξωθεν. S.

<sup>b</sup> ὀπίσθεν. XII., many cursive MSS., Compl., and Ald.

EZE. 3:1, 3.

(508)<sup>a</sup>

IEZE. 3:1, 3.

... אכול את המגלה הזאת ...  
... ואכלה ותהי בפי כרנש  
למתוך ;

... κατάφαγε τὴν κεφαλίδα ταύτην  
... --- <sup>3</sup> ... καὶ ἔφαγον αὐτήν, καὶ  
ἐγένετο ἐν τῷ στόματί μου ὡς μέλι  
γλυκάζον.

... eat this roll ... --- <sup>3</sup> ... Then did I eat it; and it was in my mouth as honey for sweetness.

... eat this roll ... --- <sup>3</sup> ... and I ate it; and it was in my mouth as sweet honey.

REV. 10:8-10. ... Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ ἠνεφγμένον ἐν τῇ χειρὶ ἀγγέλου ... <sup>9</sup> Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. <sup>10</sup> Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκὺ ...

... Go and take the little book which is open <sup>b</sup> in the hand of the angel ... <sup>9</sup> ... Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

<sup>10</sup> And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey ...

<sup>a</sup> See the entire passage, ch. 2:8 to 3:3.

<sup>b</sup> See Rev. 10:2.

EZE. 3:27.

(509)

IEZE. 3:27.

... השמע ישמע ...  
... He that heareth, let him hear ...

... Ὁ ἀκούων ἀκουέτω ...  
... He that heareth, let him hear ...

(EZE. 12:2)<sup>a</sup>

(IEZE. 12:2)<sup>a</sup>

... אשר עינים להם לראות ולא  
ראו אוזנים להם לשמע ולא  
שמעו ...

... οἱ ἔχουσιν ὀφθαλμούς τοῦ βλέπειν, καὶ οὐ βλέπουσι, καὶ ὅτα ἔχουσι τοῦ ἀκούειν, καὶ οὐκ ἀκούουσι ...

... which have eyes to see, and see not; they have ears to hear, and hear not ...

... which have eyes to see, and see not; and ears to hear, and hear not ...

MATT. 11:15. Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.

He that hath ears to hear, let him hear.

||MATT. 13:9,43.<sup>b</sup> *Ὁ ἔχων ὦτα ἀκούειν ἀκούτω. --- 43 ... ὁ ἔχων, κ.τ.λ.*

Who hath ears to hear, let him hear. --- 43 ... Who hath, etc.

||MARK 4:9,23.<sup>b</sup> *... Ὁ ἔχων ὦτα ἀκούειν ἀκούτω. --- 23 εἰ τις ἔχει ὦτα ἀκούειν ἀκούτω.*

... He that hath ears to hear, let him hear. --- 23 If any man have ears to hear, let him hear.

MARK 7:16.<sup>c</sup> *Εἰ τις ἔχει ὦτα ἀκούειν ἀκούτω.*

If any man have ears to hear, let him hear.

||LUKE 8:8. *... Ὁ ἔχων ὦτα ἀκούειν ἀκούτω.*

... He that hath ears to hear, let him hear.

LUKE 14:35. *... ὁ ἔχων ὦτα ἀκούειν ἀκούτω.*

... He that hath ears to hear, let him hear.

REV. 2:7.<sup>d</sup> *Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις ...*

He that hath an ear, let him hear what the Spirit saith unto the churches ...

REV. 13:9. *Εἰ τις ἔχει οὖς, ἀκουσάτω.*

If any man have an ear, let him hear.

\* See Nos. 177 and 487.

<sup>c</sup> Some MSS. omit the verse.  
ch. 3:6, 13, 22.

<sup>b</sup> The || applies only to ver. 9, in Matt. and Mark.

<sup>d</sup> Repeated without variation in verses 11, 17, 29, and

EZE. 4:14.

(510)

IEZE. 4:14.

ואמר אהה אדני יהוה ...

*Καὶ εἶπα, Μηδαμῶς Κύριε Θεὲ Ἰσραήλ...*

Then said I, Ah Lord God! ...

And I said, Not so, Lord God of Israel ...

ACTS 10:14. *Ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε ...*

But Peter said, Not so, Lord ...

EZE. 6:11.

(511)\*

IEZE. 6:11.

... אשר בחרב ברעב ודבר יפלו :

*... ἐν ῥομφαίᾳ καὶ ἐν <sup>b</sup> θανάτῳ καὶ ἐν λιμῷ πεσούνται.*

... for they shall fall by the sword, by the famine, and by the pestilence.

... they shall fall by the sword, and by <sup>c</sup> death, and by famine.

(EZE. 14:21.)

(IEZE. 14:21.)

... ארבעת שפטי הרעים חרב

*... τὰς τέσσαρας ἐκδικήσεις μου τὰς πονηρὰς, ῥομφαλάν, καὶ λιμόν, καὶ θηρία πονηρὰ, καὶ θάνατον ...*

... ורעב וחיה רעה ודבר

... My four sore judgments ... the sword, and the famine, and the noisome beast, and the pestilence...

... My four sore judgments, the sword, and famine, and evil beasts, and <sup>c</sup> death ...

REV. 6:8. ... ἀποκτεῖναι... ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

... to kill with sword, and with hunger, and with death, and with the beasts of the earth.

\* Compare 2 Sam. 24:13. Jer. 24:10. Eze. 5:12. 33:27.  
Compl. <sup>c</sup> That is, pestilence.

<sup>b</sup> λ. καὶ ἐν θ. 22, 23, etc.

EZE. 9:4.

(512)

IEZE. 9:4.

...והתוית תועל מצחות האנשים...

... καὶ δὸς <sup>b</sup> σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν, κ.τ.λ.

... and <sup>a</sup> set a mark upon the foreheads of the men, etc.

... and put a sign upon the foreheads of the men, etc.

REV. 7:3.<sup>c</sup>

... ἄχρισ οὐ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

... till we have sealed the servants of our God in their foreheads.

REV. 9:4.

... εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

... but only those men which have not the seal of God in their foreheads.

REV. 14:1.

... ἔχουσαι τὸ ὄνομα <sup>d</sup> τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

... having His Father's name written in their foreheads.

<sup>a</sup> ἢ Heb. mark a mark. <sup>b</sup> τὸ σημεῖον. XII. and many others. <sup>c</sup> See also, the mark of the beast, ch. 13:16. 20:4. <sup>d</sup> Ad. αὐτοῦ καὶ τὸ ὄνομα. G. and S.

EZE. 9:6.

(513)

IEZE. 9:6.

...וממקדשי תחלו...

... ἀπὸ τῶν ἁγίων μου ἄρξασθε ...

... and begin at My sanctuary ...

... begin at My sanctuary ...

1 PET. 4:17.

— ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ...

— For the time is come that judgment must begin at the house of God ...

EZE. 10:12, etc.

see

EZE. 1:5, etc.

EZE. 12:2.

see

EZE. 3:27.

EZE. 14:8.

(514)

IEZE. 14:8.

...והכרתיו מתוך עמי...

... καὶ ἐξαρῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου ...

... and I will cut him off from the midst of My people...

... and I will take him away from the midst of My people...

1 COR. 5:2.

... ἵνα <sup>a</sup> ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας.

... that he that hath done this deed might be taken away from among you.

<sup>a</sup> ἀρθῇ. G. and S.

EZE. 14:21.	see	EZE. 6:11.
EZE. 18:13.	see	LEV. 20:9.
EZE. 20:11.	see	LEV. 18:5.
EZE. 20:41.	see	GEN. 8:21.
EZE. 26:7.	see	DEUT. 10:17 (No.159).

EZE. 26:13.	( 515 ) <sup>a</sup>	IEZE. 26:13.
והשבתי המון שיריך וקול כנורריך לא ישמע עוד :		Καὶ καταλύσει τὸ πλῆθος τῶν μου- σικῶν σου, καὶ ἡ φωνὴ τῶν ψαλτη- ρίων σου οὐ μὴ ἀκουσθῇ <sup>c</sup> ἔτι.
And I will cause the noise of <sup>b</sup> thy songs to cease; and the sound of thy harps shall be no more heard.		And he shall <sup>d</sup> destroy the multi- tude of thy musicians; and the sound of thy psalteries shall be heard no more at all.

REV. 18:22. Καὶ φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν  
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι ...

And the voice of harpers, and musicians, and of pipers, and  
trumpeters, shall be heard no more at all in <sup>e</sup> thee ...

<sup>a</sup> Comp. Isa. 14:11. 24:8; and see No. 497, supra. <sup>b</sup> Tyrus. <sup>c</sup> Many copies add  
ἐν σοι. <sup>d</sup> Gr. dissolve. <sup>e</sup> Babylon.

EZE. 31:6.	( 516 ) <sup>a</sup>	IEZE. 31:6.
... בסעפתיו קננו כל עוף השמים		Ἐν ταῖς παραφυάσιν αὐτοῦ ἐνόσ- σευσαν πάντα τὰ πετεινὰ τοῦ οὐ- ρανοῦ ...
All the fowls of heaven made their nests in his boughs ...		In his boughs all the fowls of heaven made <i>their</i> nests ...

(DAN. 4:12(9).

(DAN. 4:9.)

... ובענפיהו ידרון צפרי שמיא <sup>?</sup>	... καὶ ἐν αὐτῷ τὰ πετεινὰ τοῦ οὐ- ρανοῦ ἐνόσσευσον ...
<sup>12</sup> ... and the fowls of the heaven dwelt in the boughs thereof ...	... and in it the fowls of heaven made <i>their</i> nests.

||MATT. 13:32. ... ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς  
κλάδοις αὐτοῦ.

... so that the birds of the air come and lodge in the branches  
thereof.

||MARK 4:32. ... ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ  
κατασκηνοῦν.

... so that the fowls of the air may lodge under the shadow of it.

LUKE 13:19. ... καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

... and the fowls of the air lodged in the branches of it.

\* See also Eze. 17:23, and Dan. 4:10—12, *infra*.

EZE. 33:4.

see

LEV. 20:9.

EZE. 34:5.

see

NUM. 27:17.

EZE. 37:10.

(517)

IEZE. 37:10.

וַתָּבוֹא בָהֶם הַרוּחַ וַיְחִיּוּ וַיַּעֲמֻ  
עַל רַגְלֵיהֶם ...

... καὶ εἰσῆλθεν <sup>a</sup> εἰς αὐτοὺς <sup>b</sup> τὸ πνεῦμα, καὶ ἔζησαν, καὶ ἔστησαν ἐπὶ τῶν ποδῶν αὐτῶν ...

... and the breath came into them,  
and they lived, and stood up upon  
their feet ...

... and the breath came into them,  
and they lived, and stood upon  
their feet ...

REV. 11:11. ... πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν <sup>c</sup> ἐπ' αὐτοὺς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν ...

... the spirit of life from God entered into them, and they stood upon their feet ...

\* ἐπ'. 106. <sup>b</sup> τὸ πν. ζωῆς. 26. πν. ζωῆς. 106. <sup>c</sup> ἐν αὐτοῖς. G. and S.

EZE. 37:14.

(518)\*

IEZE. 37:14.

וְנָתַתִּי רוּחִי בָכֶם ...

Καὶ δώσω Πνεῦμά μου εἰς ὑμᾶς ...

And (when I) shall put My Spirit  
in you ...

And I will give My Spirit unto  
you ...

1 THESS. 4:8. ... ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

... but God, who hath also given unto us His Holy Spirit.

\* Comp. ch. 36:27. 1 Jo. 3:24, 4:13. <sup>b</sup> ὑμᾶς.

EZE. 37:24.

(519)

IEZE. 37:24.

... וְרֹעֶה אֶחָד יִהְיֶה לְכֻלָּם ...

... <sup>a</sup> ἔσται ποιμὴν εἰς πάντων ...

... and they all shall have one  
shepherd ...

... there shall be one shepherd of  
them all ...

JOHN 10:16. ... καὶ γενήσεται μία ποίμνη, εἰς ποιμήν.

... and there shall be one fold, and one shepherd.

\* Ad. καὶ. Compl. καὶ ποιμὴν εἰς ἔσται πάντων. XII. and many cursive MSS.

EZE. 37:27.

see

LEV. 26:11, 12.

EZE. 38:2.

(520)\*

ESA. 38:2.

... שִׁים פָּנִיךָ אֶל גּוֹג אֶרֶץ הַמְּגוֹג ...

... στήρισον τὸ πρόσωπόν σου ἐπὶ Γὼγ, καὶ τὴν γῆν τοῦ Μαγάγ, ἄρχοντα ὥς Μεσὸχ καὶ Θεβέλ...

... נִשְׂא רֹאשׁ מִשָּׁח וְתוֹבֵל ...

... set thy face against Gog, the land of Magog, <sup>b</sup> the chief prince of Meshech and Tubal ...

... set thy face against Gog, and the land of Magog, <sup>c</sup> Rhos the prince of Mesoch and Thobel ...

REV. 20:8. — καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον ...

— and (<sup>d</sup> he) shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ...

<sup>a</sup> See also ch. 39, *passim*. <sup>b</sup> ¶ Or, *prince of the chief*. <sup>c</sup> Or, *the prince of Rhos*. As to the various readings, see the note to this section. <sup>d</sup> *Satan*.

EZE. 38:19.

(521) \*

IEZE. 38:19.

אם לא ביום ההוא יהיה רעש גדול על אדמת ישראל :

... Εἰ μὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται σεισμός μέγας ἐπὶ γῆς Ἰσραὴλ.

... Surely in that day there shall be a great shaking in the land of Israel.

... Surely in that day there shall be a great earthquake in the land of Israel.

REV. 11:13. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας ...

And the same hour was there a great earthquake ...

<sup>a</sup> Compare Jer. 10:22 (Gr.). Zech. 14:4, 5. Rev. 6:12. 11:19. 16:18. A similar expression occurs Matt. 28:2. and Acts 16:26. <sup>b</sup> ἡμέρα.

EZE. 39:17, 18, 20.

(522)

IEZE. 39:17, 18, 20.

אמר לצפור כל כנף ולכל חית השדה הקבצו ובאו האספו מסביב על זבחי ... <sup>18</sup> בשר נבירים תאכלו ודם נשיאי הארץ תשתו ... <sup>20</sup> ושבעתם על שלחני סוס ורכב נביר וכל איש מלחמה ...

... Εἰπὸν παντὶ ὀρνέῳ πετεινῷ, καὶ πρὸς πάντα τὰ θηρία τοῦ πεδίου, Συνάχθητε καὶ ἔρχεσθε, συνάχθητε ἀπὸ πάντων τῶν περικύκλω ἐπὶ τὴν θυσίαν μου ... <sup>18</sup> κρέα γιγάντων φάγεσθε, καὶ αἷμα ἀρχόντων τῆς γῆς πῖεσθε ... --- <sup>20</sup> καὶ ἐμπλησθήσεσθε ἐπὶ τῆς τραπέζης μου, ἵππον καὶ ἀναβάτην καὶ γίγαντα καὶ πάντα ἄνδρα πολεμιστὴν ...

... Speak <sup>a</sup> unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My <sup>b</sup> sacrifice ... <sup>18</sup> Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth ... --- <sup>20</sup> Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war ...

... Say to every winged fowl, and to all the wild-beasts of the field, Gather yourselves and come; gather yourselves from all *places* round about unto My sacrifice ... <sup>18</sup> Ye shall eat the flesh of giants, and drink the blood of princes of the earth. ... --- <sup>20</sup> And ye shall be filled at My table, *devouring* horse and rider, and giant, and every man of war ...

REV. 19:17, 18. ... λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεῦτε <sup>c</sup> καὶ συνάγεσθε εἰς τὸ δεῖπνον <sup>d</sup> τοῦ μεγάλου Θεοῦ, <sup>18</sup> ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων, καὶ τῶν καθημένων ἐπ' αὐτῶν ...

... saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; <sup>18</sup> that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them ...

<sup>a</sup> ¶ Heb. to the fowl of every wing. <sup>b</sup> ¶ Or, slaughter. <sup>c</sup> συνάχθητε. G. and S. <sup>d</sup> τὸ μέγα τοῦ Θ. G. and S.

EZE. 40:1-3, 5.

(523) <sup>a</sup>

EZE. 40:1, 3-5.

... היתה עלי יד יהוה ויבא אתי  
שמה: <sup>a</sup> במראות אלהים הביאני  
אל ארץ ישראל ויניחני אל הר  
גבה מאד ועליו כמבנה עיר מגוב:  
<sup>a</sup> ויביא אותי שמה והנה איש  
מראהו כמראה נחשת ופתיל  
פשתים בידו וקנה המדה והוא  
עמד בשער: --- <sup>b</sup> ... וימד את רחב  
הבנין קנה אחד וקומה קנה אחד:

... ἐγένετο ἐπ' ἐμέ χεὶρ Κυρίου, καὶ ἤγαγέ με <sup>2</sup> ἐν ὁράσει Θεοῦ εἰς τὴν γῆν Ἰσραὴλ, καὶ ἔθηκε με ἐπ' ὄρος ὑψηλὸν σφόδρα, καὶ ἐπ' αὐτῷ ὥσει οἰκοδομὴ πόλεως ἀπέναντι. <sup>3</sup> καὶ εἰσήγαγέ με ἐκεῖ. καὶ ἰδοὺ ἀνὴρ, καὶ ἦ ὄρασις αὐτοῦ ἦν ὥσει ὄρασις χαλκοῦ στίλβοντος, καὶ ἐν τῇ χειρὶ αὐτοῦ ἦν σπαρτίον οἰκοδόμων, καὶ κάλαμος μέτρον, καὶ αὐτὸς εἰστήκει ἐπὶ τῆς πύλης. --- <sup>5</sup> ... καὶ διεμέτρησε τὸ προτείχισμα, πλάτος ἴσον τῷ καλάμῳ, καὶ τὸ ὕψος αὐτοῦ ἴσον τῷ καλάμῳ.

... the hand of the Lord was upon me, and brought me thither. <sup>a</sup> In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, <sup>b</sup> by which was as the frame of a city on the south. <sup>3</sup> And he brought me thither, and, behold, there was a <sup>c</sup> man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood <sup>d</sup> in the gate. --- <sup>5</sup> ... so he measured the breadth of the building, one reed; and the height, one reed.

... the hand of the Lord was upon me, and led me <sup>2</sup> in a vision of God into the land of Israel, and set me upon a very high mountain, and upon it was as it were the building of a city before me. <sup>3</sup> And He led me in thither. And, behold, there was a man, and his appearance was as the appearance of shining brass; and in his hand was a builders' line, and a measuring reed; and he stood at the gate. --- <sup>5</sup> ... and he measured across the fore-wall; the breadth was equal to the reed, and the height of it equal to the reed.

REV. 11:1. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, <sup>a</sup> λέγων, Ἐγείραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. <sup>2</sup> καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσης ...



And there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. <sup>a</sup> But the court which is without the temple <sup>f</sup> leave out, and measure it not ...

Rev.  
21:10,  
15, 16.

Καὶ ἀπήνεγκε με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν <sup>a</sup> τὴν μεγάλην, τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ. --- <sup>15</sup> καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε <sup>b</sup> κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. <sup>16</sup> ... καὶ ἐμέτρησε τὴν πόλιν τῷ καλᾷ ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστὶ.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. --- <sup>15</sup> And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. <sup>16</sup> ... and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

<sup>a</sup> See Zech. 2:1, inf. <sup>b</sup> ἢ Or, upon which. <sup>c</sup> See Rev. 21:17. of a man, that is, of the angel. <sup>d</sup> See Rev. 21:12, at the gates twelve angels. <sup>e</sup> Ad. καὶ ὁ ἄγγελος εἰσῆκε, as the E.V. <sup>f</sup> ἢ Gr. cast out. <sup>g</sup> Om. τὴν μεγάλην. G. and S. <sup>h</sup> Ad. μέτρον. G. and S.

EZE. 43:2.

see

PSA. 93:4.

EZE. 43:2.

(524)

IEZE. 43:2.

והארץ האירה מכבודו :

... καὶ ἡ γῆ ἐξέλαμπεν ὡς φέγγος ἀπὸ τῆς δόξης <sup>a</sup> κυκλόθεν.

... and the earth shined with His glory.

... and the earth shined as light from the glory round about.

Rev.  
18:1.

... καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

... and the earth was lightened with his glory.

<sup>a</sup> 22 and several others add αὐτοῦ.

EZE. 47:1, 7, 12.

(525)

IEZE. 47:1, 7, 12.

... והנה מים יצאים מתחת מפתן הבית קרימה ... ' --- ... והנה אל שפת הנחל עץ רב מאד מזה ומזה : --- ' ועל הנחל יעלה על שפתו מזה ומזה כל עץ מאכל לא יבול עלהו ולא יתם פריו לחרשיו יבכר ... והיו פריו למאכל ועלהו לתרופה :

... καὶ ἰδοὺ ὕδωρ ἐξεπορεύετο ὑποκάτωθεν τοῦ αἵθριου κατὰ ἀνατολὰς ... --- ' ... καὶ ἰδοὺ ἐπὶ τοῦ χεῖλους τοῦ ποταμοῦ δένδρα πολλὰ σφόδρα ἔνθεν καὶ ἔνθεν. --- <sup>12</sup> καὶ ἐπὶ τοῦ ποταμοῦ ἀναβήσεται, ἐπὶ τοῦ χεῖλους αὐτοῦ ἔνθεν καὶ ἔνθεν, πᾶν ξύλον βρώσιμον, οὐ μὴ παλαιωθῇ ἐπ' αὐτοῦ, οὐδὲ μὴ ἐκλείπῃ ὁ καρπὸς αὐτοῦ, τῆς καινότητος αὐτοῦ <sup>a</sup> πρωτοβολήσῃ ... καὶ ἔσται ὁ καρπὸς αὐτῶν εἰς βρώσιν, καὶ ἀνάβασις αὐτῶν εἰς ὑγίειαν.

H H

... and, behold, waters issued out from under the threshold of the house eastward ... --- <sup>7</sup>... behold, at the <sup>a</sup> bank of the river *were* very many trees, on the one side and on the other. --- <sup>12</sup> And by the river, upon the bank thereof, on this side and on that side, <sup>b</sup> shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth <sup>c</sup> new fruit according to his months ... and the fruit thereof shall be for meat, and the leaf thereof <sup>d</sup> for medicine.

... and, behold, water issued from under the porch towards the east ... --- <sup>7</sup>...and, behold, on the bank of the river *were* very many trees, on the one side and on the other. --- <sup>12</sup> And by the river, upon the bank thereof, on this side and on that side, shall grow every <sup>f</sup> fruit tree: *the leaf* shall not fade upon it, neither shall its fruit fail: <sup>g</sup> it shall bring forth the first *fruits* of its early crop ... and their fruit shall be for food, and their foliage for healing.

REV.  
22:1, 2.

Καὶ ἔδειξέ μοι <sup>b</sup> καθαρὸν ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. <sup>2</sup> ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ <sup>i</sup> ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα <sup>k</sup> ἓνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

And he shewed me a pure river of water of <sup>l</sup> life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on either side of the river, *was there* the <sup>m</sup> tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

<sup>a</sup> ἢ Heb. *lip*. [So the Gr.] <sup>b</sup> ἢ Heb. *shall come up*. [So the Gr.] <sup>c</sup> ἢ Or, *principal*.  
<sup>d</sup> ἢ Or, *for bruises and sores*. <sup>e</sup> Ad. *eis τοὺς μῆνας αὐτοῦ*. 22, 23, etc. <sup>f</sup> Gr. *edible tree*.  
<sup>g</sup> Gr. *it shall first-bear* the fruit of its newness. <sup>h</sup> Om. *καθαρὸν*. G. and S. <sup>i</sup> ἐκείθεν.  
<sup>k</sup> Om. *ἓνα*. G. and S. <sup>l</sup> See ver. 9 of the passage of Ezekiel. <sup>m</sup> See No. 6.

EZE. 48:31-33.

(526)

IEZE. 48:31-33.

ישערי העיר על שמות שבטי  
... ישראל שערים שלושה צפונה

And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward, etc.

Καὶ αἱ πύλαι τῆς πόλεως, ἐπ' ὀνόμασι φυλῶν τοῦ Ἰσραήλ. πύλαι τρεῖς πρὸς βορρᾶν, κ.τ.λ.

And the gates of the city *shall be* after the names of the tribes of Israel: three gates on the north, etc.

REV.  
21:12,  
13.

... ἔχουσιν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἐστί τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ. <sup>13</sup> ἀπ' ἀνατολῆς, πυλῶνες τρεῖς· ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες τρεῖς· ἀπὸ δυσμῶν, πυλῶνες τρεῖς.

... and had twelve gates, and at the gates twelve angels, and names written thereon, which are the *names* of the twelve tribes

of the children of Israel: <sup>13</sup> on the east three gates; on the north three gates; on the south three gates; and on the west three gates.

EZE. 48:35.	(527) <sup>a</sup>	IEZE. 48:35.
ושם העיר מיום יהוה שמה :	... καὶ τὸ ὄνομα τῆς πόλεως, ἀφ' ἧς ἂν ἡμέρας γένηται, <sup>c</sup> ἔσται τὸ ὄνομα αὐτῆς.	
... and the name of the city from that day shall be, <sup>b</sup> The Lord is there.	... and the name of the city from the day that it shall be made, shall be the name thereof.	
REV. 3:12. ... καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ ...	... and the name of the city of My God, which is New Jerusalem ...	
<sup>a</sup> Comp. Dent. 12:5. Dan. 9:19. Joel 3:21. <sup>b</sup> ¶ Heb. <i>Jehovah-shammah</i> . See Exod. 17:15. Judg. 6:24. <sup>c</sup> The Alex. and Ald. editions and various cursive MSS. add Κύριος καὶ.		

DAN. 1:14.	(528) <sup>a</sup>	DAN. 1:14.
: וינסם ימים עשרה :	... καὶ ἐπείρασεν αὐτοὺς ἡμέρας δέκα.	
... and (he) proved them ten days.	... and (he) proved them ten days.	
REV. 2:10. ... ἵνα πειρασθῇτε καὶ ἔξετε θλίψιν <sup>b</sup> ἡμερῶν δέκα ...	... that ye may be tried; and ye shall have tribulation ten days ...	
<sup>a</sup> See ver. 12. Comp. Gen. 24:55. 1 Sam. 25:38. <sup>b</sup> ἡμέρας.		

DAN. 2:8.	(529)	DAN. 2:8.
... די עדנא אנתון ובנין ...	... ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε ...	
... that ye would <sup>a</sup> gain the time ...	... that ye redeem the time ...	
EPH. 5:16. — ἐξαγοραζόμενοι τὸν καιρὸν ...	— redeeming the time ...	
COR. 4:5. ... τὸν καιρὸν ἐξαγοραζόμενοι.	... redeeming the time.	
<sup>a</sup> ¶ Chald. <i>buy</i> .		

DAN. 2:35.	(530)	DAN. 2:35. <sup>a</sup>
... וכל אתר לא השתכח להון ...	... ὥστε μηδὲν καταλειφθῆναι ἐξ αὐτῶν ...	
... that no place was found for them ...	... so that not one of them was left ...	
REV. 12:8. ... οὐτε τόπος εὐρέθη <sup>c</sup> αὐτῶν ἔτι ἐν τῷ οὐρανῷ.	... neither was their place found any more in heaven.	
REV. 20:11. ... καὶ τόπος οὐχ εὐρέθη αὐτοῖς.	... and there was found no place for them.	
<sup>a</sup> ... καὶ τόπος οὐχ εὐρέθη αὐτοῖς ... Theod. <sup>b</sup> οὐδὲ. M. G. and S. <sup>c</sup> αὐτῷ.		

DAN. 2:37, 47.	see	DEUT. 10:17 (No. 159).
DAN. 2:44.	(531)*	DAN. 2:44.
... יקים אלה שמיא מלכו ...		... στήσει ὁ Θεὸς τοῦ οὐρανοῦ βασιλείαν ἄλλην...
... shall the God of heaven set up a kingdom ...		... the God of heaven shall set up another kingdom ...
MATT. 3:2. .. Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.		.. Repent ye: for the kingdom of heaven is at hand.
MATT. 4:17. ... Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.		... Repent: for the kingdom of heaven is at hand.
§MATT. 5:3. ... ἡ βασιλεία τῶν οὐρανῶν.		... the kingdom of heaven.
MARK 1:15. .. ὅτι Πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ ...		.. The time is fulfilled, and the kingdom of God is at hand ...
§LUKE 6:20. ... ἡ βασιλεία τοῦ Θεοῦ.		... the kingdom of God.
JOHN 3:3, 5. ... ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. --- <sup>5</sup> ... εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.		... see the kingdom of God. --- <sup>5</sup> ... enter into the kingdom of God.
ACTS 1:3. ... τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.		... the things pertaining to the kingdom of God.
ROM. 14:17. Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις ...		For the kingdom of God is not meat and drink ...
REV. 11:15. ... <sup>b</sup> Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ ...		... The kingdoms of this world are become <i>the kingdoms</i> of our <sup>c</sup> Lord, and of His Christ ...
REV. 12:10. ... Ἄρτι ἐγένετο ... ἡ βασιλεία τοῦ Θεοῦ ἡμῶν ...		... Now is come ... the kingdom of our God ...
* See ch. 7:14. This section contains but a small selection of the N.T. passages which speak of the <i>kingdom of God</i> , etc. See the Note upon it. <sup>b</sup> Ἐγένετο ἡ βασιλεία τοῦ κόσμου. G. and S. Om. τοῦ κόσμου. M. <sup>c</sup> Comp. Psa. 2:2.		
DAN. 3:4.	(532)*	DAN. 3:4. <sup>d</sup>
וכרוזא קרא בחיל לכוֹן אַמְרִין עַמְמֵי אַמְיָא וְלִשְׁנֵי:		Καὶ ὁ κήρυξ ἐκήρυξε τοῖς ὄχλοις· Ὑμῖν παραγγέλλεται, ἔθνη καὶ χῶραι, λαοὶ καὶ γλῶσσαι.
Then an herald cried <sup>b</sup> aloud, To you it is commanded, O <sup>d</sup> people, nations, and languages.		And an herald proclaimed unto the multitudes, To you it is commanded, O nations and provinces, people and tongues.

- REV. ... ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους.  
5:9. ... out of every kindred, and tongue, and people, and nation.
- REV. ... ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν ...  
7:9. ... of all nations, and kindreds, and people, and tongues ...
- REV. ... ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.  
10:11. ... before many peoples, and nations, and tongues, and kings.
- REV. ... ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν ...  
11:9. ... they of the people and kindreds and tongues and nations ...
- REV. ... ἐπὶ πᾶσαν φυλὴν \* καὶ γλώσσαν καὶ ἔθνος.  
13:7. ... over all kindreds, and tongues, and nations.
- REV. ... καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαόν.  
14:6. ... and to every nation, and kindred, and tongue, and people.
- REV. ... Τὰ ὕδατα ... λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι.  
17:15. ... The waters ... are peoples, and multitudes, and nations, and tongues.

\* See also Dan. 4:1. 6:25.

b ἢ Chald. *with might*.c ἢ Chald. *they command*.

d Καὶ ὁ κήρυξ ἔβρα ἐν ἰσχυρί, ὅμιν λέγεται λαοῖς, φυλαί, γλώσσαι. Theod. e Ad. καὶ λαόν. G. and S.

DAN. 8:25.

(533)\*

DAN. 3:92.

... וְהָיָה דִּי רַבִּיעָא דְמָה לְבָר  
:לְהָא

... and the form of the fourth is  
like the Son of God.

MATT. ... Εἰ Τῶς εἰ τοῦ Θεοῦ ...  
4:3.<sup>c</sup>

... If Thou be the Son of God ...

MARK ... Ἰησοῦ Χριστοῦ, Τῶς τοῦ Θεοῦ.  
1:1.

... of Jesus Christ, the Son of God.

LUKE ... κληθήσεται Τῶς Θεοῦ.  
1:35.

... shall be called the Son of God.

JOHN ... ὅτι οὗτός ἐστιν ὁ Τῶς τοῦ Θεοῦ.  
1:34.

... that This is the Son of God.

ACTS ... Πιστεύω τὸν Τῶν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.  
8:37.<sup>d</sup>

... I believe that Jesus Christ is the Son of God.

ROM. — τοῦ ὁρισθέντος Τῶς Θεοῦ ...  
1:4.

— and declared to be the Son of God ...

HEB. ... ἀφωμοιωμένος δὲ τῷ Τῶς τοῦ Θεοῦ ...  
7:3.

... but made like unto the Son of God ...

1 JO. ... εἰς τοῦτο ἐφανερώθη ὁ Τῶς τοῦ Θεοῦ ...  
3:8.

... For this purpose the Son of God was manifested ...

... καὶ ἡ ὁρασις τοῦ τετάρτου ὁμοι-  
ωμα ἀγγέλου Θεοῦ.

... and the form of the fourth is  
the similitude of an angel of God.

REV. ... *Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ* ...

2:18. ... These things saith the Son of God ...

<sup>a</sup> Compare Psa. 2:7, *Thou art My Son*. This section contains but a small selection of N.T. passages. <sup>b</sup> *ὁμοία νύϕ Θεοῦ*. Theod. <sup>c</sup> Precisely similar is || Luke 4:3.

<sup>d</sup> This verse is not in G. nor in S.

DAN. 4:1 (3:31).

(534)<sup>a</sup>

DAN. 3:99.

: *שלמכון ישנא* ... <sup>31</sup> *Εἰρήνη ὑμῖν πληθυνθείη* ...

<sup>1</sup> ... Peace be multiplied unto you. Peace be multiplied unto you ...

1 PET. ... *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη*.

1:2. ... grace unto you, and peace, be multiplied.

2 PET. — *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη* ...

1:2. — grace and peace be multiplied unto you ...

JUDE — *ἐλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη*.

2. — mercy unto you, and peace, and love, be multiplied.

<sup>a</sup> And see Dan. 6:25, where the words occur in the Chaldee, but not in the LXX.

<sup>b</sup> This version adds, *ἐν παντὶ καιρῷ*, which is neither in the original nor in Theod.

DAN. 4:10<sup>a</sup> (7).

(535)

DAN. 4:2.<sup>b</sup>

... *וְאֵלֶּן אֵילָן* ... <sup>7</sup> ... *καὶ ἰδού, δένδρον, κ.τ.λ.*

<sup>10</sup> ... and behold a tree, etc. ... and behold a tree, etc.

MATT. ... *καὶ γίνεται δένδρον, κ.τ.λ.*

13:32.<sup>c</sup> ... and (it) becometh a tree, etc.

LUKE ... *καὶ ἐγένετο εἰς δένδρον* <sup>d</sup> *μέγα, κ.τ.λ.*

13:19. ... and (it) waxed a great tree, etc.

<sup>a</sup> See verses 12, 20, 21. Ver. 12 is in No. 516.

LXX. <sup>c</sup> In || Mark 4:32, the words do not occur.

<sup>b</sup> The verses are misplaced in the

<sup>d</sup> Om. *μέγα*.

DAN. 4:12 (9).

see

EZE. 31:6.

DAN. 4:30 (27).

(536)<sup>a</sup>

DAN. 4:27.

... *הֲלֹא דָא הִיא בְּבֵל רַבְתָּא* ... <sup>27</sup> *Αὕτη ἐστὶ Βαβυλὼν ἡ μεγάλη* ...

<sup>30</sup> ... Is not this great Babylon...? This is Babylon the great ...

REV. ... *Βαβυλὼν* <sup>b</sup> *ἡ πόλις ἡ μεγάλη* ...

14:8. ... Babylon ... that <sup>c</sup> great city ...

REV. ... *Βαβυλὼν ἡ μεγάλη* ...

16:19. ... great Babylon ...

REV. ... *Βαβυλὼν ἡ μεγάλη* ...

17:5. ... BABYLON THE GREAT ...

REV. ... *Βαβυλὼν ἡ μεγάλη* ...

18:2.<sup>d</sup> ... Babylon the great ...

<sup>a</sup> See No. 398.

<sup>b</sup> Om. *ἡ πόλις*. G. and S.

<sup>c</sup> Comp. 11:8. 16:19, first clause.

<sup>d</sup> See verses 10, 18, 21.

DAN. 4:	( 537 ) <sup>a</sup>	DAN. 4:32.
Not in the Chaldee.		... ὁ χρόνος μου τῆς ἀπολυτρώσεως ἦλθε ... ... my time of redemption came ...
LUKE 21:28.	... διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν. ... for your redemption draweth nigh.	
<sup>a</sup> Comp. Isa. 63:4, and comp. Rom. 8:23, <i>the redemption of our body</i> .		

DAN. 4:34 (LXX).	see	DEUT. 10:17 (No. 159).
DAN. 5:4, 23.	( 538 ) <sup>a</sup>	DAN. 5:3, 23. <sup>b</sup>
... וּשְׁבַחּוּ לֵאלֹהֵי דָהְבָא וְכֶסֶף ... נְחֹשֶׁת פְּרוּלָא אַעָא וְאַבְנָא : ... וְלֵאלֹהֵי כֶסֶף וְדָהְבָא נְחֹשֶׁת פְּרוּלָא אַעָא וְאַבְנָא דִּי לֹא חֻזִּין וְלֹא שְׁמַעִין וְלֹא יַדְעִין שְׁבַחָת ... ... and (they) praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. --- <sup>23</sup> ... and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know ...		... καὶ εὐλόγουν τὰ εἰδῶλα τὰ χειροποίητα αὐτῶν. --- <sup>23</sup> ... καὶ ἠγέσατε πάντα τὰ εἰδῶλα τὰ χειροποίητα τῶν ἀνθρώπων ... ... and they praised their idols made with hands. --- <sup>23</sup> ... and thou hast praised all the idols, the work of men's hands ...
REV. 9:20.	... οὐτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ ἑἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὐτε βλέπειν δύναται, οὐτε ἀκούειν, οὐτε περιπατεῖν. ... yet (they) repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.	

<sup>a</sup> Compare Psa. 115:4—7. 135:15—17.  
<sup>c</sup> Ad. τὰ. G. and S.

<sup>b</sup> Theod. follows the Chald. very nearly.

DAN. 6:22.	( 539 )	DAN. 6:22. <sup>a</sup>
... אֱלֹהֵי שַׁלַּח מַלְאָכָה וּסְגַר פִּם ... אֲרִיּוֹתָא My God hath sent His angel, and hath shut the lions' mouths ...		— καὶ ἐσώκατέ με ὁ Θεὸς ἀπὸ τῶν λεόντων ... — and God hath saved me from the lions ...
ΠΕΒ. 11:33.	— οἱ διὰ πίστεως ... ἔφραξαν στόματα λεόντων — — who through <sup>b</sup> faith ... stopped the mouths of lions —	

<sup>a</sup> ὁ Θεὸς μου ... ἐνέφραξε τὰ στόματα τῶν λεόντων ... Theod. <sup>b</sup> See Dan. 6:23, *because he believed in his God*.

DAN. 7:3, 7, 8, 21, 24.

(540)\*

DAN. 7:3, 7, 8, 21, 24.

וארבע חיות רברבן מלקן מן ימא ...  
 באחר דנה חוה הוית בחווי  
 ליליא וארו חויה רבעיא ... וקרנן  
 עשר לה: \* ... ופם ממלל רברבן:  
 --- חוה הוית וקרנא דכן עבדא  
 קרב עם קדישין ויכלה להן: ---  
 "וקרניא עשר מנה מלכותה עשרה  
 מלכין יקמן ...

Καὶ τέσσαρα θηρία ἀνέβαινον ἐκ  
 τῆς θαλάσσης ... --- <sup>7</sup> μετὰ δὲ  
 ταῦτα ἐθεώρουν ἐν ὄραματι τῆς  
 νυκτὸς θηρίον τέταρτον ... εἶχε δὲ  
 κέρατα δέκα καὶ βούλαι πολλὰ ἐν  
 τοῖς κέρασιν αὐτοῦ. <sup>8</sup> ... καὶ ἰδοὺ,  
 ὀφθαλμοὶ ὥσπερ ὀφθαλμοὶ ἀνθρώ-  
 πῖνοι ἐν τῷ κέρατι τούτῳ, καὶ στόμα  
 λαλοῦν μέγαλα, καὶ ἐποίει πόλεμον  
 πρὸς τοὺς ἁγίους. --- <sup>21</sup> καὶ κατε-  
 νόουν τὸ κέρας ἐκεῖνο πόλεμον συν-  
 ιστάμενον πρὸς τοὺς ἁγίους καὶ  
 τροπούμενον αὐτοῖς. --- <sup>24</sup> καὶ τὰ  
 δέκα κέρατα, <sup>1</sup> ἐκ τῆς βασιλείας  
 δέκα βασιλεῖς στήσονται ...

And four great beasts came up  
 from the sea<sup>b</sup> ... --- <sup>7</sup> After this I  
 saw in the night visions, and be-  
 hold a fourth beast ... and it had  
 ten horns. <sup>8</sup> ... and, behold, in this  
<sup>c</sup> horn were eyes like the eyes of a  
 man, and a mouth speaking great  
 things. --- <sup>21</sup> I beheld, and the same  
 horn made war with the saints,  
 and prevailed against them.<sup>d</sup> ---  
<sup>24</sup> And the ten horns out of this  
<sup>e</sup> kingdom are ten kings that shall  
 arise ...

And four beasts came up out of  
 the sea ... --- <sup>7</sup> And after these I  
 saw in a vision of the night a  
 fourth beast ... and it had ten  
 horns, and there were many coun-  
 sels in his horns. <sup>8</sup> ... and, behold,  
 eyes as human eyes were in this  
<sup>c</sup> horn, and a mouth speaking great  
 things, and it made war against  
 the saints. --- <sup>21</sup> And I considered  
 that horn waging war against the  
 saints, and putting them to flight.<sup>d</sup>  
 --- <sup>24</sup> And as to the ten horns, out  
 of the kingdom shall arise ten  
 kings ...

REV.  
 11:7.

... τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει <sup>8</sup> πόλεμον  
 μετ' αὐτῶν, καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς.

... the beast that ascendeth <sup>a</sup> out of the bottomless pit shall  
 make war against <sup>1</sup> them, and shall overcome them, and kill them.

REV.  
 13:1, 2,  
 5, 7.

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον <sup>1</sup> κεφαλὰς  
 ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδή-  
 ματα ... <sup>2</sup> καὶ τὸ θηρίον δ' εἶδον ἡν ὅμοιον παρδάλει, καὶ οἱ πόδες  
 αὐτοῦ ὡς <sup>1</sup> ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος ... ---  
<sup>5</sup> καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μέγαλα ... --- <sup>7</sup> καὶ ἐδόθη αὐτῷ  
 πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικήσαι αὐτούς ...

... and (I) saw a beast rise up out of the sea, having <sup>m</sup> seven  
 heads and ten horns, and upon his horns ten crowns ... <sup>2</sup> And  
 the beast which I saw was like unto a <sup>n</sup> leopard, and his feet  
 were as the feet of a bear, and his mouth as the mouth of a  
 lion ... --- <sup>5</sup> And there was given unto him a mouth speaking



great things ... --- <sup>7</sup> And it was <sup>o</sup> given unto him to make war with the saints, and to overcome them ...

REV. 17:3,12.<sup>p</sup> ... ἐπὶ θηρίον κόκκινον ... ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. --- <sup>12</sup> καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οὔτινες βασιλεύειαν οὐπω ἔλαβον ...  
... upon a scarlet coloured beast ... having seven heads and ten horns. --- <sup>12</sup> And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ...

<sup>a</sup> See also ver. 20. Comp. ver. 11 with Rev. 17:16, and ver. 25 with Rev. 13:5. <sup>b</sup> The first like a lion (ὡσεὶ λέαινα), the second like to a bear (ὁμοίωσιν ἔχον ἄρκου), the third like a leopard (ὡσεὶ πάρδαλις). <sup>c</sup> The little horn. <sup>d</sup> until the Ancient of days came. <sup>e</sup> The fourth kingdom. <sup>f</sup> *he*, supplied from Syr. hex. <sup>g</sup> μετ' αὐτῶν πόλεμον. G. and S. <sup>h</sup> So Rev. 17:8. <sup>i</sup> The two witnesses. <sup>k</sup> κέρατα δέκα καὶ κεφαλὰς ἑπτὰ. G. and S. <sup>l</sup> ἄρκου. G. and S. <sup>m</sup> The third beast of Daniel had four heads (7:6); the dragon of Rev. 12:3, seven heads and ten horns. <sup>n</sup> See note (b). <sup>o</sup> See Dan. 7:6. and dominion was given to it (the third beast). LXX. (Syr. hexapla text) καὶ γλώσσα Ἐδόθη αὐτῷ. <sup>p</sup> See also verses 7-9.

DAN. 7:9.

( 541 )

DAN. 7:9.

חזרה הוֹיִת עַד דִּי כְרִסָּן רִמְיו  
ועתיק יומין יתב ...

I beheld till the thrones were cast down, and the Ancient of days did sit ...

Ἐθεώρουν ἕως ὅτε θρόνοι ἐτέθησαν, καὶ Παλαιὸς ἡμερῶν ἐκάθητο ...

I beheld till the thrones were set, and the Ancient of days did sit ...

REV. 20:4. Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς ...

And I saw thrones, and they sat upon them ...

DAN. 7:9.

( 542 )

DAN. 7:9.<sup>a</sup>

לבושה כתלג חור ושער ראשה  
כעמר נקא כרסיה שביבין די נור  
גלגלודי נור דלק :

... whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

MATT. 28:3. ... τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.

... his raiment white as snow.

MARK 9:3. Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στιλβόντα, λευκὰ λίαν <sup>c</sup> ὡς χιών...

And His raiment became shining, exceeding white as snow ...

REV. 1:14. Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ <sup>d</sup> ὡσεὶ ἔριον λευκὸν, ὡς χιών καὶ οἱ <sup>e</sup> ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός.

His head and His hairs were white like wool, as white as snow; and His <sup>e</sup> eyes were as a flame of fire.

<sup>a</sup> ... καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. Theod. <sup>b</sup> αὐτοῦ from Syr. hex. <sup>c</sup> Om. ὡς χιών. Comp. || Matt. 17:2. <sup>d</sup> ὡς. G. and S. <sup>e</sup> See No. 553, infra.

DAN. 7:10.	(543)*	DAN. 7:10.
אלף אלפים ישמשונו ורבו ... קדמוהי יקומון ...		... χίλιαι χιλιάδες ἐθεράπευον αὐ- τόν, καὶ μυρίαὶ μυριάδες παρειστή- κεισαν αὐτῷ ...
... thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him ...		... thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him ...
REV. 5:11.		... μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων. ... ten thousand times ten thousand, and thousands of thousands.
* Comp. Psa. 68:17. Matt. 26:53.		

DAN. 7:10.	(544)	DAN. 7:10.
רינא יתב וספרין פתיהו :		... καὶ κριτήριον ἐκάθισε, καὶ βιβλαιοὶ ἠνεψύχθησαν.
... the judgment was set, and the books were opened.		... and the judgment sat, and the books were opened.
REV. 20:12.		... καὶ βιβλία ἠνεψύχθησαν ... καὶ ἐκρίθησαν οἱ νεκροὶ ... ... and the books were opened ... and the dead were judged ...
* ἠνεύχθησαν. G. and S.		

DAN. 7:13.	(545)*	DAN. 7:13.
חזה הוית בחזוי ליליא וארו עם ענני שמיא כבר אנש אתה הוא ...		Ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ <sup>b</sup> ἐπὶ τῶν νεφελῶν τοῦ οὐ- ρανοῦ ὡς <sup>c</sup> Τίος ἀνθρώπου ἤρχετο ...
I saw in the night visions, and be- hold <i>One</i> like the Son of man came with the clouds of heaven ...		I saw in a vision of the night, and behold <i>One</i> like <sup>d</sup> the Son of man came upon the clouds of heaven ...
MATT. 16:28. <sup>e</sup>		... ἕως ἂν ἴδωσι τὸν Τίον τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. ... till they see the Son of man coming in His kingdom.
MATT. 24:30. <sup>f</sup>		... καὶ ὄψονται τὸν Τίον τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφε- λῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. ... and they shall see the Son of man coming in the clouds of heaven, with <sup>g</sup> power and great glory.
§MATT. 26:64. <sup>h</sup>		... ἀπ' ἄρτι ὄψεσθε τὸν Τίον τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ... hereafter shall ye see the Son of man <sup>i</sup> sitting on the right hand of power, and coming in the clouds of heaven.
MARK 13:26.		Καὶ τότε ὄψονται τὸν Τίον τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. And then shall they see the Son of man coming in the clouds, with great <sup>g</sup> power and glory.

§MARK 14:62.<sup>a</sup> ... καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

... and ye shall see the Son of man <sup>1</sup>sitting on the right hand of power, and coming in the clouds of heaven.

||LUKE 21:27. Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

And then shall they see the Son of man coming in a cloud, with <sup>2</sup>power and great glory.

REV. 1:7, 13. Ἴδου ἔρχεται μετὰ τῶν νεφελῶν ... --- <sup>13</sup> ... ὅμοιον Τίῳ ἀνθρώπου ...

Behold, He cometh with clouds ... --- <sup>13</sup> ... One like unto the Son of man ...

REV. 14:14. Καὶ εἶδον, καὶ ἰδὸν νεφέλῃ λευκῇ, καὶ ἐπὶ τὴν νεφέλῃν <sup>1</sup> καθήμενος ὅμοιος Τίῳ ἀνθρώπου ...

And I looked, and behold a white <sup>1</sup>cloud, and upon the cloud One sat like unto the Son of man ...

<sup>a</sup> Comp. Isa. 19:1. For Son of man, see No. 251, supra. <sup>b</sup> μετὰ. Theod. <sup>c</sup> ἐρχόμενος. Theod. <sup>d</sup> Or, a son of man. Comp. Dan. 10:16. Eze. 2:1. <sup>e</sup> See also ver. 27. In ||Mark 9:1, it is the kingdom of God come with power: in ||Luke 9:27, only the kingdom of God. <sup>f</sup> See ver. 37, 39, ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. <sup>g</sup> See Dan. 7:14. Matt. 16:27. 25:31, etc. <sup>h</sup> In §Luke 22:69, Ἀπὸ τοῦ νῦν ἵσταται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. <sup>i</sup> See No. 325. <sup>k</sup> καθήμενον ὅμοιον. G. and S. <sup>l</sup> Comp. chap. 20:11, a great white throne.

DAN. 7:22.

(546)

DAN. 7:22.

... ודינא ייב לקדישי עליונין ...

... καὶ <sup>a</sup>τὴν κρίσιν ἔδωκε ταῖς ἀγίοις τοῦ Ἰψίστου ...

... and judgment was given to the saints of the Most High ...

... and He gave judgment to the saints of the Most High ...

REV. 20:4.<sup>b</sup> ... καὶ κρίμα ἐδόθη αὐτοῖς ...

... and judgment was given unto them ...

<sup>a</sup> τὸ κρίμα. Theod.

<sup>b</sup> Comp. 1 Cor. 6:2, the saints shall judge the world.

DAN. 7:25.

(547)

DAN. 7:25.

... ויתיהבון בידה עד ערן ועדנין  
ופלג עדן :

... καὶ παραδοθήσεται πάντα εἰς τὰς χεῖρας αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἕως ἡμίσιους καιροῦ.

... and they shall be given into his hand until a time and times and the dividing of time.

... and all things shall be given into his hands until a time, and times, and until half a time.

(DAN. 12:7.)

... למועד מועדים וחצי ...

(DAN. 12:7.)

... εἰς καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ ...

... for a time, times, and <sup>a</sup>an half ...

... for a time, and times, and half a time ...

REV. ... ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ ...  
12:14. ... where she is nourished for a time, and times, and half a time ...

<sup>a</sup> ¶ Or, *part*.

DAN. 7:26. (548) DAN. 7:26.<sup>a</sup>  
... καὶ βουλεύσονται μιᾶναι καὶ ἀπολέσαι ἕως τέλους.  
... to consume and to destroy *it* ... and they shall take counsel to pollute and to destroy *it* unto the end.  
unto the end.

2 THESS. ... ὃν ὁ Κύριος <sup>b</sup> ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ  
2:8. καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.  
... whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

<sup>a</sup> τοῦ ἀφανίσει καὶ τοῦ ἀπ. ἕως τ. Theod. <sup>b</sup> Ad. Ἰησοῦς. G. and S.

DAN. 8:10. (549) DAN. 8:10.  
... καὶ ἐρράχθη ἐπὶ τὴν γῆν <sup>a</sup> ἀπὸ τῶν ἀστέρων ...  
... and it cast down *some* of the host and of the stars to the ground... down upon the ground ...

REV. Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ  
12:4. ἔβαλεν αὐτοὺς εἰς τὴν γῆν ...  
And his tail drew the third part of the stars of heaven, and did cast them to the earth ...

<sup>a</sup> ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ἀπὸ τῶν ἁστρων. Theod.

DAN. 8:13. (550)<sup>a</sup> DAN. 8:13.  
... καὶ ἡ ἀμαρτία ἐρημώσεως ...  
... and the transgression <sup>b</sup> of desolation ...  
... and the sin of desolation ...

(DAN. 9:27.) (DAN. 9:27.)  
... καὶ ἐπὶ τὸ ἱερόν βδέλυγμα τῶν ἐρημώσεων ἔσται ἕως συντελείας, καὶ συντέλεια δοθήσεται ἐπὶ τὴν ἐρημώσιν.  
... and for the overspreading of abominations He shall make *it* desolate, even until the consummation, and that determined shall be poured <sup>d</sup> upon the desolate.  
... and upon the <sup>a</sup> temple shall be the abomination of desolations, until the consummation, and a consummation shall be put upon the desolation.

(DAN. 11:31.) (DAN. 11:31.)

... καὶ δώσουσι βδέλυγμα <sup>b</sup> ἐρημώσεως.  
... and shall pour out abomination ...

... and they shall place the abomination that <sup>f</sup>maketh desolate.

(DAN. 12:11.)

... לת שִׁקוץ שָׁמָם ...

...<sup>i</sup> the abomination that <sup>h</sup>maketh desolate ...

... and they shall <sup>h</sup>place the abomination of desolation.

(DAN. 12:11.)

... τὸ βδέλυγμα τῆς ἐρημώσεως ...

... the abomination of desolation...

||MATT. 24:15. Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοείτω)—

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:)—

||MARK 13:14. Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, <sup>m</sup>τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὼς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νοείτω)...

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,)...

<sup>a</sup> Comp. 1 Macc. 1:54. <sup>b</sup> ¶ Or, making desolate. <sup>c</sup> ¶ Or, and upon the battlements shall be the idols of the desolator. <sup>d</sup> ¶ Or, upon the desolator. <sup>e</sup> Or, holy place. <sup>f</sup> ¶ Or, astonisheth. <sup>g</sup> ἡφανισμένον. Theod. <sup>h</sup> Gr. give. <sup>i</sup> See the margin. <sup>k</sup> ¶ Or, astonisheth. <sup>l</sup> Comp. ¶ Luke 21:20. <sup>m</sup> Om. τὸ β... προφήτου.

DAN. 8:25.

see

DEUT. 10:17 (No. 159).

DAN. 8:26.

(551)

DAN. 8:26.

... סתם החזון כי לימים רבים ...

... shut thou up the vision; for it shall be for many days.

(DAN. 12:4.)<sup>b</sup>

... סתם הדברים וחתם הספר עד ...  
... עַתָּה קַן

... shut up the words, and seal the book, even to the time of the end...

...<sup>a</sup> πεφραγμένον τὸ δῖραμα· ἔτι γὰρ εἰς ἡμέρας πολλάς.

... the vision is closed up; for it is yet for many days.

(DAN. 12:4.)

...<sup>c</sup> κάλυψον τὰ προστάγματα καὶ σφράγισον τὸ βιβλίον ἕως καιροῦ συντελείας ...

... hide the precepts, and seal up the book, until the time of the end ...

REV. 10:4. ... Σφράγισον ἃ ἐλάλησα αἱ ἑπτὰ βρονταὶ ...

... Seal up those things which the seven thunders uttered ...

REV. 22:10. ... Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστίν.

... Seal not the sayings of the prophecy of this book: <sup>d</sup>for the time is at hand.

<sup>a</sup> σφράγισον τὴν δῖραμα, ὅτι εἰς ἡ. κ. Theod. <sup>b</sup> See ver. 9. <sup>c</sup> ἔμψαρον τοὺς λόγους, καὶ σφράγισον τὸ β. Theod. <sup>d</sup> Comp. ch. 1:3.

DAN. 9:4.

see

EXOD. 20:6.

DAN. 9:18.

( 552 )

DAN. 9:18.

... כִּי לֹא עַל צְדָקָתֵינוּ אֲנַחְנוּ  
מִפִּילִים תַּחֲנוּנֵינוּ לִפְנֵיךְ כִּי עַל  
רַחֲמֵיךְ הַרְבִּים :

... for we do not \*present our sup-  
plications before Thee for our  
righteousnesses, but for Thy great  
mercies.

... οὐ γὰρ ἐπὶ τῇ δικαιοσύνῃ ἡμῶν  
ἡμεῖς δεόμεθα ἐν ταῖς προσευχαῖς  
ἡμῶν ἐνώπιόν σου, ἀλλὰ διὰ τὸ σὸν  
ἔλεος, Κύριε, συ ἰλάτευσον ὁ ἡμῖν.

... for we do not plead our right-  
eousness in our prayers before  
Thee, but *say*, for Thy mercy, O  
Lord, be propitious unto us.

ΤΙΤ. 3:5. — οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ  
κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς ...

— not by works of righteousness which we have done, but  
according to His mercy He saved us ...

\* ἥ Heb. *cause to fall*.

<sup>b</sup> ἡμῶν from Syt. hex.

<sup>c</sup> ἔλεος.

DAN. 9:27.

see

DAN. 8:13.

DAN. 10:5, 6.

( 553 )<sup>a</sup>

DAN. 10:5, 6.

... והנה איש אחד לבוש ברים  
ומתניו חגרים בכתם אופו :  
ונגיתו כתרשיש ופניו כמראה  
ברק ועיניו כלפירי אש וזרעתי  
ומרגלתיו כעין נחשת קלל והול  
דבריו כקול המון :

... and behold \*a certain Man clothed  
in linen, whose loins *were* girded  
with fine gold of Uphaz: <sup>6</sup> His body  
also *was* like the beryl, and His  
face as the appearance of lightning,  
and His eyes as lamps of fire, and  
His arms and His feet like in  
colour to polished brass, and the  
voice of His words like the voice  
of a multitude.

... καὶ ἰδοὺ, ἄνθρωπος εἰς ἐνδεδυ-  
μένος βύσσινον, καὶ τὴν ὀσφύν ὁ αὐ-  
τοῦ περιζωσμένος ὥς ἦν βυσσίνῳ,  
καὶ ἐκ μέσου αὐτοῦ φῶς, καὶ τὸ  
στόμα αὐτοῦ ὥς θάλασσης, <sup>6</sup> καὶ  
τὸ πρόσωπον αὐτοῦ ὥς ὅρασις  
ἀστραπῆς, καὶ οἱ ὀφθαλμοὶ αὐτοῦ  
ὥς λαμπάδες πυρός, καὶ οἱ βρα-  
χίονες αὐτοῦ καὶ οἱ πόδες ὁ αὐτοῦ  
ὥς χαλκὸς ἐξαστράπτων, καὶ  
φωνὴ λαλιᾶς αὐτοῦ ὥς φωνὴ θο-  
ρύβου.

... and behold a Man clothed in a  
linen *garment*, and He was girt  
about His loins with a linen *girdle*,  
and light *proceeded* <sup>f</sup> from Him, and  
His <sup>g</sup>voice *was* as the sea, <sup>6</sup> and His  
face as the appearance of light-  
ning, and His eyes as lamps of  
fire, and His arms and His feet as  
shining brass, and the voice of His  
speech as the voice *of* a multitude.

ΜΑΤΤ. 28:3. \*Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ ...

His <sup>h</sup>countenance *was* like lightning ...

REV. 1:13-15. ... ἐνδεδυμένον ποδηρη, καὶ περιζωσμένον πρὸς τοῖς μαστοῖς  
ζώνην χρυσήν <sup>14</sup> ... καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός.

<sup>15</sup> καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.

... One ... clothed with a garment down to the foot, and <sup>14</sup> girt about the paps with a golden girdle. <sup>15</sup> ... and His eyes *were* as a flame of fire; <sup>15</sup> and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound <sup>k</sup> of many waters.

REV. 2:18. ... ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ.

... the Son of God, who hath His eyes like unto a flame of fire, and His feet *are* like fine brass.

REV. 19:12. — οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρὸς ...

— His eyes *were* as a flame of fire ...

<sup>a</sup> See No. 542. <sup>b</sup> αὐτοῦ. Syr. hex. <sup>c</sup> ἡν. Syr. hex. <sup>d</sup> αὐτοῦ. Syr. hex.  
<sup>e</sup> ¶ Heb. *one Man*. [So the Gr.] <sup>f</sup> Gr. *out of the midst of*. <sup>g</sup> Gr. *mouth*. <sup>h</sup> An angel's.  
<sup>i</sup> Comp. ch. 15:6, *seven angels*. <sup>k</sup> See No. 313.

DAN. 10:13, 21.

(554)

DAN. 10:13, 21.

מיכאל אחד השרים הראשנים  
 : מיכאל שרכם <sup>21</sup> --- ...

... Michael, <sup>a</sup> one of the chief princes ... --- <sup>21</sup> ... Michael your prince.

... Μιχαήλ, εἰς τῶν ἀρχόντων τῶν πρώτων... --- <sup>21</sup> ... Μιχαήλ ὁ ἄγγελος.

... Michael, one of the chief princes ... <sup>21</sup> ... Michael the angel.

(DAN. 12:1.)

(DAN. 12:1.)

מיכאל השר הגדול ...

... Michael ... the great prince ...

... Μιχαήλ ὁ ἄγγελος ὁ μέγας ...

... Michael the great angel ...

JUDE 9.<sup>b</sup> Ὁ δὲ Μιχαήλ ὁ ἀρχάγγελος ...  
 Yet Michael the archangel ...

REV. 12:7. ... ὁ Μιχαήλ καὶ οἱ ἄγγελοι αὐτοῦ ...  
 ... Michael and his angels ...

<sup>a</sup> ¶ Or, *the first*. <sup>b</sup> Comp. 2 Pet. 2:11, *angels*.

DAN. 11:30.

(555)

DAN. 11:30.

... ובאו בו ציים כתיים

For the ships of Chittim shall come against him ...

Καὶ <sup>a</sup> ἤξουσιν Ῥωμαῖοι καὶ ἐξώσουσιν αὐτὸν ...

And the Romans shall come and expel him ...

JOHN 11:48. ... καὶ ἐλεύσονται οἱ Ῥωμαῖοι ...  
 ... and the Romans shall come ...

<sup>a</sup> εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι. Theod.

DAN. 11:31.

see

DAN. 8:13.

DAN. 11:36.	( 556 )	DAN. 11:36.
... ויתרומם ויתגדל על כל אל ...		... καὶ παροργισθήσεται καὶ ὑψωθήσεται ἐπὶ πάντα θεόν ...
... and he shall exalt himself, and magnify himself above every god...		... and he shall be provoked, and shall be exalted above every god ...
2 THESS. — ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν 2:4.		
ἢ σέβασμα ...		
— who opposeth and exalteth himself above all that is called God, or that is worshipped ...		

DAN. 12:1.	see	DAN. 10:13, 21.
DAN. 12:1.	( 557 ) <sup>a</sup>	DAN. 12:1.
... והיתה עת צרה אשר לא נהיתה ...		... <sup>b</sup> ἐκείνη ἡ ἡμέρα θλίψεως, ὅα οὐκ ἐγενήθη ἀφ' οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης ...
... מהיות גוי עד העת ההיא ...		... that day shall be a day of trouble, such as was not since men were, even unto that day ...
... and there shall be a time of trouble, such as never was since there was a nation even to that same time ...		
MATTH. 24:21.		Ἔσται γὰρ τότε θλίψις μεγάλη, ὅα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.
		For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
MARK 13:19.		Ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις, ὅα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.
		For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
REV. 7:14.		... Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης ...
		... These are they which came out of great tribulation ...
REV. 16:18.		... καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας.
		... and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

<sup>a</sup> Comp. Ex. 9:24. Joel 2:2. <sup>b</sup> καὶ ἔσται καιρὸς θλίψεως, θλίψις ὅα οὐ γέγονεν ἀφ' οὗ γεγέννηται ἔθνος ἐν τῇ γῇ, ἕως τοῦ καιροῦ ἐκείνου. Theod.

DAN. 12:1.	( 558 ) <sup>a</sup>	DAN. 12:1.
... כל הנמצא כתוב בספר ;		... <sup>b</sup> ὃς ἂν εὑρεθῇ ἐγγεγραμμένος ἐν τῷ βιβλίῳ.
... every one that shall be found written in the book.		... whoever <sup>a</sup> shall be found written in the book.



- REV. 13:8. ... ὧν οὐ γέγραπται <sup>d</sup> τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς ...  
 ... whose names are not written in the book of life ...
- REV. 17:8. ... ὧν οὐ γέγραπται <sup>a</sup> τὰ ὀνόματα ἐπὶ <sup>f</sup> τὸ βιβλίον τῆς ζωῆς ...  
 ... whose names were not written in the book of life ...
- REV. 20:15. Καὶ εἴ τις οὐχ εὔρεθῃ ἐν <sup>g</sup> τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ...  
 And whosoever was not found written in the book of life ...
- REV. 21:27. ... εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.  
 ... but they which are written in the Lamb's book of life.

<sup>a</sup> See Nos. 113 and 296; also Luke 10:20. Heb. 12:23. Rev. 21:12. <sup>b</sup> πᾶς ὁ γεγραμ-  
 μένος ἐν τῇ βίβλῳ. Theod. <sup>c</sup> Gr. was. <sup>d</sup> τὸ ὄνομα ἐν τῷ βιβλίῳ. G. and S. <sup>e</sup> τὸ  
 ὄνομα. S. <sup>f</sup> τοῦ βιβλίου. <sup>g</sup> τῷ βιβλίῳ.

DAN. 12:2.

(559)

DAN. 12:2.

... אלה לחיי עולם ואלה לחרפות  
 לדראן עולם :

... some to everlasting life, and  
 some to shame and everlasting  
 contempt.

... <sup>a</sup> οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ  
 εἰς ὀνειδισμόν, οἱ δὲ εἰς διασπορὰν  
 καὶ αἰσχύνην αἰώνιον.

... some to life eternal, and some  
 to reproach, and some to dispersion  
 and everlasting shame.

ΜΑΤΤ. 25:46. Καὶ ἀπελευσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς  
 ζωὴν αἰώνιον.

And these shall go away into everlasting punishment; but the  
 righteous into life eternal.

<sup>a</sup> οὗτοι εἰς ζ. αἰ. καὶ οὗτοι εἰς ὄν. καὶ εἰς αἰσχ. αἰ. Theod.

DAN. 12:3.

(560) <sup>a</sup>

DAN. 12:3.

... והמשכילים יזהרו כוהר הרקיע

And they that be <sup>b</sup> wise shall shine  
 as the brightness of the firma-  
 ment ...

Καὶ οἱ συνιέντες <sup>c</sup> φανοῦσιν ὡς  
 φωστῆρες τοῦ οὐρανοῦ ...

And the wise shall shine as the  
 lights of heaven ...

ΜΑΤΤ. 13:43. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ  
 Πατρὸς αὐτῶν ...

Then shall the righteous shine forth as the sun in the kingdom  
 of their Father ...

<sup>a</sup> Comp. Wisd. 3:7. 1 Cor. 15:41, 42. <sup>b</sup> ¶ Or, teachers. <sup>c</sup> λάμψουσιν ὡς ἡ λαμπρότης  
 τοῦ στερέματός. Theod.

DAN. 12:4.

see

DAN. 8:26.

K K

DAN. 12:7.	( 561 ) *	DAN. 12:7.
ואשמע את האיש לבוש הבדים אשר ממעל למימי היאר ויורם ימינו ושמאלו אל השמים וישבע בחי העולם ...		Καὶ ἤκουσα τοῦ περιβεβλημένου τὰ βύσσινά, ὃς ἦν ἐπάνω τοῦ ὕδα- τος τοῦ ποταμοῦ, ὡς καιροῦ συν- τελείας, καὶ ὑψωσε τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστερὰν αὐτοῦ εἰς τὸν οὐρανὸν καὶ ὥμοσε τὸν ζῶντα εἰς τὸν αἰῶνα Θεόν ...

And I heard the man clothed in  
linen, which *was* upon the waters  
of the river, when he held up his  
right hand and his left hand unto  
heaven, and sware by Him that  
liveth for ever ...

And I heard the *man* clothed in  
linen, who was upon the water of  
the river unto the time of the con-  
summation, and he lifted up his  
right *hand* and his left to heaven,  
and sware by God that liveth for  
ever ...

REX. 10:5, 6. Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς  
γῆς, ἤρε τὴν χεῖρα αὐτοῦ <sup>d</sup> εἰς τὸν οὐρανὸν, <sup>e</sup> καὶ ὥμοσεν <sup>e</sup> ἐν τῷ  
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων ...

And the angel which I saw stand upon the sea and upon the  
earth lifted up his hand to heaven, <sup>e</sup> and sware by Him that  
liveth for ever and ever ...

\* Comp. Deut. 32:40. <sup>b</sup> ὥς κ. σ. seems an interpolation. <sup>c</sup> ὥμοσεν ἐν τῷ ζῶντι  
εἰς τὸν αἰῶνα. Theod. <sup>d</sup> Ad. τὴν δεξιὰν. G. and S. <sup>e</sup> Om. ἐν.

DAN. 12:7.	see	DAN. 7:25.
DAN. 12:11.	see	DAN. 8:13.

HOS. 1:10 (2:1).	( 562 ) *	OSE. 1:10.
... והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי :		... καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρ- ρέθη αὐτοῖς, Οὐ λαὸς μου ὑμεῖς, <sup>c</sup> κληθήσονται <sup>d</sup> καὶ αὐτοὶ υἱοὶ Θεοῦ ζῶντος.

<sup>10</sup> ... and it shall come to pass *that*  
<sup>b</sup> in the place where it was said  
unto them, Ye *are* not My people,  
*there* it shall be said unto them, Ye  
*are* the sons of the living God.

... and it shall come to pass, *that*  
in the place where it was said unto  
them, Ye *are* not My people, even  
they shall be called the sons of the  
living God.

ROM. 9:25, 26. — ὡς καὶ ἐν τῷ Ὠσηὲ λέγει, \* ... <sup>26</sup> Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρ-  
ρέθη αὐτοῖς, Οὐ λαὸς μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ  
ζῶντος.

— As He saith also in Osee, ... <sup>26</sup> And it shall come to pass,  
*that* in the place where it was said unto them, Ye *are* not My  
people; there shall they be called the children of the living  
God.

1 Jo. ... ἵνα τέκνα Θεοῦ κληθῶμεν ...

3:1.<sup>f</sup> ... that we should be called the sons of God ...

<sup>a</sup> See also John 1:12. Rom. 8:14, 19. Phil. 2:15. <sup>b</sup> ¶ Or, *instead of that*. <sup>c</sup> Many copies add ἐκεῖ. <sup>d</sup> Om. καὶ αὐτοί. Compl. and many others. <sup>e</sup> See No. 563. <sup>f</sup> See ver. 2.

Hos. 2:23 (25).

(563)

Ose. 2:23.

וְרַחֲמֵי אֶת לֹא רַחֲמָה וְאִמְרָתִי

לֹא עָמִי עָמִי אַתָּה ...

<sup>23</sup> ... and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not My people, Thou *art* My people ...

...<sup>a</sup> καὶ ἀγαπήσω τὴν οὐκ ἡγαπημένην, καὶ ἐρῶ τῇ οὐ λαῷ<sup>b</sup> μου, Λαός μου εἰ σύ ...

... and I will love her that was not beloved, and I will say to that which *was* not My people, Thou art My people ...

Rom. 9:25. — ὥς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου, λαόν μου καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην.

— As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved.

1 Pet. 2:10. — οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

— which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

<sup>a</sup> καὶ ἐλέησω τὴν οὐκ ἡλεημένην. XII. and many others.

<sup>b</sup> Om. μου. 53. 153.

Hos. 6:2.

(564)<sup>a</sup>

Ose. 6:2.

... בְּיוֹם הַשְּׁלִישִׁי יִקְמְנוּ ...

...<sup>b</sup> ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἐξαναστησόμεθα ...

...in the third day He will raise us up ...

...in the third day we shall be raised up ...

¶ Matt. 16:21.<sup>c</sup> ... καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

... and be raised again the third day.

§ Matt. 17:23. ... καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται ...

... and the third day He shall be raised again ...

† Matt. 20:19. ... καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

... and the third day He shall rise again.

§ Mark 9:31. ...<sup>d</sup> τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

... He shall rise the third day.

† Mark 10:34. ... καὶ<sup>d</sup> τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

... and the third day He shall rise again,

¶ Luke 9:22. ..., καὶ τῇ τρίτῃ ἡμέρᾳ<sup>e</sup> ἐγερθῆναι.

... and be raised the third day.

†LUKE ... καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

18:33. ... and the third day He shall rise again.

LUKE ... καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήναι. --- <sup>46</sup> ... καὶ ἀναστήναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ.

24:7, 46. ... and the third day rise again. --- <sup>46</sup> ... and to rise from the dead the third day.

1 COR. ... καὶ ὅτι ἐγγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς.

15:4. ... and that He rose again the third day, according to the scriptures.

<sup>a</sup> Compare the texts mentioned in the Note to this section. <sup>b</sup> ἐν τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. <sup>c</sup> ¶ Mark 8:31, ... after three days ... <sup>d</sup> μετὰ τρεῖς ἡμέρας. <sup>e</sup> ἀναστήναι.

Hos. 6:6.

( 565 )

OSE. 6:6.

... כִּי חֶסֶד חָפְצָתִי וְלֹא זָבַח Διότι \* ἔλεος θέλω <sup>b</sup> ἢ θυσίαν ...

For I desired mercy, and not sacrifice ...

For I desire mercy rather than sacrifice ...

ΜΑΤΤ. Πορευθέντες δὲ μάθετε τί ἐστίν, <sup>c</sup> Ἐλεον θέλω, καὶ οὐ θυσίαν ...

9:13. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice ...

ΜΑΤΤ. Εἰ δὲ ἐγνώκειτε τί ἐστίν, Ἐλεον θέλω καὶ οὐ θυσίαν ...

12:7. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice ...

<sup>a</sup> Many copies ἔλεον. <sup>b</sup> καὶ οὐ θυσίαν. XII. Compl. and many others. <sup>c</sup> \* Ἐλεος.

Hos. 6:7.

( 566 )

OSE. 6:7.

... והמה כאדם עברו ברית Αὐτοὶ δὲ εἰσιν ὡς ἄνθρωπος παραβαίνων διαθήκην ...

But they <sup>a</sup> like men have transgressed the covenant ...

But they are as a man transgressing a covenant ...

ROM. ... καὶ ἐπὶ τοὺς <sup>b</sup> μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ ...

5:14. ... even over them that had not sinned after the similitude of Adam's transgression ...

<sup>a</sup> ¶ Or, like Adam. Job 31:33. <sup>b</sup> Om. μὴ. G. marg.

Hos. 8:10.

see

DEUT. 10:17 (No. 159).

Hos. 9:7.

( 567 )<sup>a</sup>

OSE. 9:7.

... בא ימי הפקדה בא ימי השלם Ἔκασιν αἱ ἡμέραι τῆς ἐκδικήσεως, ἤκασιν αἱ ἡμέραι τῆς ἀνταποδόσεώς σου ...

The days of visitation are come, the days of recompence are come...

The days of vengeance are come, the days of thy recompence are come...

LUKE 21:22. "Οτι ἡμέραι ἐκδικήσεως αὐταί εἰσι, τοῦ <sup>b</sup> πληρωθῆναι πάντα τὰ γεγραμμένα.

For these be the days of vengeance, that all things which are written may be fulfilled.

<sup>a</sup> Comp. Jer. 46:10.

<sup>b</sup> πλησθῆναι. G. and S.

Hos. 10:8.

(568)<sup>a</sup>

OS. 10:8. "

... ואמרו להרים כסונו ולנבעות  
: נפלו עלינו

... καὶ ἐροῦσι τοῖς ὄρεσι, <sup>b</sup> Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς, Πέσατε ἐφ' ἡμᾶς.

... and they shall say to the mountains, Cover us; and to the hills, Fall on us.

... and they shall say to the mountains, Cover us; and to the hills, Fall on us.

LUKE 23:30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

REV. 6:16. — καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ...

— and (they) said to the mountains and rocks, Fall on us, and hide us<sup>c</sup>...

<sup>a</sup> Comp. No. 371.  
Comp. No. 372.

<sup>b</sup> Πέσετε, κ.τ.λ. (as in Luke.) III. 42. 106.

<sup>c</sup> from the face, etc.

Hos. 11:1.

(569)

OS. 11:1.

כי נער ישראל ואהבהו וממצרים  
... קראתי לבני

... ὅτι νήπιος Ἰσραὴλ, καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ <sup>a</sup> ἐξ Αἰγύπτου <sup>b</sup> μετεκάλεσα τὰ τέκνα αὐτοῦ.

When Israel was a child, then I loved him, and called My son out of Egypt.

... for when Israel was a babe, then I loved him, and out of Egypt did I call his children.

MATT. 2:15. ... ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ <sup>c</sup> τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν Τίόν μου.

... that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son.

<sup>a</sup> ἀπὸ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Aquila. — ἐξ Αἰγύπτου κεκλήται υἱός μου. Symm. — ἐκάλεσα υἱόν μου ἐξ Αἰγύπτου. Theodotion. <sup>b</sup> ἐκάλεσα. 240. <sup>c</sup> Om. τοῦ.

Hos. 12:8.

(570)<sup>a</sup>

OS. 12:8.

... אך עשרתי מצאתי און לי ...

... Πλὴν πεπλούτηκα, εὗρηκα ἀναψυχὴν ἐμαυτῷ ...

... Yet <sup>b</sup> I am become rich, I have found me out substance ...

... Yet I am become rich, I have found myself refreshment ...

REV. — ὅτι λέγεις ὅτι Πλούσιός εἰμι, καὶ πεπλούτηκα ...  
3:17. — Because thou sayest, I am rich, and increased with goods ...

<sup>a</sup> Comp. Luke 12:19. 1 Cor. 4:8. <sup>b</sup> Ephraim.

Hos. 13:14.

(571)

OSE. 13:14.

... אהי דבריך מות אהי קטבך ... πού ἢ <sup>a</sup> δίκη σου θάνατε; πού  
... שׂאול ... τὸ κέντρον σου ἄδη; ...

... O death, I will be thy plagues; ... Where is thy cause, O death?  
O grave, I will be thy destruction ... Where is thy sting, O hades? ...

1 COR. Πού <sup>b</sup> σου, θάνατε, τὸ κέντρον; πού σου, ἄδη, τὸ νίκος; <sup>56</sup> Τὸ  
15: δὲ κέντρον τοῦ θανάτου, ἡ ἀμαρτία ...

55, 56. O death, where is thy sting? O <sup>c</sup> grave, where is thy victory?  
<sup>56</sup> The sting of death is sin ...

<sup>a</sup> νίκη. 130. 311. <sup>b</sup> Some copies read, Πού σου θ. τὸ νίκος; πού σου θάνατε τὸ κέντρον;  
<sup>c</sup> ¶ Or, hell.

Hos. 14:2.

see

ISA. 57:19 (No. 466).

JOEL 1:6.

(572)

JOEL 1:6.

... שְׁנֵי שְׁנֵי אֲרִיָּה ... ... οἱ ὀδόντες αὐτοῦ ὀδόντες λέον-  
... τος ...

... whose teeth are the teeth of a lion ... the teeth thereof as the teeth of a lion ...

REV. ... καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.

9:8.

... and their teeth were as the teeth of lions.

JOEL 2:4, 5.

(573)

JOEL 2:4, 5.

כְּמֵרָאָה סוּסִים מֵרָאֹהוּ ... כְּקוֹל מְרָכָבוֹת עַל רֹאשֵׁי הַהָרִים ... כְּעֵם עֲצוֹם עוֹרֵךְ מִלְחָמָה : Ὡς ὄρασις ἵππων ἢ ὄρασις αὐτῶν  
... <sup>5</sup> ὡς φωνὴ ἀρμάτων ἐπὶ τὰς κορυφὰς τῶν ὀρέων ... καὶ ὡς λαὸς πολὺς καὶ ἰσχυρὸς παρατασσόμενος εἰς πόλεμον.

The appearance of them is as the appearance of horses ... <sup>5</sup> Like the noise of chariots on the tops of the mountains ... as a strong people set in battle array.

The appearance of them is as the appearance of horses ... <sup>5</sup> As the noise of chariots upon the tops of the mountains ... and as a great and strong people marshalled for battle.

REV. Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον ... --- <sup>9</sup> ... καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

9:7, 9.<sup>a</sup>

And the shapes of the locusts were like unto horses prepared unto battle ... --- <sup>9</sup> ... and the sound of their wings was as the sound of chariots of many horses running to battle.

<sup>a</sup> Comp. Exod. 10. Wisd. 16:9.

JOEL 2:10.	see	ISA. 13:10.
JOEL 2:11.	( 574 ) <sup>a</sup>	JOEL 2:11.
... כי גדול יום יהוה ונורא מאד ומי יכילנו ;		... διότι μεγάλη ἡ ἡμέρα Κυρίου, ἐπιφανὴς σφόδρα, καὶ τίς ἔσται ικανὸς αὐτῇ ;
... for the day of the LORD is great and very terrible; and who can abide it?		... for the day of the LORD is great and very glorious; and who shall be sufficient for it?
REV. 6:17. — ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι ;		
— for the great day of His wrath is come; and who shall be able to stand?		
<sup>a</sup> Comp. Nah. 1:6. Zeph. 1:14, 18. 2:2, 3. Mal. 3:2.		

JOEL 2:23.	see	DEUT. 11:14.
JOEL 2:28-32 (3:1-5).	( 575 )	JOEL 2:28-32.
וְהָיָה אַחֲרֵי כֵן אֲשַׁפּוֹךְ אֶת רוּחִי עַל כָּל בָּשָׂר וַנְּבֹאוּ בְּנִיכֶם וּבְנֹתֵיכֶם וְקִנְיֵיכֶם חֲלֻמוֹת יַחֲלֹמוּן בַּחֲוִירֵיכֶם חֲזִיוֹנוֹת יֵרְאוּ : וְגַם עַל הָעֲבָדִים וְעַל הַשִּׁפְחוֹת בַּיָּמִים הָהֵמָּה אֲשַׁפּוֹךְ אֶת רוּחִי : וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבְאָרֶץ דָּם וָאֵשׁ וְתַמְרוֹת עֶשֶׂן : יִשְׁמַשׁ יִהְיֶה לְחֹשֶׁךְ וְהִירָח לְדָם לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא : וְהָיָה כָּל אֲשֶׁר יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט ...		Καὶ ἔσται μετὰ ταῦτα, <sup>a</sup> καὶ ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, <sup>b</sup> καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυ- πνιασθήσονται, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται. <sup>29</sup> καὶ <sup>c</sup> ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας <sup>d</sup> ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου. <sup>30</sup> καὶ <sup>e</sup> δώσω τέρατα ἐν <sup>2</sup> οὐρανῷ, καὶ <sup>b</sup> ἐπὶ τῆς γῆς αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. <sup>31</sup> ὁ ἥλιος μεταστραφήσε- ται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν <sup>1</sup> ἔλθειν τὴν ἡμέραν Κυ- ρίου τὴν μεγάλην, καὶ ἐπιφανῇ. <sup>32</sup> καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέση- ται τὸ ὄνομα Κυρίου, σωθήσεται ...
And it shall come to pass after- ward, <i>that</i> I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> and also upon the servants and upon the handmaids in those days will I pour out My Spirit. <sup>30</sup> And I will shew wonders in the heavens		And it shall come to pass after these things, <sup>a</sup> that I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions: <sup>29</sup> and on My servants and on My hand- maidens in those days will I pour out of My Spirit. <sup>30</sup> And I will

and in the earth, blood, and fire, and pillars of smoke. <sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. <sup>32</sup> And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered...

shew wonders in heaven, and upon the earth; blood, and fire, and vapour of smoke. <sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before that great and <sup>1</sup>notable day of the Lord come. <sup>32</sup> And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved...

ACTS 2:16—21.<sup>m</sup> — ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ, <sup>17</sup> Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ὀνύπνια ἐνυπνιασθήσονται. <sup>18</sup> καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, <sup>19</sup> καὶ προφητεύσουσι. <sup>19</sup> καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. <sup>20</sup> ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἶμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανή. <sup>21</sup> καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.

— But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: <sup>19</sup> and I will shew <sup>2</sup>wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> and it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

ROM. 10:13. — Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.  
— For whosoever shall call upon the name of the Lord shall be saved.

REV. 6:12. ... καὶ ὁ ἥλιος ἔγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἔγένετο ὡς αἶμα.

... and the sun became black as sackcloth of hair, and the moon became as blood.

<sup>a</sup> Om. καὶ. Compl. and many other copies. <sup>b</sup> There are many slight variations, but there does not appear to be any copy in which the clauses are transposed as in Acts. <sup>c</sup> The Compl. and many other copies add γε. <sup>d</sup> Ad. μου. xpi. and many others. <sup>e</sup> Many copies add καὶ προφητεύσουσι. <sup>f</sup> δόσουσι. Ald. etc. <sup>g</sup> τῷ οὐρανῷ. Compl. and many others. Some add ἔνω. <sup>h</sup> Many copies read, σημεῖα ἐπὶ τῆς γῆς κάτω. <sup>i</sup> Ad. ἡ. <sup>k</sup> Gr. and. <sup>1</sup> Or, glorious. <sup>m</sup> See ver. 39, *For the promise is unto you, and to your children, καὶ τοῖς τέκνοις ὑμῶν.* <sup>n</sup> Compare Isa. 2:2, *Ὅτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις.* <sup>o</sup> ἐνυπνίοις. G. and S. <sup>p</sup> Om. καὶ προφ. Cod. Bezae. <sup>q</sup> Om. ἡ. <sup>r</sup> wonders ... signs: comp. ver. 22. <sup>s</sup> μέλας ἐγένετο. G. and S. <sup>t</sup> Ad. δλη. G. and S.



JOEL 2:32 (HEB. 3:5). (576) JOEL 2:32.

... ובשרידים אשר יהוה קרא ... καὶ εὐαγγελιζόμενοι οὗς ὁ Κύριος προσκέκληται.

... and in the remnant whom the Lord shall call. ... and the <sup>b</sup>evangelized whom the Lord shall call.

ACTS 2:39. ... ὅσους ἂν προσκαλέσεται Κύριος ὁ Θεὸς ἡμῶν.

... even as many as the Lord our God shall call.

<sup>a</sup> προσκέκληται Κύριος. 62. <sup>b</sup> Or, those who have good tidings preached to them.

JOEL 3 (HEB. 4):13. (577) JOEL 3:13.

שלחו מגל כי בשל קציר באו רדו ... καὶ ἐξαποστείλατε δρέπανα, ὅτι παρέστηκεν ὁ τρυγητός· εἰσπορεύεσθε, πατεῖτε, διότι πλήρης ἡ ληνός ...

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full ... Bring ye forth the sickles, for the vintage is come: go ye in, tread; for the press is full ...

MARK 4:29. ... εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. ... immediately He putteth in the sickle, because the harvest is come.

REV. 14:15, 18, 20.<sup>a</sup> ... Πέμψον τὸ δρέπανόν σου, καὶ θερίσον, ὅτι ἤλθεν <sup>b</sup> σοι ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. --- <sup>18</sup> ... Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυνας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ <sup>c</sup> αὐτῆς. --- <sup>20</sup> καὶ ἐπατήθη ἡ ληνός, κ.τ.λ.

... Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is <sup>d</sup> ripe. --- <sup>18</sup> ... Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. --- <sup>20</sup> And the <sup>e</sup>wine-press was trodden, etc.

<sup>a</sup> See verses 14—19. <sup>b</sup> Om. σοι. G. and S. <sup>c</sup> τῆς γῆς. <sup>d</sup> ¶ Or, dried. <sup>e</sup> See Isa. 63:3.

JOEL 3:15. see ISA. 13:10.

AMOS 3:7. (578)<sup>a</sup> AMOS 3:7.

... כי אם גלה סודו אל עבדיו ... ἐὰν μὴ ἀποκαλύψῃ παιδεῖν πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας.

... but He revealeth His secret unto His servants the prophets. ... unless He reveal instruction to His servants the prophets.

REV. 10:7. ... καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε <sup>b</sup> τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

... the mystery of God should be finished, as He hath declared to His servants the prophets.

<sup>a</sup> See No. 226. <sup>b</sup> τοὺς ἑαυτοῦ δούλους τοὺς προφήτας. G. and S.

Amos 5:25-27.

(579)

Amos 5:25-27.

הוֹבַחִים וּמִנְחָה הַגִּשְׁתֶּם לִי בַמִּדְבָּר  
אַרְבַּעִים שָׁנָה בֵּית יִשְׂרָאֵל :  
וְנִשְׂאֵתֶם אֶת סִכּוֹת מַלְכֵכֶם וְאֵת  
כִּיּוֹן צִלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם אֲשֶׁר  
עֲשִׂיתֶם לָכֶם : <sup>26</sup> וְהִגַּלְתִּי אֶתְכֶם  
מִהַלְאָה לְדַמְשֶׁק אֲמַר יְהוָה אֱלֹהֵי  
צְבָאוֹת שְׁמוֹ :

Μὴ σφάγια καὶ θυσίας <sup>b</sup> προση-  
νέγκατέ μοι, οἶκος Ἰσραὴλ, τεσ-  
σαράκοντα ἔτη ἐν τῇ ἐρήμῳ ; <sup>26</sup> καὶ  
ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ,  
καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν <sup>c</sup> Ραι-  
φάν, τοὺς τύπους <sup>d</sup> αὐτῶν οὓς ἐποιή-  
σατε <sup>e</sup> ἑαυτοῖς. <sup>27</sup> καὶ μετοικιῶ ὑμᾶς  
ἐπέκεινα <sup>f</sup> Δαμασκού ...

Have ye offered unto Me sacrifices  
and offerings in the wilderness  
forty years, O house of Israel?  
<sup>26</sup> But ye have borne <sup>a</sup> the taber-  
nacle of your Moloch and Chiun  
your images, the star of your god,  
which ye made to yourselves.  
<sup>27</sup> Therefore will I cause you to go  
into captivity beyond Damascus ...

O house of Israel, have ye offered  
to Me slain *beasts* and sacrifices  
forty years in the wilderness?  
<sup>26</sup> Yea, ye took up the tabernacle  
of Moloch, and the star of your  
god Ræphan, their figures which  
ye made for them : <sup>27</sup> and I will  
carry you away beyond Damas-  
cus ...

Λογ. ... καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ σφάγια καὶ  
7:42-43. θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος  
Ἰσραὴλ ; <sup>26</sup> καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον  
τοῦ θεοῦ <sup>a</sup> ὑμῶν <sup>b</sup> Ρεμφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν  
αὐτοῖς <sup>c</sup> καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

... as it is written in the book of the prophets, O ye house of  
Israel, have ye offered to Me slain beasts and sacrifices *by the*  
*space of* forty years in the wilderness? <sup>26</sup> Yea, ye took up the  
tabernacle of Moloch, and the star of your god Remphan,  
figures which ye made to worship them : and I will carry you  
away beyond Babylon.

<sup>a</sup> Or, *Siccuth your king*. <sup>b</sup> There are many variations of order, but no copy appears to agree with the N.T. <sup>c</sup> Ρεφάν. xii. etc. Ρεμφάν. 95. 185. 239. Ρομφά. Compl. xii. and many others omit αὐτῶν. <sup>d</sup> Ad. προσκυνεῖν. 42. <sup>e</sup> Βαβυλῶνος. 26. <sup>f</sup> Om. ὑμῶν. <sup>g</sup> Ρεφάν.

Amos 9:5.

(580)<sup>a</sup>

Amos 9:5.

... אֲדֹנֵי יְהוָה הַצְבָּאוֹת . . . Κύριος <sup>b</sup> Κύριος ὁ Θεὸς ὁ παντο-  
κράτωρ ...

. the Lord God of hosts ...

. the Lord, the Lord God Al-  
mighty ...

REV. ... Κύριος ὁ Θεὸς ὁ παντοκράτωρ ...  
4:8.<sup>c</sup> ... Lord God Almighty ...

REV. ... ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς <sup>d</sup> ὁ παντοκράτωρ.  
19:6. ... for the Lord God Omnipotent reigneth.

<sup>a</sup> See ch. 5:27. <sup>b</sup> Κύριος only once in the Compl. and many other copies. <sup>c</sup> See also ch. 11:17. 21:22. Compare Psa. 97 (Gr. 96):1, Ὁ Κύριος ἐβασίλευσεν and Isa. 52:7, βασιλεύσει σου ὁ Θεός. <sup>d</sup> Ad. ἡμῶν. G. and S.

Amos 9:11, 12.

( 581 )

Amos 9:11, 12.

ביום ההוא אקים את סכת דויד  
הנפלת וגדרתי את פרציה  
והרסתי אקים ובניתיה כימי  
עולם : " למען יירשו את שארית  
אדום וכל הגוים אשר נקרא שמי  
עליהם נאם יהוה עשה זאת :

In that day will I raise up the  
tabernacle of David that is fallen,  
and \*close up the breaches there-  
of; and I will raise up his ruins,  
and I will build it as in the days  
of old : <sup>12</sup> that they may possess  
the remnant of Edom, and of all  
the heathen, <sup>b</sup> which are called by  
My name, saith the Lord that  
doeth this.

ACTS  
15:  
15-17.

— και τούτω συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέ-  
γραπται<sup>a</sup>, <sup>16</sup> Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν  
σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς  
ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· <sup>17</sup> ὅπως ἂν ἐκζητήσωσιν οἱ  
κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ'  
οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποιῶν  
ταῦτα πάντα<sup>b</sup>.

And to this agree the words of the prophets; as it is written,  
<sup>16</sup> After this I will return, and will build again the tabernacle  
of David, which is fallen down; and I will build again the  
ruins thereof, and I will set it up: <sup>17</sup> that the residue of men  
might seek after the Lord, and all the Gentiles, upon whom  
My name is called, saith the Lord who doeth all these things<sup>b</sup>.

<sup>a</sup> ἢ Heb. hedge, or wall. <sup>b</sup> ἢ Heb. upon whom My name is called. <sup>c</sup> ταῖς ἡμέραις  
ἐκείναις. 62. 147. <sup>d</sup> κατεστραμμένα, III. <sup>e</sup> Ad. ἂν. Ed. Alex., etc. <sup>f</sup> Ad. τὸν Κύριον.  
III. and others. <sup>g</sup> Or, γέγραπται μετὰ ταῦτα, Ἀναστρέψω. Comp. Joel 2:28, supra.  
<sup>h</sup> G. and S. om. πάντα, and read ver. 18 in continuation, — ταῦτα γνωστὰ ἀπ' αἰῶνος. See  
the Note.

JONAH 1:9.

( 582 )

JONAS 1:9.

... עברי אנכי ... ... Δούλος Κυρίου εἰμι ἐγὼ ...

... I am an Hebrew ...

... I am a servant of the Lord ...

Rom. Παῦλος δούλος Ἰησοῦ Χριστοῦ ...

1:1.<sup>a</sup> Paul, a servant of Jesus Christ ...

2 TIM. Δούλον δὲ Κυρίου οὐ δεῖ μάχεσθαι ...

2:24. And the servant of the Lord must not strive ...

\* See also the beginnings of Phil., Tit., Jas., 2 Pet., Jude, and Rev.

JONAH 1:17 (2:1).

(583)

JONAS 1:17.

... ייהי יונה במעי הדג שלשה ימים ושלשה לילות :

... καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

17 ... And Jonah was in the belly of the fish three days and three nights.

... And Jonas was in the belly of the whale three days and three nights.

ΜΑΤΤ. 12:40. Ὡς περ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

\* ἧ Heb. *bowels*.

MIC. 5:2 (1).

(584)

MIC. 5:2.

וְאַתָּה בֵּית לַחֵם אֶפְרַתָּה צְעִיר  
לְהִיּוֹת בְּאַלְפֵי יְהוּדָה מִמֶּךָ לִי יֵצֵא  
לְהִיּוֹת מוֹשֵׁל בְּיִשְׂרָאֵל ...

Καὶ σὺ Βηθλεὲμ οἶκος Ἐφραθὰ,  
\* ὀλιγοστός εἰ τοῦ εἶναι ἐν χιλιάσιν  
Ἰούδα· ἐκ σοῦ μοι ἐξελεύσεται, τοῦ  
εἶναι εἰς ἄρχοντα τοῦ Ἰσραὴλ ...

2 But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel ...

And thou Bethlehem, house of Ephratha, art few to be reckoned among the thousands of Juda; yet out of thee shall One come forth unto Me to be ruler of Israel ...

ΜΑΤΤ. 2:5, 6. ... οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, ὁ Καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.

... for thus it is written by the prophet, ὁ And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel.

JOHN 7:42. Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;

Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

\* Many copies add *μη*. — οὐδαμῶς ἐλαχίστη εἰ. Just. M. — non minima; Tertull. — οὐκ ὀλιγοστός. Orig. — non exigua; Cyr. ὁ Or. prince. ὁ *μη* ἐλαχίστη. Cod. Bez.

<sup>d</sup> ἧ Or, *feed*. \* 2 Sam. 7:12. Psa. 132:11, and other places. <sup>f</sup> See 1 Sam. 16:1.

MIC. 7: 6.

( 585 )<sup>a</sup>

MICH. 7: 6.

כִּי בֶן מִנְבֵּל אֵב בַּת קָמָה בְּאִמָּה  
כֹּלָה בַּחֲמַתָּה אִיבִי אִישׁ אֲנֹשִׁי  
בֵּיתוֹ :

For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

MATT. 10:35, 36. — ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· <sup>36</sup> καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

— For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: <sup>36</sup> and a man's foes shall be they of his own household.

MARK 13:12.<sup>b</sup> ... καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς ...

... and children shall rise up against *their* parents ...

LUKE 12:53. Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ <sup>d</sup>μητρὶ· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

<sup>a</sup> Comp. Eze. 38:21.

<sup>b</sup> Comp. ||Matt. 24:10, and ||Luke 21:16.

<sup>c</sup> τὴν θυγατέρα.

τὴν μητέρα.

MIC. 7:20.

( 586 )<sup>a</sup>

MICH. 7:20.

תַּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם  
אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם ...

Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers ...

LUKE 1:72, 73. — ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ, <sup>73</sup> ὅρκον ὃν ὥμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν ...

— to perform the mercy *promised* to our fathers, and to re-

Δώσεις <sup>b</sup> ἀλήθειαν τῷ Ἰακώβ, ἔλεον τῷ Ἀβραάμ, καθότι <sup>c</sup> ὥμοσας τοῖς πατράσιν ἡμῶν ...

Thou wilt perform truth to Jacob, and mercy to Abraham, as Thou hast sworn unto our fathers ...

member His holy covenant; <sup>73</sup> the oath which He sware to our father Abraham —

<sup>a</sup> Comp. Psa. 105:42. <sup>b</sup> The reading of the ordinary printed copies, *Δώσει eis*, is so obviously a mistake for *Δώσεις* that I have ventured to amend it. The Compl. has *Δώσει ἄλ.* Many other copies read, *Δώσεις ἀλήθειάν σου.* <sup>c</sup> *ἔμοσε.* Compl.

NAH. 1:15.

see

ISA. 52:6, 7.

HAB. 1:5.

(587)

AMB. 1:5.

ראו בגוים והביטו והתמהו ותמהו  
כי פעל פעל בימיכם לא תאמינו  
כי יספר :

Ἴδετε οἱ καταφρονῆται, καὶ ἐπι-  
βλέψατε, καὶ θαυμάσατε θαυμά-  
σια, καὶ ἀφανίσθητε· διότι ἔργον  
ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις  
ὑμῶν, ὃ οὐ μὴ πιστεύσητε, ἐάν τις  
ἐκδιηγῆται.<sup>a</sup>

Behold ye among the heathen,  
and regard, and wonder marvel-  
lously: for *I* will work a work in  
your days, *which* ye will not be-  
lieve, though it be told *you*.

Behold, ye despisers, and look,  
and wonder <sup>b</sup> marvellously, and  
<sup>c</sup> perish: for *I* work a work in your  
days, which ye shall by no means  
believe, though one declare *it unto*  
*you*.

ACTS  
13:40,  
41.

Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις,  
<sup>41</sup> Ἴδετε, οἱ καταφρονῆται, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι  
ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, <sup>d</sup> ἔργον <sup>e</sup> ᾧ οὐ μὴ  
πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν.

Beware therefore, lest that come upon you, which is spoken of  
in the prophets; <sup>41</sup> Behold, ye despisers, and wonder, and  
perish: for *I* work a work in your days, a work which ye shall  
in no wise believe, though a man declare it unto you.

<sup>a</sup> Several copies add ὑμῖν. <sup>b</sup> Gr. *wonderful things*. <sup>c</sup> Or, *vanish*. <sup>d</sup> Om. *ἔργον*.  
<sup>e</sup> *δ.* S.

HAB. 2:3.

(588)<sup>a</sup>

AMB. 2:3.

אם יתמהה חכה לו כי בא  
יבא לא יאחר :

... ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτόν,  
ὅτι <sup>b</sup> ἐρχόμενος ἤξει, <sup>c</sup> καὶ οὐ μὴ  
χρονίσῃ.

... though it tarry, wait for it; be-  
cause it will surely come, it will  
not tarry.

... though <sup>d</sup> He tarry wait for Him,  
for He that cometh will come, and  
will not tarry.

HEB.  
10:37.

Ἔτι γὰρ <sup>e</sup> μικρὸν ὅσον ὅσον, ὃ ἐρχόμενος ἤξει, καὶ οὐ χρονίει.  
For yet a <sup>e</sup> little while, and He that shall come will come, and  
will not tarry.

<sup>a</sup> Comp. Psa. 37:10. <sup>b</sup> Ad. *δ.* 95. 130. 185. 311. <sup>c</sup> καὶ οὐ χρονίει. 42. <sup>d</sup> Or, it  
(i.e. *the vision*). <sup>e</sup> μικρὸν ὅσον ὅσον. See No. 407.

HAB. 2: 4.

(589)

AMB. 2: 4.

הנה עפלה לא ישיר נפשו בו  
וצדיק באמונתו יחיה :

Behold, his soul *which* is lifted up  
is not upright in him: but the just  
shall live by his faith.

Ἐὰν ὑποστειληται, οὐκ εὐδοκεῖ ἡ  
ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ  
πίστεώς \* μου ζήσεται.

If *any man* draw back, My soul  
hath no pleasure in him: but the  
just shall live by My faith.

ROM.  
1:17.

... καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως <sup>b</sup> ζήσεται.  
... as it is written, The just shall live by faith.

GAL.  
3:11.

... ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται.  
... for, The just shall live by faith.

HEB.  
10:38,  
39.

Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστειληται, οὐκ  
εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. <sup>39</sup> Ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς  
εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

Now the just shall live by faith: but if *any man* draw back, My  
soul shall have no pleasure in him. <sup>39</sup> But we are not of them  
who draw back unto perdition; but of them that believe to the  
saving of the soul.

\* Many MSS. omit μου.

<sup>b</sup> Ad. μου. Cod. Ephr.

HAB. 2:11.

(590)

AMB. 2:11.

כִּי אֲבֵן מְקִיר תִּזְעַק

For the stone shall cry out of the  
wall ...

Δίῃσι λίθος ἐκ τοίχου βοήσεται ...

For the stone shall cry out of the  
wall ...

LUKE  
19:40.

... οἱ λίθοι κεκράξονται.

... the stones would immediately cry out.

HAB. 3:18.

(591)\*

AMB. 3:18.

— ואני ביהוה אעלה אגילה  
— באלהי ישעי :

— yet I will rejoice in the LORD, I  
will joy in the God of my salvation.

— ἐγὼ δὲ ἐν τῷ Κυρίῳ ἀγαλλιάσο-  
μαι, χαρήσομαι ἐπὶ τῷ Θεῷ τῷ  
σωτήρῳ μου.

— yet I will rejoice in the Lord, I  
will joy in God my Saviour.

LUKE  
1:47.

— καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρῳ μου.

— and my spirit hath rejoiced in God my Saviour.

\* See No. 206.

ZEPH. 1:15, 18.

see

JOB 21:30.

ZEPH. 3: 8.

(592)\*

SOPH. 3: 8.

... לשפך עליהם זעמי כל חרון  
... עמי

... τοῦ ἐκχέαι ἐπ' αὐτοὺς πᾶσαν  
ὀργὴν θυμοῦ μου ...

... to pour out upon them Mine indignation, *even* all My fierce anger ...

REV. 16:1. ... ἐκχέετε τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.  
... pour out the vials of the wrath of God upon the earth.

\* Comp. Psa. 69:24. Rev. 14:10.

HAG. 2:6.

(593)

AG. 2:6.

כִּי כֹה אָמַר יְהוָה צְבָאוֹת  
אֶחָת מַעַט הִיא וְאֲנִי מְרַעֵשׂ אֶת  
הַשָּׁמַיִם וְאֶת הָאָרֶץ וְאֶת הַיָּם וְאֶת  
הַחֲרֵבָה :

\* — διότι τάδε λέγει Κύριος παντοκράτωρ· Ἔτι ἅπαξ ἐγὼ <sup>b</sup>σειώσω τὸν οὐρανόν, καὶ τὴν γῆν, <sup>c</sup>καὶ τὴν θάλασσαν, καὶ τὴν ξηρὰν.

For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.

— for thus saith the Lord Almighty; Yet once more I will shake the heaven, and the earth, and the sea, and the dry land.

HEB. 12:26–28. — οὐ ἡ φωνὴ τὴν γῆν ἐσάλειψε τότε, νῦν δὲ ἐπὶ ἡγγεῖται, λέγων, Ἔτι ἅπαξ ἐγὼ <sup>a</sup>σειώω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. <sup>a1</sup>Τὸ δὲ, Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετέθεσιν, ὡς πεποιημένων, ἵνα μένῃ τὰ μὴ σαλευόμενα. <sup>a2</sup>διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν ...

— Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. <sup>a1</sup> And this word, Yet once more, signifieth the removing of those things that <sup>a</sup>are shaken, as of things that are made, that those things which cannot be shaken may remain. <sup>a2</sup> Wherefore we receiving a kingdom which cannot be <sup>f</sup>moved, <sup>a3</sup>let us have grace ...

<sup>a</sup> θαρσύνει, <sup>b</sup> διότι — <sup>b</sup> σειώω. Compl. and many MSS. <sup>c</sup> Om. καὶ τ. θ. Ed. Alex. <sup>d</sup> σειώω. G. and S. <sup>e</sup> ¶ Or, may be shaken. <sup>f</sup> Or, shaken. <sup>g</sup> ¶ Or, let us hold fast [grace].

ZECH. 1:1.

(594)\*

ZACH. 1:1.

בְּחֹדֶשׁ הַשְּׁמִינִי בִּשְׁנַת שְׁתִּי  
לְדַרְיוֹשׁ הָיָה דְּבַר יְהוָה אֶל זְכַרְיָה  
בֶּן בִּרְכִיָּה

Ἐν τῷ ὀγδόῳ μηνί, ἔτους δευτέρου ἐπὶ Δαρείου, ἐγένετο λόγος Κυρίου πρὸς Ζαχαρίαν τὸν τοῦ Βαραχίου...

In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah ...

In the eighth month of the second year <sup>c</sup>of Darius, came the word of the Lord unto Zacharias the son of Barachias ...

ΜΑΤΤ. 23:35.<sup>d</sup> ... ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου ...  
... unto the blood of Zacharias son of Barachias ...



LUKE 3:1, 2. Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος ...  
 2 ... ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ τὸν \* τοῦ Ζαχαρίου υἱὸν ...  
 Now in the fifteenth year of the reign of Tiberius Cæsar ...  
 2 ... the word of God came unto John the son of Zacharias ...

\* Comp. Zephaniah and Haggai. b the son of Iddo the prophet, saying, — c Gr. upon.  
 d See Luke 11:51. e Om. τοῦ. G. and S.

ZECH. 1:8.

(595) \*

ZACH. 1:8.

ראיתי הלילה והנה איש רכב על  
 סוס אדם ... ואחריו סוסים אדמים  
 שרקים ולבנים :

I saw by night, and behold a man  
 riding upon a red horse ... and be-  
 hind him *were there* red horses,  
 b speckled, and white.

REV. 6:2, 4, 5, 8. Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, κ.τ.λ. --- 4 .. ἄλλος ἵππος  
 πυρρὸς ... 5 ... καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας ... --- 8 καὶ εἶδον,  
 καὶ ἰδοὺ ἵππος χλωρὸς ...

And I saw, and behold a white horse, etc. --- 4 ... another horse  
*that was* red ... 5 ... And I beheld, and lo a black horse ... ---  
 8 And I looked, and behold a pale horse ...

\* Comp. ch. 6:1—8, a vision of four chariots, the horses thereof being — (1) אדמים red,  
 πυρρὸς (2) שחור black, μέλας (3) לבנים white, λευκός (4) צהוב בדים grided and  
 bay (¶ Or, strong), ποικίλοι speckled. b ¶ Or, bay.

ZECH. 2:6 (10).

(596) \*

ZACH. 2:6.

... כי בארבע רוחות השמים  
 פרשתי אתכם נאם יהוה :

6 ... for I have spread you abroad  
 as the four winds of the heaven,  
 saith the LORD.

¶ MATT. 24:31. ... καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων  
 ἀνεμῶν ...

... and they shall gather together His elect from the four  
 winds ...

¶ MARK 13:27. ... καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων  
 ἀνεμῶν ...

... and (He) shall gather together His elect from the four  
 winds ...

\* See No. 180, and comp. Eze. 37:9, *Come from the four winds, O breath.* b εἰς Σιών,  
 unto Sion.

ZECH. 2:10(14).	( 597 ) <sup>a</sup>	ZACH. 2:10.
... הנני בא ...	... ἰδοὺ <sup>b</sup> ἐγὼ ἔρχομαι ...	
<sup>10</sup> ... lo, I come ...	... lo, I come ...	
REV. 3:11. <sup>c</sup> Ἴδου ἔρχομαι <sup>d</sup> ταχύ ...		
Behold, I come quickly ...		
REV. 22:7, 12. Ἴδου ἔρχομαι ταχύ ... --- <sup>12</sup> Καὶ ἰδοὺ ἔρχομαι ταχύ... *		
Behold, I come quickly... --- <sup>12</sup> And, behold, I come quickly...		
<sup>a</sup> See No. 396. <sup>b</sup> Many MSS. omit ἐγὼ. <sup>c</sup> Om. Ἴδου. G. and S. <sup>d</sup> Om. ταχύ.		

ZECH. 3:2.	( 598 )	ZACH. 3:2.
וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יָגֵד יְהוָה בֶּן הַשָּׂטָן ...		Καὶ εἶπε Κύριος πρὸς τὸν διάβολον, Ἐπιτιμήσαι Κύριος ἐν σοὶ διάβوله ...
And the Lord said unto Satan, The LORD rebuke thee, O Satan...		And the Lord said unto the devil, The Lord rebuke thee, O devil...
JUDAS 9. — ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος ... εἶπεν, Ἐπιτιμήσαι σοι Κύριος.		
— yet Michael the archangel, when contending with the devil he disputed about the body of Moses ... said, The Lord rebuke thee.		

ZECH. 3:8.	see	JER. 23:5.
ZECH. 3:9.	( 599 ) <sup>a</sup>	ZACH. 3:10.
... על אבן אחת שבעה עינים ...	... ἐπὶ τὸν λίθον τὸν ἓνα ἑπτὰ ὀφθαλμοὶ εἰσιν ...	
... upon one stone <i>shall be</i> seven eyes ...	... upon that one stone are seven eyes ...	
REV. 5:6. <sup>b</sup> ... ἔχον ... ὀφθαλμούς ἑπτὰ, οἳ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ Πνεύματα ...		
... <sup>c</sup> having ... seven eyes, which are the seven Spirits of God ...		
<sup>a</sup> See ch. 4:10, to which the rest of the verse in Rev. refers. <sup>b</sup> Comp. 1:4. 3:1. 4:5. <sup>c</sup> A Lamb.		

ZECH. 4:2, 3, 14.	( 600 )	ZACH. 4:2, 3, 14.
... רִאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְשִׁבְעָה נֵרְתִיהָ עָלֶיהָ ... וְשִׁנִּים וַיִּתֵּם עָלֶיהָ ... <sup>14</sup> ... אֱלֹהֵה שְׁנֵי בְנֵי הַיְצָהָר הָעֹמְדִים עַל אֲדָרָן כָּל הָאָרֶץ :		... Ἐώρακα, καὶ ἰδοὺ λυχνία χρυσοῦ ὅλη ... καὶ ἑπτὰ λύχνοι ἐπάνω αὐτῆς ... <sup>3</sup> καὶ δύο ἐλαίαι ἐπάνω αὐτῆς ... --- <sup>14</sup> ... Οὗτοι <sup>b</sup> οἱ δύο υἱοὶ τῆς πύλης παρεστήκασι <sup>c</sup> Κύριω πάσης τῆς γῆς.
... I have looked, and behold a candlestick all of gold ... and his		... I have looked ... and behold a candlestick all of gold ... and seven

seven lamps thereon ... <sup>3</sup> and two olive trees by it ... --- <sup>14</sup>... These are the two <sup>a</sup>anointed ones, that stand by the Lord of the whole earth.

lamps thereon ... <sup>3</sup> and two olive trees above it ... --- <sup>14</sup>... These two <sup>d</sup>anointed ones stood by the Lord of the whole earth.

REV. ... εἶδον ἑπτὰ λυχνίας χρυσᾶς.

1:12.<sup>a</sup> ... I saw seven golden candlesticks.

REV. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ ἑ δύο λυχναὶ αἱ ἐνώπιον τοῦ Θεοῦ τῆς γῆς ἐστῶσαι.

11:4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

<sup>a</sup> Heb. *sons of oil*. <sup>b</sup> Ad. *είων*. Compl. etc. <sup>c</sup> Many MSS. add τῷ. <sup>d</sup> Gr. *sons of fatness*. <sup>e</sup> See also ver. 20, and Exod. 25:37. <sup>f</sup> αἱ δύο λ. αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶτες. G. and S.

ZECH. 6:1-8.

see

ZACH. 1:8.

ZECH. 6:12.

see

JER. 23:5.

ZECH. 8:16.

( 601 )

ZACH. 8:16.

... דברו אמת איש את רעהו ...

... Λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ...

... Speak ye every man the truth to his neighbour ...

... Speak ye every one truth to his neighbour ...

EPH. 4:25.

Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ ...

Wherefore putting away lying, speak every man truth with his neighbour ...

ZECH. 8:23.

( 602 )

ZACH. 8:23.

: כי שמענו אלהים עמכם ...

... διότι ἀκηκόαμεν ὅτι ὁ Θεὸς μετ' ὑμῶν ἐστί.

... for we have heard *that* God is with you.

... for we have heard that God is with you.

1 COR. 14:25.

... ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστί.

... (he will) report that God is in you of a truth.

ZECH. 9:9.

( 603 )

ZACH. 9:9.

גילי מאד בת ציון הריעי בת ירושלם הנה מלכך יבוא לך צדיק ונושע הוא עני ורכב על חמור ועל עיר בן אתנות :

Χαῖρε σφόδρα θύγατερ Σιών, κήρυσσε θύγατερ Ἱερουσαλήμ· ἰδοὺ ὁ βασιλεὺς ἔρχεται <sup>b</sup> σοι δίκαιος καὶ σώζων, αὐτὸς πραῖς, καὶ ἐπιβεβηκὼς <sup>d</sup> ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jeru-

Rejoice greatly, O daughter of Sion; proclaim it, O daughter of

salem: behold, thy King cometh unto thee: He *is* just, and \*having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

(ISA. 62:11.)

אמרו לבת ציון הנה ישע  
... כן

... Say ye to the daughter of Zion,  
Behold thy Salvation cometh...

Jerusalem: behold, the King cometh unto thee, just and saving: He *is* meek and riding upon an ass, and upon a young foal.

(ISA. 62:11.)

...Εἶπατε τῇ θυγατρὶ Σιών, Ἰδοὺ ὁ σωτὴρ σοι παραγγέγονεν...

... Say ye to the daughter of Zion,  
Behold thy Saviour hath come unto thee...

||ΜΑΤΤ. 21:4, 5. Τούτο δὲ ἔδλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, <sup>5</sup> Εἶπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι, πραῖς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, <sup>5</sup> Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the <sup>s</sup> foal of an ass.

||ΙΟΥΗΝ 12:14, 15. Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστι γεγραμμένον, <sup>15</sup> Μὴ φοβοῦ, <sup>h</sup> θύγατερ Σιών ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

And Jesus, when He had found a young ass, sat thereon; as it is written, <sup>15</sup> Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

<sup>a</sup> ¶ Or, *saving Himself*. <sup>b</sup> Ad. σου. Compl. and many others. <sup>c</sup> Om. σοι. 310. <sup>d</sup> ἐπὶ ὄνον καὶ πῶλον υἱὸν ὀναδδς. Aquila. <sup>e</sup> See ver. 2. Comp. ||Mark 11:2. ||Luke 19:30. <sup>f</sup> Om. δλον. <sup>g</sup> ¶ Gr. σου. <sup>h</sup> θυγάτηρ.

ZECH. 9:11.

(604)\*

ZACH. 9:11.

גם את בדם בריתך שלחתי  
אסירך מבור אין מים בו :

As for Thee also, <sup>b</sup> by the blood of Thy covenant I have sent forth Thy prisoners out of the pit where-  
in is no water.

Καὶ σὺ ἐν αἵματι διαθήκης <sup>c</sup> σου ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ.

And Thou, by the blood of Thy covenant, hast sent forth Thy prisoners out of the pit which hath no water.

HEB. 13:20. Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν ... ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,—

Now the God of peace, that brought again from the dead our Lord Jesus ... through the blood of the everlasting <sup>d</sup> covenant,—

<sup>a</sup> See No. 105. <sup>b</sup> ¶ Or, *whose covenant is by blood*. <sup>c</sup> Om. σου. XII. Compl. and many other MSS. <sup>d</sup> ¶ Or, *testament*.

ZECH. 10:1.

see

DEUT. 11:14.

ZECH. 11:12, 13.

( 605 )

ZACH. 11:12, 13.

ואמר אליהם אם טוב בעיניכם  
הבו שכרי ואם לא חדלו וישקלו  
את שכרי שלשים כסף: " ויאמר  
יהוה אלי השליכוהו אל היוצר  
אדר היקר אשר יקרתי מעליהם  
ואקחה שלשים הכסף ואשליך  
אתו בית יהוה אל היוצר:

And I said unto them, \* If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. <sup>13</sup> And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord.

Καὶ ἐρῶ πρὸς αὐτοὺς, Εἰ καλὸν ἐνώπιον ὑμῶν ἐστί, δότε τὸν μισθόν μου, ἢ ἀπείπασθε. καὶ ἔστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς. <sup>13</sup> καὶ εἶπε Κύριος πρὸς μέ, Κάθεσ αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἔδοκιμάσθην ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.<sup>b</sup>

And I will say unto them, If it is good in your eyes, give *me* my price, or else refuse. And they weighed my price, thirty pieces of silver. <sup>13</sup> And the Lord said unto me, Drop them into the furnace, and I will see if it is <sup>c</sup> good *metal*, as I have been proved by them. And I took the thirty pieces of silver, and threw them down in the house of the Lord, for the furnace.

MATT. ... Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

26:15. ... And they covenanted with him for thirty pieces of silver.

MATT. .. Ἰούδας ... ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις. --- <sup>5</sup> καὶ ῥίψας τὰ ἀργύρια <sup>d</sup> ἐν τῷ ναῷ, ἀνεχώρησε ... <sup>6</sup> οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια ... <sup>7</sup> συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. --- <sup>9</sup> τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τιμημένου, ὃν ἐτιμήσαντο ἀπὸ νῆδων Ἰσραὴλ. <sup>10</sup> καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

. Judas ... brought again the thirty pieces of silver to the chief priests and elders. --- <sup>5</sup> And he cast down the pieces of silver in the temple, and departed. <sup>6</sup> And the chief priests took the silver pieces ... <sup>7</sup> And they took counsel, and bought with them the potter's field, to bury strangers in. --- <sup>9</sup> Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, \* whom they of the children of Israel did value, <sup>10</sup> and gave them for the potter's field, as the Lord appointed me.

\* ¶ Heb. *If it be good in your eyes.*

<sup>b</sup> Ad. καθὰ συνέταξέ μοι Κύριος. 106. <sup>c</sup> Or, *that will stand the test.*

<sup>d</sup> εἰς τὸν ναόν.

\* ¶ Or, *whom they bought of the children of Israel.*

ZECH. 12:3.	(606)	ZACH. 12:3.
אֲשִׁים אֶת יְרוּשָׁלַם אֲבָן מַעֲמָסָה ... לְכָל הָעַמִּים ...		... θήσομαι τὴν Ἱερουσαλὴμ λίθον καταπατούμενον πᾶσι τοῖς ἔθνεσι...
... will I make Jerusalem a bur- densome stone for all people...		... I will make Jerusalem a stone trodden down by all nations ...
LUKE 21:24. ... καὶ Ἱερουσαλὴμ ἔσται πατούμενη ὑπὸ ἔθνων ...		... and Jerusalem shall be trodden down of the Gentiles ...

ZECH. 12:10, 12.	(607)	ZACH. 12:10, 12.
והביטו אלי את אשר דקרו וספרו עליו ... --- וספדה הארץ משפחות משפחות לבד ...		... καὶ <sup>b</sup> ἐπιβλέφονται πρὸς μέ, <sup>c</sup> ἀνθ' ὧν κατωρχήσαντο καὶ κόψον- ται ἐπ' αὐτὸν κοπετόν... --- <sup>12</sup> καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλὰς ...
... and they shall look upon Me whom they have pierced, and they shall mourn for Him ... --- <sup>12</sup> And the land shall mourn, *every fam- ily apart ...		... and they shall look to Me, in- stead of the things <i>wherewith</i> they have mocked <i>Me</i> , and they shall <sup>d</sup> make lamentation for Him ... --- <sup>12</sup> And the land shall lament * by families ...
MATT. 24:30. ... καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς ...		... and then shall all the tribes of the earth mourn ...
JOHN 19:37. — Καὶ πάλιν ἑτέρα γραφή λέγει, Ὁψονται εἰς ὃν ἐξεκέντησαν.		— And again another scripture saith, They shall look on Him whom they pierced.
REV. 1:7. ... καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντη- σαν καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν. ... and every eye shall see Him, and they <i>also</i> which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.		

\* ¶ Heb. *families, families*. <sup>b</sup> ὄψονται. 240. <sup>c</sup> Many MSS. read, *eis ὃν ἐξεκέντησαν*.  
The Aldine ed. *adds* that clause. <sup>d</sup> Gr. *lament lamentation*. <sup>e</sup> Gr. as the Heb.: so  
Mark 6:39, 40.

ZECH. 13:7.	(608)	ZACH. 13:7.
... הָךְ אֶת הָרֹעִה וְתַפְּצִין הַצֹּאֵן ...		... * πατάξατε τοὺς ποιμένας, καὶ ἐκσπάσατε τὰ πρόβατα ...
... smite the Shepherd, and the sheep shall be scattered ...		... smite ye the shepherds, and draw out the sheep ...
¶ MATT. 26:31. ... γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ <sup>b</sup> διασκορπισθήσε- ται τὰ πρόβατα τῆς ποιμνῆς. ... for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.		
¶ MARK 14:27. ... ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ <sup>b</sup> διασκορπισθήσεται τὰ πρόβατα.		

... for it is written, I will smite the Shepherd, and the sheep shall be scattered.

<sup>a</sup> The Cod. Alex. reads, *πατάξον τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης*. Other copies have, *διασκορπισθήσεται*. Most omit *τῆς ποίμνης*. <sup>b</sup> *διασκορπισθήσονται*.

ZECH. 14:5.	( 609 ) <sup>a</sup>	ZACH. 14:5.
וּבֹא יְהוָה אֱלֹהֵי כָל קְרָשִׁים :עַמְךָ		... καὶ ἔξει Κύριος ὁ Θεός <sup>b</sup> μου, καὶ πάντες οἱ <sup>c</sup> ἅγιοι μετ' αὐτοῦ.
... and the LORD my God shall come, and all the saints with Thee.		... and the Lord my God shall come, and all the saints with Him.
¶ MATT. 16:27. <sup>d</sup> — Μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ ...		— For the Son of man shall come in the glory of His Father with His angels ...
MATT. 25:31. Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ <sup>a</sup> ἅγιοι ἀγγελοὶ μετ' αὐτοῦ ...		When the Son of man shall come in His glory, and all the holy angels with Him ...
¶ MARK 8:38. ... ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.		... when <sup>f</sup> He cometh in the glory of His Father with the holy angels.
1 THESS. 3:13. ... ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ <sup>e</sup> Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ. <sup>h</sup>		... at the coming of our Lord Jesus Christ with all His saints.
2 THESS. 1:10. <sup>i</sup> — ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ ...		— when He shall come to be glorified in His saints ...
<sup>a</sup> Compare Deut. 33:2. Jude 14. <sup>b</sup> Om. μου. 40. <sup>c</sup> ἅγγελοι. 26. <sup>d</sup> Compare ¶ Luke 9:26. <sup>e</sup> Om. ἅγιοι. <sup>f</sup> The Son of man. <sup>g</sup> Om. Χριστοῦ. <sup>h</sup> Ad. ἀμήν. <sup>i</sup> See ver. 7, with His mighty angels (¶ Gr. the angels of His power).		

ZECH. 14:11.	( 610 )	ZACH. 14:11.
... וְחָרֵם לֹא יִהְיֶה עוֹד ...		... καὶ ἀνάθεμα οὐκ ἔσται ἔτι ...
... and there shall be no more utter destruction ...		... and the curse shall be no more...
REV. 22:3. Καὶ πᾶν <sup>a</sup> κατανάθεμα οὐκ ἔσται <sup>b</sup> ἔτι ...		And there shall be no more curse ...
<sup>a</sup> κατὰθεμα. G. and S. <sup>b</sup> ἐκεῖ.		

MAL. 1:2, 3.	( 611 )	MAL. 1:2, 3.
וְאָהַב אֶת יַעֲקֹב : וְאֵת עֵשׂו ... שְׂנֵאָתִי		... καὶ ἠγάπησα τὸν Ἰακώβ, <sup>c</sup> τὸν δὲ Ἡσαὺ ἐμίσησα ...

... yet I loved Jacob, <sup>a</sup> and I hated Esau ...      ... yet I loved Jacob, <sup>a</sup> and I hated Esau ...

ROM. 9:13. — καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

— As it is written, Jacob have I loved, but Esau have I hated.

MAL. 1:7. (612)\* MAL. 1:7.

שלחן יהוה ... ... Τράπεζα Κυρίου...

... The table of the LORD ...      ... the table of the Lord ...

1 COR. ... τραπέζης Κυρίου μετέχουν ...

10:21. ... be partakers of the Lord's table ...

\* See ver. 12, and No. 479.

MAL. 3:1. (613) MAL. 3:1.

הנני שלח מלאכי ופנה דרך לפני ... Ἴδου <sup>a</sup> ἐξαποστέλλω τὸν ἄγγελόν μου, <sup>b</sup> καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου ...

Behold, I will send My messenger, and he shall prepare the way before Me ...

Behold, I will send My <sup>c</sup> messenger, and he shall survey the way before My face ...

MATT. 11:10. — οὗτος γάρ ἐστι περὶ οὗ γέγραπται, Ἴδου, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

— For this is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

MARK 1:2. — <sup>d</sup>ὡς γέγραπται ἐν <sup>e</sup>τοῖς προφήταις, Ἴδου, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου <sup>f</sup>ἔμπροσθέν σου.

— as it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

LUKE 1:76. ... προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ.

... for thou shalt go before the face of the Lord, to prepare His ways.

|| LUKE 7:27. Οὗτός ἐστι περὶ οὗ γέγραπται, Ἴδου, <sup>g</sup>ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

This is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

<sup>a</sup> ἐγὼ ἀποστέλλω. XII. Compl. and many other copies. <sup>b</sup> ὅστις ἐτοιμάσει ὁδὸν. Compl. <sup>c</sup> Gr. angel, and so the N.T. <sup>d</sup> καθὼς. <sup>e</sup> Ἡσαὺ τῷ προφῆτῃ. G. and S. (See No. 423). <sup>f</sup> Om. ἔμπροσθέν σου. G. and S. <sup>g</sup> Om. ἐγὼ.



MAL. 3:17.

see

ISA. 43:21.

MAL. 4:5, 6 (3:23, 24). (614)\*

MAL. 4:5, 6.

”הנה אנכי שלח לכם את אליה  
הנביא לפני בוא יום יהוה הגדול  
והנורא: ”והשיב לב אבות על  
בנים ולב בנים על אבותם פן אבוא  
והכיתי את הארץ חרם:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: <sup>6</sup> and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Καὶ ἰδοὺ ἐγὼ ἀποστελῶ ὑμῖν Ἡλί-  
αν τὸν Θεσβίτην, πρὶν ἔλθῃν τὴν  
ἡμέραν Κυρίου τὴν μεγάλην καὶ  
ἐπιφανή, <sup>6</sup> ὃς ἀποκαταστήσει <sup>b</sup> καρ-  
δίαν πατρὸς πρὸς υἱόν, καὶ καρδίαν  
ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ,  
μὴ ἔλθω καὶ πατάξω τὴν γῆν ἄρδην.

And, behold, I will send you Elias the Thesbite before the great and glorious day of the Lord come, <sup>6</sup> who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth utterly.

||**MATT.** ... Ἡλίας μὲν ἔρχεται <sup>c</sup> πρῶτον, καὶ ἀποκαταστήσει πάντα.  
17:11. ... Elias truly shall first come, and restore all things.

||**MARK** ... Ἡλίας μὲν ἐλθὼν πρῶτον, <sup>d</sup> ἀποκαθιστᾷ πάντα ...  
9:12. ... Elias verily cometh first, and restoreth all things ...

**LUKE** — Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν  
1:16, 17. Θεὸν αὐτῶν. <sup>17</sup> καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι  
καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ  
ἀπειθεῖς ἐν φρονήσει δικαίων ...

— And many of the children of Israel shall he turn to the Lord their God. <sup>17</sup> And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient <sup>e</sup> to the wisdom of the just ...

\* Compare Sirach 48:1—12. 1 Macc. 2:58.  
<sup>c</sup> Om. πρῶτον. <sup>d</sup> ἀποκαθιστάνει, or as Matt.

<sup>b</sup> καρδίας πατέρων. Arm. Eucholog.  
<sup>e</sup> ¶ Or, by.

## QUOTATIONS FROM DOUBTFUL PLACES.

MATT. 2:23.

(615)\*

MATT. 2:23.

Καὶ ἐλθὼν κατῴκησεν εἰς πόλιν  
λεγομένην <sup>b</sup> Ναζαρέτ· ὅπως πληρω-  
θῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι  
Ναζωραῖος κληθήσεται.

And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a <sup>c</sup> Nazarene.

\* See No. 202. <sup>b</sup> Ναζαρέθ.  
Geneva, and Rheims.

<sup>c</sup> Nazarey, Wiclif; Nazarite, Tyndale, Cranmer,

---

MATT. 5:21.	( 616 )	MATT. 5:21.
Ἑκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, * Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἐνοχος ἔσται τῇ κρίσει.		Ye have heard that it was said <sup>b</sup> by them of old time, * Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

\* Exod. 20:13, No. 97.    <sup>b</sup> ¶ Or, to them.

---

MATT. 5:33.	( 617 )	MATT. 5:33.
Πάλιν ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀπο- δώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.		Again, ye have heard that it hath been said by them of old time, *Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

\* Comp. Lev. 19:12. Num. 30:2. Deut. 23:21. Eccl. 5:4.

---

MATT. 5:43.	( 618 )	MATT. 5:43.
Ἑκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.		Ye have heard that it hath been said, *Thou shalt love thy neigh- bour, and hate thine enemy.

\* See No. 129, and the Note.

---

MATT. 26:24.	( 619 )	MATT. 26:24.
Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ ...		The Son of man goeth as it is written of Him ...
MARK 14:21.		MARK 14:21.
Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ ...		The Son of man indeed goeth, as it is written of Him ...
LUKE 22:22.		LUKE 22:22.
Καὶ ὁ μὲν Υἱὸς τοῦ ἀνθρώπου πο- ρεύεται, κατὰ τὸ ὀρισμένον ...		And truly the Son of man goeth, as it was determined ...

---

JOHN 7:38.	( 620 )	JOHN 7:38.
Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐ- τοῦ ῥεύσουσιν ὕδατος ζῶντος.		He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

---

JOHN 12:34.	( 621 ) *	JOHN 12:34.
... Ἡμεῖς ἡκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα...		... We have heard out of the law that Christ abideth for ever ...

\* See No. 307, and the Note.

---

JOHN 20:9.	( 622 )	JOHN 20:9.
— οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.		— For as yet they knew not the scripture, that He must rise again from the dead.

---

1 COR. 14:34.	( 623 ) *	1 COR. 14:34.
... ἀλλ' ὁποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει.		... but <sup>c</sup> they are commanded to be under obedience, as also saith the law.
* Commonly referred to Gen. 3:16.		<sup>b</sup> ὁποτασπέσθωσαν. <sup>c</sup> women.

---

EPH. 5:14.	( 624 )	EPH. 5:14.
— διὸ λέγει, *Ἐγείραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπι- φαύσει σοι ὁ Χριστός.		— Wherefore <sup>b</sup> He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
* Ἐγείρει. G. and S.		<sup>b</sup> ¶ Or, it [i.e. light].

---

1 TIM. 5:18.	( 625 ) *	1 TIM. 5:18.
Λέγει γὰρ ἡ γραφὴ <sup>b</sup> ... καὶ, Ἄξιός ἐστι τοῦ μισθοῦ αὐτοῦ.		For the scripture saith <sup>b</sup> ... and, The labourer is worthy of his re- ward.
* See also Matt. 10:10. Luke 10:7.		<sup>b</sup> No. 175.

---

HEB. 12:21.	( 626 ) *	HEB. 12:21.
— καὶ, οὕτω φοβερὸν ἦν τὸ φαντα- ζόμενον, Μωσὴς εἶπεν, Ἐκφοβός εἰμι καὶ ἔντρομος.		— And so terrible was the sight, that Moses said, I exceedingly fear and quake.
* Words somewhat similar are found in Deut. 9:19, but they have no reference to the occasion spoken of by the apostle:— ... מפני האף והחמת For I was afraid of the anger and hot displeasure, etc. Καὶ ἔκφοβός εἰμι διὰ τὸν θυμὸν καὶ τὴν ὀργήν, κ.τ.λ.		

---

JAMES 4:5.	( 627 )	JAMES 4:5.
*Ὥ δοκεῖτε ὅτι κενῶς ἡ γραφὴ *λέγει, Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα δ κατῳκησεν ἐν ἡμῖν;		Do ye think that the scripture saith in vain, The spirit that dwell- eth in us lusteth <sup>b</sup> to envy?
* S. reads, λέγει; πρὸς ... Πνεῦμα... ἡμῖν. G. as the received text, except λέγει; <sup>b</sup> ¶ Or, enviously.		

---

## II. ALLEGED QUOTATIONS FROM APOCRYPHAL BOOKS.

2\* ESDR. 1:30, 32, 33.

( i. )

MATT. 23:34, 36-38.

Ita vos collegi, ut gallina pullos suos sub alas suas ... --- <sup>32</sup> Ego misi pueros Meos prophetas ad vos, quos acceptos interfecistis, et laniastis corpora eorum, quorum sanguinem exquiram, dicit Dominus. <sup>33</sup> Hæc dicit Dominus Omnipotens; Domus vestra deserta est ...

I gathered you together, as a hen gathereth her chickens under her wings ... --- <sup>32</sup> I sent unto you My servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord. <sup>33</sup> Thus saith the Almighty Lord; Your house is desolate ...

Διὰ τοῦτο, ἰδοῦ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε ... --- <sup>36</sup> ἀμὴν λέγω ὑμῖν, <sup>b</sup> ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. <sup>37</sup> Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; <sup>38</sup> ἰδοῦ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify ... --- <sup>36</sup> Verily I say unto you, All these things shall come upon this generation. <sup>37</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! <sup>38</sup> Behold, your house is left unto you desolate.

LUKE 11:49, 50.

Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· <sup>50</sup> ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης.

\* Vulg. 4 Esdr.

<sup>b</sup> Ad. 87i.

Therefore also said the Wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: <sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.

## LUKE 13:34, 35.

Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, διὰ τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; <sup>35</sup> ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν <sup>c</sup> ἔρημος...

<sup>c</sup> Om. Ἱρημ. G. and S.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not! <sup>35</sup> Behold, your house is left unto you desolate...

Very many other portions of this Second Book of Esdras closely resemble passages in the New Testament, but as the apocryphal book is almost universally allowed to have been written, or at all events much interpolated, subsequently to the apostolic age, it is not deemed requisite to set them out at length. The most remarkable parallels are the following.

2 Esdr. 1:37—Jo. 20:29.	2 Esdr. 2:47—Lu. 1:35, & al.	2 Esdr. 7:7, } — { Matt. 7:13,
2:11—Lu. 16:9.	— — {    Matt. 10:32.	14 } — { 14.
— — Jo. 14:1.	— — {    Lu. 12:8.	14 } — { Lu. 13:24.
2:12—Matt. 11:28.	3: 7—Rev. (No. 532).	7:26—Rev. 21:2.
2:13—Jo. 16:24.	4: 8—Rom. (No. 181).	7:28—2 Thess. 1:7.
— — {    Matt. 24:22.	4:21—Jo. 3:31.	
— — {    Mar. 13:20.	4:28, } — { Matt. 13:25,	
— — Matt. 25:34.	etc. } — { etc.	
— — Matt. 24:42, & al.	4:35—Rev. 6:9, 10.	8: 3—Lu. 13:23.
2:18—Rev. 22:2.	5: 1—Lu. 18:8.	8:52—Rev. 22.
2:23—Rev. 20:5.	5: 2—Matt. 24:12.	9:3 — {    Matt. 24:7.
2:26— { Jo. 17:12.	5: 4—Rev. 8:10.	— {    Mar. 13:8.
— — 18:9.	5: 5—Lu. (No. 590).	— {    Lu. 21:11.
2:27—Jo. 16:20.	5:18—Jo. 10:12.	13:10—2 Thess. 2:8.
2:34—1 Pet. 5:4, & al.	6:17—Rev. (No. 313).	13:31— {    Matt.    Mar.
2:36—Eph. 6:12.	6:20—Rev. (No. 544).	— {    Lu. (No. 397).
2:37—Col. 1:12, 13.	6:23— {    Matt. 24:31.	14:35—Heb. 9:27.
2:38—Rev. 7:4.	— { 1 Cor. 15:52.	15:49—Rev. 18:7, 8.
2:40—Rev. 3:4, & al.	6:25— {    Matt. 24:13.	15:55—Rev. 18:6.
2:42—Rev. 14:1, 3.	— {    Mark 13:13.	16:15—Lu. 12:49.
— — Rev. 7:9.	— {    Matt. 16:28.	16:18—Matt. 24:8.
2:44—Rev. 7:13.	6:26— {    Mark 9:1.	16:41—44 — 1 Cor. 7:
2:45—2 Cor. 5:2, 3.	— {    Lu. 9:27.	29—31.
2:46—Rev. 7:9.		16:62—1 Cor. 2, 10.
		16:78—Heb. 6:8.

The word *Jesus* is not in the Arabic copy of 2 Esdr.

TOBIT 13:16, 17. <sup>a</sup>	( ii )	REV. 21:18. <sup>g</sup>
<p>"Οτι οἰκοδομηθήσεται Ἱερουσαλὴμ σαπφείρῳ καὶ σμαράγδῳ, καὶ λίθῳ ἐντίμῳ τὰ τεῖχη σου, καὶ οἱ πύργοι, καὶ οἱ προμαχώνες ἐν χρυσίῳ καθαρόῳ, <sup>17</sup> καὶ αἱ πλατεῖαι Ἱερουσαλὴμ ἐν βηρύλλῳ, καὶ ἄνθρακι, καὶ λίθῳ ἐκ Σουφεῖρ ψηφολογηθήσονται.</p>		<p>Καὶ ἦν ἡ ἐνδόμησις τοῦ τεύχους αὐτῆς ἱασπις· καὶ ἡ πόλις χρυσίῳ καθαρὸν, ὁμοία ὑάλῳ καθαρῷ.</p>

For Jerusalem shall be built up with <sup>b</sup>sapphires, and <sup>c</sup>emeralds, and <sup>d</sup>precious stone: thy walls and towers and battlements with pure gold: <sup>17</sup> and the streets of Jerusalem shall be paved with <sup>e</sup>beryl, and <sup>f</sup>carbuncle, and stones of Ophir.

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

<sup>a</sup> The imagery of this passage seems borrowed from Isa. 54:11, 12, to which the Apocalyptic vision doubtless has reference. <sup>b</sup> The second foundation of the New Jerusalem was sapphire. <sup>c</sup> The fourth, an emerald. <sup>d</sup> Her light was like unto a stone most precious, etc. <sup>e</sup> The eighth foundation was beryl. <sup>f</sup> Isa. 54:12. <sup>g</sup> See ver. 10—21.

JUDITH 8:22. <sup>a</sup>	( iii )	JAMES 2:23. <sup>b</sup>
<p>... Dei amicus effectus est. ... he was made the friend of God.</p>		<p>... καὶ φίλος Θεοῦ ἐκλήθη. ... and he was called the friend of God.</p>

<sup>a</sup> The words are found only in the Latin Version, which is necessarily translated anew. <sup>b</sup> From the Old Testament. See No. 230.

JUDITH 8:25. <sup>a</sup>	( iv )	1 COR. 10:9, 10.
<p>Exterminati sunt ab exterminatore, et serpentibus perierunt.</p>		<p>... καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο. <sup>10</sup> ... καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.</p>
<p>They were destroyed of the destroyer, and perished by serpents.</p>		<p>... and were destroyed of serpents. <sup>10</sup> ... and were destroyed of the destroyer.</p>

<sup>a</sup> See Note (a) to the next preceding section. 14, 16, and 21.

<sup>b</sup> The facts are recorded in Num.

JUDITH 16:17.	see	No. 486.
ESTHER 15:13.	see	No. 216.

WISDOM 2:16-18.	( v )	MATT. 27:43-54.
<p>... ἀλαζονεύεται πατέρα Θεόν. <sup>17</sup> Ἰδωμεν εἰ οἱ λόγοι αὐτοῦ ἀληθεῖς ... <sup>18</sup> εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς Θεοῦ, ἀντιλήψεται αὐτοῦ, καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθέστηκόντων.</p>		<p>Πέποιθεν ἐπὶ τὸν Θεὸν ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε γὰρ, ὅτι Θεοῦ εἰμι Υἱός. --- <sup>54</sup> ... Ἀληθὼς Θεοῦ Υἱὸς ἦν οὗτος.</p>

...(\*he) maketh his boast that God is his Father. <sup>17</sup> Let us see if his words be true ... <sup>18</sup> For if the just man be the son of God, He will help him, and deliver him from the hand of his enemies.

He <sup>b</sup> trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. --- <sup>54</sup> ... Truly this was the Son of God.

|| MARK 15:39.

... Ἀληθῶς ὁ ἄνθρωπος οὗτος Τὸς ἦν Θεοῦ.

... Truly this man was the Son of God.

|| LUKE 23:47.

... Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

... Certainly this was a righteous man.

<sup>a</sup> The righteous, ver. 12.

<sup>b</sup> This is from Psa. 22. No. 261. Comp. Mark 15:30—32, and Luke 23:35, 37, 39.

WISDOM 3:8.

(vi)

1 COR. 6:2.

Κρινοῦσιν ἔθνη καὶ κρατήσουσι λαῶν ...

<sup>a</sup> They shall judge the nations, and have dominion over the people ...

Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; ...

Do ye not know that the saints shall judge the world? ...

<sup>a</sup> The righteous.

WISDOM 4:10.<sup>a</sup>

(vii)

HEB. 11:5.<sup>b</sup>

Εὐάρεστος τῷ Θεῷ γενόμενος ἡγαπήθη, καὶ ζῶν μεταξὺ ἁμαρτωλῶν μετετέθη.

He pleased God, and was beloved of Him: so that living among sinners he was translated.

(ECCLES 44:16.)

Ἐνὼχ εὐηρέστησε Κυρίῳ, καὶ μετετέθη ...

Enoch pleased the Lord, and was translated ...

Πίστει Ἐνὼχ μετετέθη ... πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκεῖναι τῷ Θεῷ

By faith Enoch was translated ... for before his translation he had this testimony, that he pleased God.

<sup>a</sup> This passage evidently alludes to Enoch, but his name is not mentioned. Gen. 5:24. See No. 13.

<sup>b</sup> From

WISDOM 6:3, 4.

(viii)

ROM. 13:1, 4.<sup>a</sup>

Ὅτι ἐδόθη παρὰ τοῦ Κυρίου ἡ κρίτησις ὑμῖν, <sup>4</sup>. ὑπηρεταὶ ὄντες τῆς αὐτοῦ βασιλείας ...

... οὐ γὰρ ἐστιν ἐξουσία εἰ μὴ <sup>b</sup> ἀπὸ Θεοῦ ... --- <sup>4</sup> Θεοῦ γὰρ διάκονός ἐστι, κ.τ.λ.

For power is given <sup>c</sup>you of the Lord... <sup>4</sup>. being ministers of His kingdom.

<sup>a</sup> Compare Prov. 8:15, 16.

... For there is no power but of God... --- <sup>4</sup> For he is the minister of God, etc.

<sup>b</sup> ὑπὸ. <sup>c</sup> kings, judges.

WISDOM 6:7.

(ix)

ROM. 2:11.<sup>a</sup>

Οὐ γὰρ ὑποστελεῖται πρόσωπον ὁ πάντων Δεσπότης ...

For He which is Lord over all shall fear no man's person ...

Οὐ γὰρ ἐστὶ προσωποληψία παρὰ τῷ Θεῷ.

For there is no respect of persons with God.

<sup>a</sup> Evidently no quotation from Wisdom. See No. 160.

WISDOM 7:26.

(x)

HEB. 1:3.

Ἀπαύγασμα γὰρ ἐστὶ φωτὸς αἰδίου, καὶ ἔσποτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

For <sup>a</sup>she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of His goodness.

.. ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ ...

.. the brightness of *His* glory, and the express image of His person, and upholding all things by the word of His power ...

<sup>a</sup> Σοφία, Wisdom.

Compare Prov. 8.

WISDOM 9:1, 9.<sup>a</sup>

(xi)

JOHN 1:1-3.

Θεὲ πατέρων ... ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου --- <sup>9</sup> καὶ μετὰ σοῦ ἡ σοφία ἡ εἰδυῖα τὰ ἔργα σου, καὶ παρούσα ὅτε ἐποίεις τὸν κόσμον ...

O God of my fathers ... who hast made all things with Thy word --- <sup>9</sup> And wisdom was with thee: which knoweth Thy works, and was present when Thou madest the world ...

Ἐν ἀρχῇ ἦν ὁ Λόγος ... <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. <sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο ...

In the beginning was the Word ... <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by Him ...

<sup>a</sup> Borrowed from Prov. 8:22, etc.

WISDOM 9:13.

(xii)

ROM. 11:34.<sup>a</sup>

Τίς γὰρ ἄνθρωπος γνώσεται βουλὴν Θεοῦ; ἢ τίς ἐνθυμηθήσεται τί θέλει ὁ Κύριος;

For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

For who hath known the mind of the Lord? or who hath been His counsellor?

<sup>a</sup> This citation is really from Isa. 40:13. See No. 426.



WISDOM 9:15.	( xiii )	1 COR. 15:53.
Φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν ...		Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν ...
For the corruptible body presseth down the soul ...		For this corruptible must put on incorruption ...

WISDOM 9:15. <sup>a</sup>	( xiv )	2 COR. 5:1. <sup>b</sup>
...καὶ βρίθει τὸ γεῶδες σκῆνος νοῦν πολυφροντίδα.		... ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνους καταλυθῇ ...
...and the earthy tabernacle weigheth down the mind that museth upon many things.		... our earthly house of <i>this</i> tabernacle ...

<sup>a</sup> See Job 4:19, *that dwell in houses of clay.*

<sup>b</sup> Comp. 2 Pet. 1:13, 14.

WISDOM 15:7. <sup>b</sup>	( xv ) <sup>a</sup>	ROM. 9:21.
Καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θλίβων ἐπίμοχθον, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον, ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τὰ τε τῶν καθαρῶν ἔργων δοῦλα σκεύη, τὰ τε ἐναντία, πάνθ' ὁμοίως· τούτων δὲ ἑκατέρου τίς ἐκάστου ἐστὶν ἡ χρῆσις, κριτὴς ὁ πηλουργός.		Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεύος, ὃ δὲ εἰς ἀτιμίαν;
For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.		Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

<sup>a</sup> See No. 414.

<sup>b</sup> Comp. Eccl'us 33:13, and 2 Tim. 2:20.

WISDOM 15:11, 17, 18.	compare	ROM. 1:21-23.
WISDOM 16:20.	( xvi )	JOHN 6:31. <sup>b</sup>
.. ἀγγέλων τροφὴν ἐφώμισας τὸν λαόν σου, καὶ ἔτοιμον ἄρτον αὐτοῖς ἀπ' οὐρανοῦ ἐπεμφάς ἀκοπιάντως ...		... καθὼς ἐστὶ γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
.. Thou feddest Thine own people with <sup>a</sup> angels' food, and didst send them from heaven bread prepared without their labour ...		... as it is written, He gave them bread from heaven to eat.

<sup>a</sup> Psa. 78:24, 25.

<sup>b</sup> For the true source of this quotation, see No. 84.

ECCL'US 7:14.	compare	MATT. 6:7.
ECCL'US 7:17.	see	No. 486.
ECCL'US 11:18, 19.	compare	LUKE 12:19.
ECCL'US 14:17.	(xvii)	1 PET. 1:24. <sup>a</sup>
<i>Πᾶσα σὰρξ ὡς ἱμάτιον παλαιού- Διότι πᾶσα σὰρξ ὡς χόρτος ...</i> <i>ται ...</i> All flesh waxeth old as a garment... For all flesh is as grass ...		
<sup>a</sup> From Isa. 40:6. See No. 424. A Romish writer names it as a quotation from Ecclesiasticus!		
ECCL'US 28:2. <sup>a</sup>	(xviii)	MATT. 6:14.
<i>Ἄφες ἀδίκημα τῷ πλησίον σου, καὶ ἔαν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ</i> <i>τότε δεηθέντος σου αἱ ἀμαρτίαι παραπτώματα αὐτῶν, ἀφήσει καὶ</i> <i>σου λυθήσονται. ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος.</i> Forgive thy neighbour the hurt For if ye forgive men their tres- that he hath done unto thee; so passes, your heavenly Father will shall thy sins also be forgiven also forgive you. <sup>b</sup> when thou prayest.		
MARK 11:25. <i>... ἀφίετε εἴ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.</i> ... forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. <sup>c</sup>		
<sup>a</sup> See ver. 1—5. <sup>b</sup> See ver. 15, <i>but</i> , etc. <sup>c</sup> See ver. 26, <i>But</i> , etc.		
ECCL'US 29:11.	compare	MATT. 6:19, etc.
ECCL'US 33:13.	see	WISDOM 15:7.
ECCL'US 44:16.	see	WISDOM 4:10.
BARUCH 3:37.	compare	JOHN 1:14.
BARUCH 4:7.	compare	No. 185.
SONG OF THE 3 CHILDREN, 4(3).	(xix)	REV. 15:3.
<sup>3</sup> Ὅτι δίκαιος εἰ ἐπὶ πᾶσιν οἷς ... Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· ἀληθινὰ, καὶ εὐθεῖαι αἱ ὁδοὶ σου, δίκαιαι καὶ ἀληθινὰ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἀγίων.		

<sup>d</sup> For Thou art righteous in all the things that Thou hast done to us: yea, true are all Thy works, Thy ways are right, and all Thy judgments truth.

... Great and marvellous *are* Thy works, Lord God Almighty; just and true *are* Thy ways, Thou King of <sup>b</sup> saints.

REV. 16:7.

... *Ναί, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.*

... Even so, Lord God Almighty, true and righteous *are* Thy judgments.

REV. 19:2.

— *ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ ...*

— for true and righteous *are* His judgments ...

<sup>a</sup> G. and S. *ἐθνῶν* (see No. 491, *supra*) others *αἰώνων*.

<sup>b</sup> ¶ Or, *nations*, or, *ages*.

PRAYER OF MANASSEH. (xx)

MATT. 6:13.<sup>b</sup>

... <sup>a</sup> et tibi est gloria in sæcula sæculorum. Amen.

... *ὅτι σου ἐστὶν ἡ βασιλεῖα καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.*

... and Thine is the glory for ever and ever. Amen.

... for Thine is the kingdom, and the power, and the glory, for ever. Amen.

<sup>a</sup> This prayer cannot be traced beyond the Latin Vulgate. See No. 329; also page 287.

<sup>b</sup> Omitted by G. and S.

1 Macc. 1:54.

see

No. 550.

1 Macc. 4:59.

(xxi)

JOHN 10:22.

... *αἱ ἡμέραι ἐγκαίνισμῶ τοῦ θυσιαστηρίου...*

... *τὰ ἐγκαίνια...*

... the days of the dedication of the altar ...

... the feast of the dedication ...

1 Macc. 4:60.

(xii)

LUKE 21:24.

... *μήποτε παραγενήθῃ τὰ ἔθνη καταπατήσωσιν αὐτὰ...*

... *καὶ Ἱερουσαλὴμ ἔσται πατομένη ὑπὸ ἐθνῶν...*

... <sup>a</sup> lest the Gentiles should come and tread it down ...

... and Jerusalem shall be trodden down of the Gentiles ...

<sup>a</sup> ... *they builded up the mount Sion with high walls, etc., lest...*

2 Macc. 6 and 7.

see

HEB. 11:35.

ENOCH, ch. 2.

(xxiii)

JUDE 14, 15.

ወናሁ: ወጸለ: በትላልፋት: ቅዱሳን:

ከዑ: ደግበር: ፋትሐ: ለዕሴህዑ:

ወዋኃጉሎዑ: ለረሲዓን: ወደትዋቀዝ:

ከሱ: ዘላጋ: በእነተ: ከሱ: ዘገብረ:

ወረሐዩ: ለዕሴሁ: ኃግላን: ወረሲዓን:

Et <sup>a</sup> venit cum myriadibus sanctorum, ut faciat iudicium super eos, et perdat impios, et litiget cum omnibus carnalibus, pro omnibus quæ fecerunt et operati sunt contra eum peccatores et impii.

Behold, <sup>b</sup> He cometh with ten thousands of His saints, to execute judgment upon them, and to destroy the wicked, and to reprove all the <sup>c</sup> carnal, for every thing which the sinful and ungodly have done and committed against Him.

Προεφήτευσε δὲ καὶ τοῦτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων, Ἰδοὺ, ἦλθε Κύριος ἐν <sup>d</sup> μυριάσιν ἁγίαις αὐτοῦ, <sup>15</sup> ποιῆσαι κρίσιν κατὰ πάντων, καὶ <sup>e</sup> ἐξελέγξει πάντας τοὺς ἄσεβεῖς <sup>f</sup> αὐτῶν περὶ πάντων τῶν ἔργων <sup>g</sup> ἄσεβείας αὐτῶν ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἄσεβεῖς.

Prophetavit <sup>h</sup> autem et de his septimus ab Adam Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, <sup>15</sup> facere iudicium contra omnes impios de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impii.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, <sup>15</sup> to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against Him.

<sup>a</sup> The Latin version of the Baron Silvestre de Sacy. <sup>b</sup> The translation of Abp. Laurence. <sup>c</sup> Ethiop. *of flesh*. <sup>d</sup> ἁγίας μυριάσιν. G. and S. <sup>e</sup> ἐλέγξει. <sup>f</sup> Om. αὐτῶν. <sup>g</sup> Om. ἄσεβείας. <sup>h</sup> The Vulgate version.

Other passages in the book of Enoch strikingly resemble texts in the New Testament. The following are examples:—

ENOCH 10:5, *Bind them for seventy generations underneath the earth, even to the day of judgment.* Comp. Rev. 20:2.

ENOCH 10:6, *Bind Azazel hand and foot; cast him into darkness.* Comp. Matt. 22:13. 2 Pet. 2:4. Jude 6.

### III. SUPPOSED QUOTATIONS FROM ANCIENT JEWISH WRITINGS;

TOGETHER WITH SOME EXAMPLES OF THE USE OF JEWISH  
PROVERBS AND FORMS OF SPEECH.

TALMUD. BERACHOTH, 2:25.<sup>a</sup> (A)                      MATT. 3:2.<sup>b</sup>

מְלָכוּת שָׁמַיִם    ... ἡ βασιλεία τῶν οὐρανῶν.

The kingdom of heaven.                      ... the kingdom of heaven ...

<sup>a</sup> And Babyl. Gemara, fol. 13:2. 15:1. T. Jerus. Kidduschin, fol. 59:4, ... *he broke from off him the yoke of the kingdom of heaven, and took upon himself the yoke of flesh and blood.* See also Zohar on Levit., fol. 53.    <sup>b</sup> And frequently in Matthew, but not elsewhere.

TANCHUM.<sup>a</sup>                      (B)                      MATT. 5:22.<sup>c</sup>

רָקָה    ... 'Ρακά ...

Raka.                      ...<sup>b</sup> Raca ...

<sup>a</sup> The word often occurs in the Talmudists as an expression of the utmost contempt. Tanchum, fol. 5, col. 2. fol. 18, col. 4. Midrash Tehilim, on Psal. 137, and fol. 38, col. 4. Tal. Bab. Berachoth, fol. 32:2.    <sup>b</sup> ¶ That is, *vain fellow*. [Comp.] 2 Sam. 6:20.

MAIMONID., HAL. SHEV., ch. 12. (C)                      MATT. 5:34, 35.

... בְּשָׁמַיִם בָּאָרֶץ ...    ... μὴ ὀμόσαι ὅλως μήτε ἐν τῇ  
οὐρανῷ ... <sup>35</sup> μήτε ἐν τῇ γῇ ...

<sup>a</sup> ... by heaven, by the earth ...    ... Swear not at all; neither by  
<sup>b</sup> heaven ... <sup>25</sup> nor by the earth ...

JAMES 5:12.

... μὴ ὀμνύετε μήτε τὸν οὐρανὸν,  
μήτε τὴν γῆν ...

... swear not, neither by heaven,  
neither by the earth ...

<sup>a</sup> *If one swear by heaven, the earth, the sun, and like things, though it be the mind of the swearer under these words to swear by Him who created these things, yet this is not an oath.* So Mishna, Shevuoth, chap. 4, *If any one adjure another by heaven or earth he is not guilty.* Bab. Berachoth, fol. 35, *By heaven it is so.* Other examples may be seen in Lightfoot.

<sup>b</sup> See also Matt. 23:22, *And he that shall swear by heaven, etc.*



MAIMONIDES, TEPHILLOTH.

... אֲבִינוּ שְׁבַשְׁמִים

Our Father which art in heaven ...<sup>a</sup>

<sup>a</sup> The passage proceeds, *so deal with us as Thou hast promised by the prophets*. In Sotah, ch. 9:15, the phrase occurs thrice, *Whom have we that we may lean upon?* אֲבִינוּ שְׁבַשְׁמִים *Upon our Father who is in heaven*. Ioma, ch. 8, *Blessed are ye, O Israelites: who purifieth you? Your Father who is in heaven*. Tal. Jerus. Maaseroth, fol. 50:3, *Ye have given to your Father which is in heaven, but to me the priest*.

Almost the whole remainder of the Lord's prayer may be illustrated by Rabbinical citations; see Lightfoot's *Horsæ Hebraicæ*, and Dr. Gill's *Commentary*.

First, it is laid down as a rule that a man ought always to join himself (i.e. in spirit,) in prayer with the congregation (Tal. Bab. Shev.), upon which the gloss says, *Let him not pray the short prayer in the singular, but in the plural number, that so his prayer may be heard*.

*Hallowed be Thy name.*] See the doxology, below. The formula might be cited from Seder Tephillot, but that book is too recent to be regarded as important for this purpose.

*Thy kingdom come.*] Tal. Bab. Berac., fol. 40:2, *That prayer in which there is not (remembrance of) the kingdom of God, is not a prayer*.

*Thy will be done in earth, as it is in heaven.*] Comp. Tal. Bab. Berachoth, fol. 29:2, *What is a short prayer? R. Eliezer saith, בְּשִׁמְךָ רְצוֹן רְצוֹן Do thy will in heaven, and give rest of spirit to those who fear Thee below, that is, in earth*.

*Give us this day our daily bread.*] Tal. Bab. Berac., ubi supra, *Be it Thy good pleasure to give to every one מִכֶּרֶס כֶּרֶס what sufficeth for food*.

*Deliver us from evil.*] Tal. Berachoth, 16:2: R. Judah was accustomed to pray thus: *Be it Thy good pleasure to deliver us from the shameless and from shamelessness; from an evil man, and from an evil accident; from an evil affection, from an evil companion, from an evil neighbour, from Satan the destroyer, from hard judgment, and from a hard adversary*.

*For Thine is the kingdom, and the power, and the glory, for ever.*] In the Temple liturgy a response or doxology, making mention of the kingdom of God, was used instead of Amen. Tal. Jerus. Berac., fol. 13:3, *The tradition is that Amen was not responded in the house of the sanctuary. What then did they say? Blessed be the name of the glory of His kingdom for ever*. The same response is mentioned in Tal. Bab. Berac., fol. 39:1. 41:2. 66:1. A doxology still more like that in the Lord's prayer is found in Seder Tephillot: *For Thine is the kingdom, and Thou shalt reign in glory for ever and ever*. Comp. No. xx., p. 283.

*Amen.*] Much used as a response to prayers in the synagogue and in the family. In private prayers it occurs less frequently. Otho, Lex. Rab. Phil. 31. Lightfoot.

<sup>b</sup> The phrase, *your Father (and My Father) in heaven*, is frequent in Matthew. It is found once in Mark (ch. 11:26), and once in Luke (v. supra), but not elsewhere in the New Testament. <sup>c</sup> Om. ἡμῶν. <sup>d</sup> Om. ὁ ἐν τοῖς οὐρανοῖς.

TALM. BAB. BERACHOTH, fo. 9:2. (H)

MATT. 6:34.

יֵיה לְצֵדָה לְשַׁעֲתִּיהּ

... ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

Sufficient for destruction is its own hour.

... sufficient unto the day is the evil thereof.

TARG. JERUS. GEN. 38:26. (I)

||MATT. 7:2.

בְּמִכְלֵא דְאִנְשׁ מְכִיל בְּה מְכִיל  
לִיה בִּין מְכִילָא טַבָּא בִין מְכִילָא  
בִּישָׁא

... καὶ ἐν ᾧ μέτρῳ μετρεῖτε, <sup>b</sup> ἀντιμετρηθήσεται ὑμῖν.

... and with what measure ye mete, it shall be measured to you again.

With what measure a man measures, it shall be measured to him again, whether it be a good measure or a bad one.

(MARK 4:24.)

... ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν ...

... with what measure ye mete, it shall be measured to you ...

TALM. BAB. SANHEDR., fo. 100:1.<sup>a</sup>

במדה שאדם מודד בה מודדין לו

With what measure a man measures, it shall be measured to him again.

<sup>a</sup> The same words are found in Sotah, 1:7, 8, 9. Lightfoot and Otho speak of the saying as a very common proverb among the Jews. Gill gives many references. <sup>b</sup> Om. *ἀντι*. G. and S. <sup>c</sup> ὅ γὰρ μέτρῳ μετρεῖτε.

(||LUKE 6:38.)

...<sup>c</sup> τῷ γὰρ αὐτῷ μέτρῳ ὃ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

... For with the same measure that ye mete withal it shall be measured to you again.

TAL. BAB. BAVA BATHRA, fo. 15:2. (K)

טול קיסם מבין עיניך  
טול קורה מבין עיניך

...<sup>a</sup> Cast the mote out of thine eye.

... Cast the beam out of thine eye.

MATT. 7:5.<sup>b</sup>

ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

..first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(||LUKE 6:42.<sup>c</sup>)

...ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

... cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

<sup>a</sup> In the generation which judged its judges, when a (judge) said to any one, Cast, etc., he answered, And thou, etc. The same expression occurs in Erachin, 16:2. <sup>b</sup> See verses 3-5. <sup>c</sup> See verses 41, 42.

TALM. BAB. SHABBATH, fo. 31:1.<sup>a</sup> (L)

דעלך סני לחברך לא תעביר וז  
היא כל התורה וגו'

What is hateful to thyself, do not to thy neighbour. This is the whole law, etc.

MATT. 7:12.

Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὕτως γὰρ ἔστιν ὁ νόμος καὶ οἱ προφῆται.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

(||LUKE 6:31.)

— καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.



— And as ye would that men should do to you, do ye also to them likewise.

\* Hillel addresses a Gentile proselyte. Comp. Tobit 4: 15, καὶ ὁ μισεῖς, μηδενὶ ποιήσης ... *Do that to no man which thou hatest* ...: also Maimonides, as cited by Gill.

MATT. 8:28, see V, note.

TALM. DERECH ERETZ, ch. 5. (M)

||MATT. 12:25.

כל בית שיש בו מחלוקת סופו  
ליחרב

... Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημούνται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

Every house in which there is dissension, shall be at last destroyed.

... Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

(||MARK 3:24, 25.)

Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· <sup>24</sup> καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται <sup>a</sup> σταθῆναι ἡ οἰκία ἐκείνη.

And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house cannot stand.

(||LUKE 11:17.)

... Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦνται· καὶ οἶκος ἐπὶ οἶκον, πίπτει.

... Every kingdom divided against itself is brought to desolation; and a house *divided against* a house falleth.

<sup>a</sup> στήναι.

TALMUD. NEDARIM, ch. 1:5.<sup>a</sup> (N)

||MATT. 15:5.

... קרבן ...  
... Korban ...

— Τρεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθης,—

TALM. BAB. ZERACHIN, fo. 7:2.<sup>b</sup>

... דורון ...  
... Doron ...

— But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me,—

MISHNA. NEDARIM, passim.

(|| MARK 7:11.)

האומר לחבירו קונם שאני נהנה  
לך וגו'

— 'Τμείς δὲ λέγετε, Ἐὰν εἴπῃ ἄν-  
θρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορ-  
βάν (ὃ ἐστὶ, Δῶρον), ὃ ἐὰν ἐξ ἐμοῦ  
ᾠφελῇθῃς—

If any one says to his neighbour,  
Conam, whatsoever thou might-  
est be profited by me ...

— But ye say, If a man shall say  
to his father or mother, *It is*  
Corban, that is to say, a gift, by  
whatsoever thou mightest be pro-  
fited by me ...

\* The Jews had an axiom, כל כוונת נדרים כדברים *All epithets of vows are as the vows themselves*, implying that in making a vow it was not necessary to state its nature in words at length, but sufficient to say קונם or קנס, or קרבן, which were epithets of devoted things having special significations. Nedarim, i. 2. <sup>b</sup> Rabba says a burnt offering is a gift (doron). So Peshachin, fo. 118:2, *Egypt shall bring a gift to Messiah*. <sup>c</sup> That is, let it be a devoted gift. Conam, Conach, and Conas, are called the surnames of Corban, of which they are corruptions and equivalents. Many examples resembling the above are to be found in Mishna, Nedarim.

TALM. BAB. BERACH., fo. 28:2.\* (O)

MATT. 16:17.<sup>b</sup>

... בשר ודם ... ... σὰρξ καὶ αἷμα ...

...<sup>a</sup> flesh and blood ...

... flesh and blood ...

\* The phrase, *flesh and blood*, is often employed by the Talmudists for man in opposition to God: here, a *king of flesh and blood*, is opposed to the *King of kings*. In Tanchum, fo. 12:4, the expression occurs five times. In the same tract, fo. 18:3, we read, *God, the holy and the blessed, doeth not as flesh and blood doeth*. <sup>b</sup> So 1 Cor. 15:50. Gal. 1:16. Eph. 6:12. Heb. 2:14.

BERESH. RABBA, sec. 9.\* (P)

|| MATT. 16:28.

... שלא ימעום מעם המיתה ... ... οἵτινες οὐ μὴ γεύσονται θανά-  
του ...

... that he should not taste of  
death.

... which shall not taste of death ...

\* *Adam the first man was worthy that*, etc. A little lower the same thing is said of good men in general. It is a common form of expression. Compare Wisdom 18:20. <sup>b</sup> The phrase occurs also in || Mark 9:1. || Luke 9:27. Jo. 8:52. Heb. 2:9.

TALM. BAB. BERACH., fo. 55:2.\* (Q)

|| MATT. 19:24.

... פילא דעייל בקופא דמחטא ...

... Εὐκοπώτερόν ἐστι κάμηλον διὰ  
<sup>b</sup> τρυπήματος ράφιδος <sup>c</sup> διελθεῖν ...

... an elephant which goes through  
the eye of a needle.

... It is easier for a camel to go  
through the eye of a needle ...

(|| MARK 10:25.)

Εὐκοπώτερόν ἐστι κάμηλον διὰ  
<sup>d</sup> τῆς τρυμαλιαῦς <sup>d</sup> τῆς ράφιδος  
<sup>e</sup> διελθεῖν ...

It is easier for a camel to go  
through the eye of a needle ...

(||LUKE 18:25.)

Εὐκοπώτερον γὰρ ἐστὶ, καμὴλὸν  
διὰ τρυμαλίας ῥαφίδος εἰσελ-  
θεῖν ...

For it is easier for a camel to go  
through a needle's eye ...

\* *They do not shew a man a palm tree of gold, nor an elephant, etc.; which the Gloss explains as, A thing that one is not accustomed to see, and of which one has never thought.* In Bava Metzia, fo. 38:2, R. Amram asserting something highly improbable, R. Shesheth replies, *Perhaps thou art one of Pumbeditha* (a school in Babylon), *who can lead an elephant through the eye of a needle* (*That is, says the Aruch, who say things which are impossible*).  
<sup>b</sup> τρυμαλίας. <sup>c</sup> εἰσελθεῖν. G. and S. <sup>dd</sup> Om. τῆς. <sup>e</sup> εἰσελθεῖν.  
<sup>f</sup> βελόνης. <sup>g</sup> διελθεῖν.

TALM. JER. MOED KAT., fo. 81:1.\* (R)

MATT. 23:7.

רַבִּי רַבִּי ... Παββί, <sup>b</sup> ραββί.

Rabbi, Rabbi.

... Rabbi, Rabbi.

\* Thus R. Akibah salutes R. Eleazar. In T. Bab. Maccoth, fo. 24:1, we find, רַבִּי אֲבִי אֲבִי מִרִּי רַבִּי מִרִּי *Father, Father; Rabbi, Rabbi; Master, Master.* See verses 7—10 in Matt.  
<sup>b</sup> Many copies omit the second ραββί.

TOSAPHTA ON NEDARIM, ch. 1.\* (S)

MATT. 23:16.<sup>b</sup>

: בְּהִיכֹל ... Ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν  
ἐστίν, κ.τ.λ.

By the temple.

... Whosoever shall swear by the  
temple, it is nothing, etc.

\* See the Note to Sect. D, supra. <sup>b</sup> See verses 16—23, and the same Note.

MARK 3:24, 25, in M. 4:24, in L. 5:1, etc., see V, note. 7:11, in N. 9:1, see P, note. 10:25, in Q. 11:26, see G, note.

TARG. ONKELOS. GEN. 22:7.\* (T)

MARK 14:36.<sup>b</sup>

... אָבָא ... ... Ἀββᾶ ὁ Πατήρ ...

... father ...

... Abba, Father ...

(ROM. 8:15.)

... Ἀββᾶ ὁ Πατήρ.

... Abba, Father.

(GAL. 4:6.)

... Ἀββᾶ ὁ Πατήρ.

... Abba, Father.

\* And often in the Targums. See the Note. <sup>b</sup> Syriac, אָבָא אָבָא *Father, My Father.*

VAÏKRA RABBA, sec. 5.<sup>a</sup>

(U)

LUKE 4:23.

: אָמַי אָמַי חַנְרֵתֵךְ

... Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτὸν ...

Physician, heal thyself.

... Ye will surely say unto Me this proverb, Physician, heal thyself ...

<sup>a</sup> See Tanchum on Gen., sect. 1.

LUKE 6:31, in L. 6:36, in F. 6:38, in I. 6:42, in K.

TALM. JER. TRUMOTH, fo. 40:2. (V)

||LUKE 8:27, 29.<sup>b</sup>Hæc <sup>a</sup>sunt signa τοῦ שׁוּמָה, exit nocte et pernoctat inter sepulchra, et vestes suas lacerat, et quodcunque ei datur pessundat.... ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. --- <sup>29</sup>... διαρρήσων τὰ δεσμὰ ...

These are the signs of a demoniac; he goes out at night, and spends the night among the tombs, and tears his garments, and destroys whatever is given to him.

... there met Him <sup>c</sup>out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. --- <sup>29</sup>... he brake the bands ...<sup>a</sup> No copy of the original being accessible, the Latin version of Otho (Lex. Rab. Phil. 146) is inserted in its place. <sup>b</sup> Compare the accounts given in ||Matt. 8:28, etc., and ||Mark 5:1, etc. <sup>c</sup> Rather, *a certain man of the city*.

LUKE 9:27, see P, note. 11:2, in G. 11:17, in M.

TALM. JER. KILAIM, ch. 1.<sup>a</sup> (W)

LUKE 11:27.

לֵיט בִּזְיָא רֵכֵן אֵיִינֵק

... Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

Cursed be the breasts which have suckled him.

... Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

<sup>a</sup> Near the end. This form of cursing (which is also found in Beresh. Rabba, sec. 5) is evidently the converse of the form of blessing recorded by Luke. In Pirke Abot, ch. 2, sec. 8, it is said of R. Joshua Ben Chananiah, אֲשֶׁר יִלְדוּי Blessed is she that bare him.

TALM. BAB. KIDDUS., fo. 72:2. (X)

LUKE 16:22.

הַיּוֹם יוֹשֵׁב בְּחִיקוֹ שֶׁל אַבְרָהָם

... εἰς τὸν κόλπον τοῦ Ἀβραάμ ...

He now remains in Abraham's bosom.

... into Abraham's bosom ...

LUKE 18:25, in Q.

TARG. JERUS. GEN. 1:27.<sup>a</sup> (Y)

JOHN 1:1.

... וברא מימרא דיי ית אדם  
And the Word of the Lord made  
man ...

Ἐν ἀρχῇ ἦν ὁ Λόγος, κ.τ.λ.  
In the beginning was the Word,  
etc.

(REV. 19:13).<sup>b</sup>

... καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ  
Λόγος τοῦ Θεοῦ.

... and His name is called The  
Word of God.

<sup>a</sup> The name מִימְרָא *the Word*, is employed in innumerable places of the Chaldee paraphrases. Thus, the Targum of Onkelos, Gen. 31:22, *And the Word from before the Lord came to Laban*... The same, Gen. 28:20, 21, ... *If the Word of the Lord, etc.; then the Word of the Lord shall be my God*... The Targum of Jonathan Ben Uziel, Deut. 26:17, 18, *Ye have appointed the Word of God a king over you this day, that He may be your God*. The same, Deut. 32:39, *When the Word of the Lord shall be manifested to redeem His people*... The Targum of Jonathan, Isa. 45:12, *I, by My Word, have made*, etc. The same, Isa. 48:13, *By My Word I have founded the earth*... These examples will be sufficient to shew that amongst the ancient Jews, מִימְרָא was used personally, that it was a synonym of God, and, we may venture to add, that it was the usual appellation of the second person of the ever Blessed Trinity. <sup>b</sup> Compare 1 John 1:1, and other texts in the writings of the same evangelist.

TALM. JER. SANHEDR., fo.26:3. (Z)

JOHN 1:9.

כל באי עולם

... πάντα ἀνθρώπου ἐρχόμενον εἰς  
τὸν κόσμον.

All that come into the world.

...every man that cometh into  
the world.

<sup>a</sup> *Doth not the sun arise* על כל באי עולם *upon all that come into the world?* (Compare Matt. 5:45). The same, fo. 25:4, *All that come into the world cannot create one fly*. Rosh Hashana, ch. 1:1, *In the beginning of the year all that come into the world pass before the face of God*. The phrase occurs in many other places. Otho (Lex. Rab. Phil. 214) asserts that it is not to be understood of birth, but of present existence in the world.

(Aa)

JOHN 4:37.

No similar passage has been discovered  
in any Jewish document. But see Lev.  
26:16. Mic. 6:15.

Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ  
ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπει-  
ρων, καὶ ἄλλος ὁ θερίζων.

And herein is that saying true,  
One soweth and another reapeth.

JOHN 8:52, see P, note.

SACRED TEXT, NUM. 24:25. (Bb)

ACTS 1:25.

... ויֵלֶךְ ויָשָׁב לְמָקוֹמוֹ ...

... πορευθῆναι εἰς τὸν τόπον τὸν  
ἴδιον.

...and (Balaam) went and returned  
to his place ...<sup>a</sup>

... that <sup>a</sup> he might go to his own  
place.

<sup>a</sup> That is, as the Baal Haturim explains it, ירד לגיהנם *he descended into Gehenna*. <sup>b</sup> Judas.

ROM. 8:15, in T.

TALM. BAB. fo. 191:2.\*

(Cc)

1 Cor. 5:6.

... שאר שבועסה ...

... Οὐκ οἶδατε ὅτι μικρὰ ζύμη ὄλον  
τὸ φύραμα ζυμοῖ;

... the leaven in the lump ...

... Know ye not that a little leaven  
leaveneth the whole lump?

(GAL. 5:9).

*Μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοῖ.*  
A little leaven leaveneth the whole  
lump.

\* This is from a prayer of R. Alexander. *Lord of the world, Thou knowest that it is my will to do Thy will. What then hinders? The leaven in the lump, which corrupts the whole man.* The resemblance of this, in sentiment, to Rom. vii. is very striking.

1 Cor. 15:50, see O, note.

TALMUD, passim.

(Dd)

1 Cor. 16:22.

שמתא \*

... ἦτω ἀνάθεμα, μαρὰν ἀθά.

Shammatha.

... let him be Anathema Maran-  
atha.

\* This is the name which was given to the most grievous kind of excommunication. The word is supposed to be compounded of שם *The Name* (i.e. God), and מתא *cometh*; and if this supposition be true, it is the same with the *Maran-atha* (מָרָא אָתָּה *the Lord cometh*) of the apostle. Some, however (as Moed Katon, fol. 17:1), regard שמתא as equivalent to שם מיתה, *death is there*, or שוממה, *desolation*.

GAL. 1:16, see O, note. 4:6, in T. 5:9, in Cc.

EPH. 6:12, see O, note.

TARG. OF JONATHAN BEN UZIEL, (Ee)

2 TIM. 3:8.

EXOD. 1:15.\*

מִן יַד פִּתְחוֹן פּוֹמְהוֹן יָנִים וַיִּמְבְּרִים  
רִישֵׁי חֲרָשֵׁי אֲוֵרָהὍν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς  
ἀντέστησαν Μωϋσεῖ, οὕτως καὶ  
οὗτοι ἀνθίστανται τῇ ἀληθείᾳ ...Immediately Janes and Jambres,  
chiefs of the magicians, opened  
their mouths ...Now as Jannes and<sup>b</sup> Jambres with-  
stood Moses, so do these also re-  
sist the truth ...

(THE SAME. EXOD. 7:11.)

... וַעֲבְדוּ לַחֹד הַיָּנָן יָנִים וַיִּמְבְּרִים  
חֲרָשֵׁי דְבַמְצֵרִים בְּלַחֲשֵׁי קוֹסְמִיָּהוֹן  
הַיְכָדִין :... And Janes and Jambres, ma-  
gicians of Egypt, did the same  
with their incantations.\* In Tal. Bab. they are called יוחנא ומכרמ *Joanne and Mambre*.<sup>b</sup> Vulgate, *Mambres*.

HEB. 2 : 9, see P, note. 2 : 14, see O, note.

JAMES 5 : 12, in C.

( Ff ) 2 PETER 2 : 22.

The former part of this saying is to be found in Prov. 26 : 11 (No. 364, page 163); the latter portion may have been a common adage, but no verbally similar passage has been discovered in the Jewish documents. Perhaps it is not a citation at all, but merely the apostle's explication, by another simile, of the passage which he quotes from Solomon.

Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθούς παροιμίας, Κύνων ἐπιστρέφας ἐπὶ τὸ ἴδιον ἐξέραμα· καὶ, Ὡς λουσαμένη, εἰς κύλισμα βορβόρου. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

1 JOHN 1 : 1, see Y, note.

( Gg ) JUDE 9.

Probably from oral tradition. Origen mentions a book called *Ἀνάληψις τοῦ Μωσέως*, existing in his time, and containing an account of the conflict, but that work was doubtless a forgery. A contention between Michael and "Sammael, that wicked one and prince of the satans," concerning the soul of Moses, is spoken of in Debarim Rabba, sec. ii. fol. 263 : 1, but there is no verbal resemblance. A similar contention is described in Jalkut Shimeoni, from which an extract is given by Surenhusius, *Βιβλος Καταλλαγῆς*, pp. 700, 701.

— ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι Κύριος.

— Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

TARG. OF JONATHAN BEN UZIEL. ( Hh )  
EXOD. 3 : 14.

REV. 1 : 4, 8.\*

אֲנִי הוּא דְהוּינָא וְעֵתִיד  
לְמִיָּהּ  
... I am that I am and will be ...

... χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος ...  
--- <sup>a</sup> Ἐγὼ εἰμι τὸ α καὶ τὸ ω, <sup>b</sup> ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

(THE SAME. DEUT. 32 : 39.)

חֲמוֹן כְּרוֹן אֲנִי הוּא  
דְּהוּי וְהוּיָא וְאֲנִי הָאָה דְּעֵתִיד  
לְמִיָּהּ  
... See that I am now what I am and have been, and I am He who shall be ...

... Grace be unto you, and peace, from Him which is, and which was, and which is to come ... ---  
<sup>a</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

\* See also ch. 4 : 8. 11 : 17. 16 : 5. all in No. 70, page 32. <sup>b</sup> Om. ἀρχὴ καὶ τέλος. G. and S.

TARG. OF JERUS. EXOD. 19:6. (Ii)<sup>a</sup>REV. 1:6.<sup>b</sup>

ואתין תהוין לשמי מלכין וכהנין...

— καὶ ἐποίησεν ἡμᾶς <sup>c</sup> βασιλεῖς  
καὶ ἱερεῖς τῷ Θεῷ καὶ Πατρὶ  
αὐτοῦ...And ye shall be to My name  
kings and priests...— and hath made us kings and  
priests unto God and His Father...

(REV. 5:10.)

— καὶ ἐποίησας <sup>d</sup> ἡμᾶς τῷ Θεῷ  
ἡμῶν <sup>e</sup> βασιλεῖς καὶ ἱερεῖς...— and (Thou) hast made us unto  
our God kings and priests...<sup>a</sup> See No. 89, page 40.  
<sup>d</sup> αὐτοῦ. G. and S.<sup>b</sup> See also ch. 20:6.<sup>e</sup> βασιλείαν.<sup>c</sup> βασιλείαν ἱερείς. G. and S.

TALMUD. SANHEDRIM, passim. (Kk)

REV. 2:1.<sup>b</sup>

שליח הצבור

Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλη-  
σίας γράψον...The messenger of the congrega-  
tion.Unto the angel of the church of  
Ephesus write...<sup>a</sup> This is the name which was commonly given to that minister of the synagogue, whose duty it was publicly to pray, to provide for the reading of the law, and sometimes to preach. He was also called, חזן הכנסת *the overseer* (or bishop) of the congregation.<sup>b</sup> See 1:20, etc.TARG. JERUS. DEUT. 33:6. (Ll)<sup>a</sup>REV. 2:11.<sup>b</sup>יחי ראובן בעלמא הדין ולא ימות  
במותנא תנינא דבה מיתין רשעיא  
לעלמא דאתי...... Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ  
θανάτου τοῦ δευτέρου.Let Reuben live in this world, and  
let him not die the second death,  
wherewith the wicked shall die in  
the world to come...... He that overcometh shall not  
be hurt of the second death.<sup>a</sup> The same phrase occurs also in Targ. Jon., Isa. 22:14, and several subsequent places.<sup>b</sup> See also ch. 20:6, 14. 21:8.REV. 4:8, see Hh, note. 5:10, in Ii. 11:17. 16:5, see Hh, note.  
19:13, in Y. 20:6, et seqq., in Ii, note, and Ll, note.



## IV. QUOTATIONS FROM GREEK POETS,

ETC.

ANONYMOUS.<sup>a</sup>

( α' )

ACTS 14:17.

Οὐρανόθεν ἡμῖν ὑέτους  
 δίδους καὶ καιροὺς | καρποφόρους,  
 ἐμπιπλῶν τροφῆς καὶ |  
 εὐφροσύνης | τὰς καρδίας.

Giving us showers from heaven,  
 and fruitful seasons; filling *our*  
 hearts with food and gladness.

...<sup>b</sup> ἀγαθοποιῶν, οὐρανόθεν <sup>c</sup> ἡμῖν  
 ὑέτους δίδους καὶ καιροὺς καρπο-  
 φόρους, ἐμπιπλῶν τροφῆς καὶ εὐ-  
 φροσύνης τὰς καρδίας <sup>d</sup> ἡμῶν.

...in that He did good, and gave  
 us rain from heaven, and fruitful  
 seasons, filling our hearts with  
 food and gladness.

<sup>a</sup> The rhythmical character of this passage has been pointed out by Mr. Humphry in his Commentary on the Acts, 1847. See the Note to this section. <sup>b</sup> ἀγαθουργῶν. <sup>c</sup> ὑμῖν. G. and S. Others omit the word. <sup>d</sup> ὑμῶν. G. and S.

ANONYMOUS.<sup>a</sup>

( β' )

ACTS 17:28.

Ζῶμεν δ' ἐν αὐτῷ θνητὰ, καὶ κινού-  
 καὶ ἐσμέν ... [μεθα,

In him we live *these* mortal lives,  
 [and move,

And are ...

Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινού-  
 μεθα, καὶ ἐσμέν ...

For in Him we live, and move,  
 and have our being ...

<sup>a</sup> Cited by Hammond in his note on this place. <sup>b</sup> Or, *are moved*, and so the N. T.

ARATUS. PHÆNOMENA, 5. ( γ' )

ACTS 17:28, 29.

Τοῦ γὰρ καὶ γένος <sup>d</sup> ἐσμέν ...

For we are also his offspring ...

(CLEANTHES. HYMN TO JUPITER.)

Ἐκ σου γὰρ γένος ἐσμέν ...

For we are thy offspring ...

... ὡς καὶ τινες τῶν καθ' ὑμᾶς  
<sup>b</sup> ποιητῶν εἰρήκασι, Τοῦ γὰρ καὶ  
 γένος ἐσμέν. <sup>29</sup> Γένος οὖν ὑπάρ-  
 χοντες τοῦ Θεοῦ ...

... as certain also of your own  
 poets have said, For we are also  
 His offspring. <sup>29</sup> Forasmuch then  
 as we are the offspring of God ...

<sup>c</sup> Some copies read εἰμεν.

<sup>b</sup> Om. ποιητῶν.

---

EURIPIDES. <sup>a</sup>	(δ)	1 Cor. 15:33.
Φθείρουσιν ἥθη χρησθ' ὁμιλῖαι [κακαί.]	.. φθείρουσιν ἥθη <sup>b</sup> χρησθ' ὁμιλῖαι κακαί.	
Evil communications corrupt good [manners.]	... evil communications corrupt good manners.	

MENANDER. THAIS.  
Φθείρουσιν ἥθη χρησθ' ὁμιλῖαι  
[κακαί.]  
Evil communications corrupt good  
[manners.]

<sup>a</sup> A fragment of an uncertain work. See the Note. <sup>b</sup> χρηστὰ. G. and S.

---

ARISTOTLE. POLIT. b.iii. ch.8. <sup>a</sup>	(ε')	GAL. 5:23.
... κατὰ δὲ τῶν τοιούτων οὐκ ἔστι νόμος...	.. κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.	
... but against <sup>b</sup> such there is no law...	.. against such there is no law.	

<sup>a</sup> The discovery of this very remarkable coincidence, if not quotation, is attributable to Mr. Tho. H. Gill. See the Note to this section. <sup>b</sup> The very powerful members of a community.

---

ANONYMOUS.	(ς')	EPH. 5:14.
Ἐγείραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, ἐπιφαύσει σοι ὁ Χριστός.	— διὸ λέγει, <sup>b</sup> Ἐγείραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.	
Awake thou that sleepest, and arise from the dead, Christ shall shine upon thee.	— wherefore <sup>c</sup> He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.	

<sup>a</sup> It has been conjectured that these words are a portion of a hymn used in the church in apostolic days. The rhythm may, however, be accidental. See the Note. <sup>b</sup> Ἐγείρει G. and S. <sup>c</sup> ¶ Or, if [viz. light.]

---

EURIPIDES. ALCESTIS, 664, 665. (ζ) <sup>a</sup>	1 TIM. 6:12.
Καίτοι καλόν γ' ἂν τόνδ' ἀγὼν' ἡγω- [νίσω, τοῦ σοῦ πρὸ παιδὸς κατθανόν ...	Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως ... Fight the good fight of faith ...
But thou wouldst have fought a [good fight If thou hadst died for thy son.	(2 TIM. 4:7.) Τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι ... I have fought a good fight ...

<sup>a</sup> Comp. 1 Tim. 1:18, ... ἵνα στρατεύῃ ἐν αὐταῖς τῇ καλῇ στρατείᾳ, ... that thou by them mightest war a good warfare.

ÆSCHYLUS. SUPPLICES, 518,* etc. (η')	1 TIM. 6:15.
Ἄναξ ἀνάκτων, μακάρων μακάρτατε, καὶ τελέων τελειότατον κράτος, ὀλβιε Ζεῦ, πείθου τε καὶ γενέσθω.	... ὁ μακάριος καὶ μόνος Δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων,—
O king of kings, of the blessed Most blessed, and of the perfect The most perfect strength, happy [Jupiter,	... the blessed, and only Potentate, the King of kings, and Lord of lords;—
Be thou persuaded and let it be!	

\* Ed. Scholefield. 520, Porson. 533, Stanley and Butler.

SOPHOCLES. ANTIGONE, 599.* (θ')	1 TIM. 6:16.
Ἀγήρως χρόνῳ δυνάστας κατέχεις Οὐλύμπου μαρμαρόεσσαν αἴγλαν.	— ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον...
... <sup>b</sup> but thou, an ever-during po- tentate, dost inhabit the refulgent splendour of Olympus.	— who only hath immortality, dwelling in the light which no man can approach unto...

\* Ed. Brunck. 608, Dindorf, who reads ἀγήρως δὲ. <sup>b</sup> From Dr. A. Clarke.

See Sect. ζ	for	2 TIM. 4:7.
EPIMENIDES. ON ORACLES.* (ι')	TITUS 1:12.	
Κρήτες αἰὲ ψεύσται, κακὰ θηρία, [γαστέρες ἀργαί.	Εἰπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρήτες αἰὲ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.	
The Cretans are always liars, evil [wild-beasts, slow bellies.	One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.	

\* A lost poem. Epimenides ap. Fabricii Biblioth. Græc. lib. i., cap. 6, sec. 3.

ANONYMOUS.* (ια')	JAMES 1:17.
Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρη- μα τέλειον.	Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δῶρη- μα τέλειον ἄνωθεν ἐστι...
Every good gift and every perfect [gift.	Every good gift and every perfect gift is from above...

\* These words form an hexameter verse, but most probably an accidental one.



## NOTES.

---

THE leading objects of the following brief remarks are, the reconciliation of seeming discrepancies, the removal of real or apparent difficulties, and the indication of remarkable parallels and other illustrations. Many of the sections are without comment, seeming to require none. We may, however, call attention, once for all, to the nearly universal conformity of the quotations, and, what is in some respects still more observable, of the incidental references and current phraseology of the New Testament, to the language of the Seventy; a fact demonstrative of the estimation in which that version was held by inspired apostles and evangelists, and of the honour put upon it by our Lord Himself. This conformity, so far at least as regards the plain and direct quotations, has sometimes been ascribed to a wilful alteration of the ancient version since the Christian era: with respect to the numberless coincidences of expression, such, for example, as those scattered throughout Acts vii, Hebrews xi, and the book of Revelation, there is no place for the suspicion. Previously to the labours of Mr. Grinfield, the vast extent of verbal conformity between the LXX. and the New Testament was certainly unknown: had it been apparent even from the first, so extensive a corruption of the LXX. would have been impossible. That some copies of that version, and even some Hebrew MSS., exhibit a text altered here and there in conformity with the New Testament, is not to be denied; but there is reason to believe that if we had a purer text of the ancient Hellenistic version, the conformity between that version and the New Testament would be yet more apparent than it is.

It is by no means intended dogmatically to assert, that all the scriptures from the New Testament contained in the present volume are undoubted quotations, or intentional references. Some (as No. 44) are unquestionably proverbs, idiomatic phrases, or Hebraisms; a few (as No. 12) may be merely what we term coincidences.

(1) The sublime exordium of the gospel of St. John is manifestly founded on the opening chapter of the sacred record.

JOHN. *In the beginning*] 'Εν ἀρχῇ, as in Gen. Comp. the texts referred to in the foot note, and also 2 Pet. 3:4, ἀπ' ἀρχῆς κτίσεως. Christ is Himself called ἀρχή, on account of His eternal pre-existence. See Prov. 8:22 (Heb.). Rev. 1:8. 21:6. 22:13. He is also styled, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, the Begin-

ning (i.e. the Head or Chief) of the creation of God. Rev. 3:14.

the Word] See No. 272; also sect. Y, p. 293.

was God] Θεός, as Gen. 1:1.

All things] πάντα, as Gen. 1:31.

In Him was life] ζωή. See Gen. 1:30, ψυχὴν ζωῆς. 2:7, πνοὴν ζωῆς. 2:9, τὸ ξύλον τῆς ζωῆς. The word ζωή is moreover used by the LXX. as a translation of the name *Eve*, the type of the church.

<sup>a</sup> *the light shineth in darkness*] An allusion to the creation of light, Gen. 1:3. Comp. 2 Cor. 4:6.

*the darkness*] ἡ σκορία. See Gen. 1:2, σκότος also ver. 18.

<sup>b</sup> *that Light*] τὸ φῶς. Comp. Lu. 2:32. Jo. 8:12. 12:46.

<sup>10</sup> *the world*] ὁ κόσμος, as Gen. 2:1.

(2) κατ' εἰκόνα in Col., and καθ' ὁμοίωσιν in James, are borrowed from the LXX.

(4) HEB.] The apostle appears to have followed the LXX. exactly, merely transposing the nominative ὁ Θεὸς in order to complete the sense. In ver. 10, he employs the same words for the purpose of shewing the spiritual meaning of the seventh day's rest; *for he that is entered into His rest, he also hath ceased from his own works, as God did from His.*

(5) GEN.] See sect. 431; comp. Job 12:10. 27:3. 33:4.

1 COR.] Verbally from the LXX., πρῶτος and Ἀδὰμ being added. The context, ver. 47-49, refers distinctly to the former part of the verse in Genesis; *The first man is of the earth, earthy, etc.*

(6) GEN. *tree of life*] The phrase occurs repeatedly in Proverbs, 3:18. 11:30. 13:12. 15:4.

(7) EPH.] An evident reference to the Greek of Genesis. Comp. Ps. 139:16.

(8) GEN. *they*] The reading of the LXX., *they two*, is supported by the Samaritan Pentateuch, the Syriac, the old Italic, the Vulgate, and the Arabic, as well as by all the four N.T. citations, Philo Judæus, Tertullian, Epiphanius, and Augustine. It is scarcely possible to doubt that such was once the reading of the Hebrew.

(10) GEN.] This text recalls to mind the thorny crown once placed, not without reference to the event here spoken of, upon the head of Him who was made a curse for us.

HEB.] Comp. the passage with 2 Esdr. 16:77, 78.

(11) HEB.] A clause is taken verbatim from the LXX. The other N.T. references to Cain and Abel are—Matt. 23:35. Lu. 11:51. Heb. 12:24. 1 Jo. 3:12. Jude 11.

(13) GEN. *walked with God*] The same is affirmed of Noah, Gen. 6:9, and

the expression is similarly rendered by the LXX.

HEB.] "The epistle to the Hebrews," says Mr. Grinfield, "... is perhaps more full of quotation and reference than any other portion of the New Testament. It is a kind of *mosaic*, composed of bits and fragments of the LXX." (Apology for the Sept. 103.) The statement is well illustrated by the text before us.

*pleased God*] Compare Col. 1:10. 1 Thes. 4:1. Heb. 13:16.

(14) The expression, *εἰς δομὴν εὐωδίας τῷ Κυρίῳ*, is also found towards the end of the 4th chapter of Daniel, according to the LXX.

(17) ACTS. *of the covenant which God made... saying*] These words seem to point to Gen. 12:3, rather than to the other text (Gen. 22:18), though the citation agrees, for the most part, more closely with the latter.

GAL.] This text partly coincides with one of those in Genesis, and partly with the other. The quotations are not closely literal, though accurate in substance.

(18) GAL. *not, And to seeds, as of many, but, etc.*] This is a notable testimony to the verbal inspiration of the scriptures. A difficulty has been often felt as to the conclusiveness of the apostle's reasoning, seeing that in Hebrew, Greek, and other languages, *seed* is a noun of multitude, implying issue, posterity, descendants. This difficulty may possibly be solved by the consideration that the very fact, ordered not by chance, but by the counsels of God, of the word being singular in form, may have mystic reference to ONE, even to the *SEED of the woman*, Jesus Christ our Lord.

(19) HEB. *first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace.*] A remarkable instance of the typical significance of Hebrew names. The sentiment conveyed, the doctrine of the text, is found in other places. Comp. Isa. 32:17, *the work of righteousness shall be peace*. Rom. 5:1, *being justified by faith, we have peace with God*.

(23) The words of Stephen essentially agree with the Hebrew and the LXX. The parenthetic addition, *εἰπὼν ὁ Θεός*, is quite in keeping with a narrative.

Some have stumbled at the supposed inaccuracy of the speaker in closing his quotation with words borrowed, as they have imagined, from another and quite a different text (Exod. 3:12, No. 69, p. 31); but, on a simpler view of the case, the difficulty vanishes. There is, indeed, some slight verbal resemblance to the passage indicated, and it is perhaps not impossible that its phraseology was in Stephen's mind, but the words he uses perfectly accord in sentiment with the 16th verse in Genesis,—*in the fourth generation they shall come hither again*; or, as Stephen expresses it,—*after that they shall come forth and serve Me in this place.*

(27) GEN. Gr. *according to this time seasonably*] Rather, *about this time twelve-month*, as it is rendered by Thompson. The LXX. appear to have read the Hebrew כַּעַת הַזֶּה (comp. the parallel passage, Gen. 17:21), instead of חַיִּה כַּעַת. The Samaritan agrees with the Hebrew, but the reading of the LXX. is supported by the Vulg., Syriac, and Arabic, and is therefore entitled to much consideration.

ROM. *will I come*] ελευσομαι. With the exception of this single word, which agrees in sense, the quotation is closely taken from the LXX., partly from ver. 10, partly from ver. 14.

(31) Compare Isa. 13:19. Jer. 49:18. Amos 4:11.

(34) GAL.] Allowing for a various reading of very small importance, this passage agrees with the LXX., save that the apostle omits ταύτην and ταύτης, and substitutes τῆς ἐλευθείας in the place of the concluding words of the original. These alterations seem to be required by the mode in which he cites.

(36) In Heb. 11:19, we are told that Abraham received Isaac from the dead *in a figure*. From Gen. 22:4, we learn that this was on the *third day* from the departure. This is doubtless one of the passages referred to in the declaration that Christ *rose again the third day according to the scriptures*. 1 Cor. 15:4.

(37) GEN. *By myself have I sworn*] Compare Jer. 22:5.

HEB. *I will multiply thee*] πληθυνω σε. The last word (σε, instead of το

σπέρμα σου) is the only variation from the LXX. It does not change the sense.

(38) HEB.] The apostle refers to Genesis, the sense of which he follows, though he agrees in words neither with the Hebrew nor the Greek. It was not requisite that he should do so, since he makes no quotation, but simply states a fact. Nevertheless, his language is borrowed from other parts of the Septuagint version, as the foot-note shews. Comp. Eccl'us 44:21.

The idea that the expression, *as the stars of the heaven*, refers to the spiritual seed of Abraham, and the phrase *as the sand which is upon the sea shore*, to his posterity according to the flesh, is strengthened by a comparison of Psa. 19 with Rom. 10 (see No. 259), as well as by Rev. 20:8, where the hosts of Gog and Magog are compared, not to the stars, but to the sand; ... ἐν ᾧ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης, ... *the number of whom is as the sand of the sea*. Should it be objected, that the phrase, *as the stars*, etc., is applied (in Deut.) to Israel according to the flesh, it may be sufficient to reply, that the literal Israel was a figure of those who, being Christ's, are in the highest sense, *Abraham's seed, and heirs according to the promise*. Gal. 3:29.

(39) HEB.] This passage applies to Abraham and those who went before him.

*pilgrims*] The word does not denote a wanderer or pilgrim, but rather one who dwells among a people not his own.

(42) GEN. *his birthright*] The priesthood, which in every tribe belonged, under the patriarchal dispensation, to him who had the right of primogeniture. Hence the word בְּכֹרִית implies both prince and priest. The same idea appears to be included in the expression, *church of the first-born* (πρωτοτόκων, Heb. 12:23), which is another name for the *royal priesthood*.

(43) The typical character of the ladder seen by Jacob has been very generally recognised. In this section we have the type and the antitype.

GEN. *a ladder*] Jesus Christ.  
*set up on the earth*] His incarnation;  
He is the Son of man.

*and the top of it*] at the same time

*reached to heaven*] This may be best explained by the Lord's own declaration (Jo. 3:13): *No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.*

(45) 1 THESS.] The phrase is plainly equivalent to an oath. Comp. Rom. 1:9. Phil. 1:8; and a much stronger form in 2 Cor. 1:23.

(46) Gen. 32:30, and Judges 6:22, appear to be the only passages of the O.T. in which the expression, *πρόσωπον πρὸς πρόσωπον*, is used in the LXX. The phrase, *πρόσωπον κατὰ πρόσωπον*, occurs in Deut. 5:4. 34:10. and Eze. 20:35. The same idea seems to be contained in the expression, *eye to eye*, Num. 14:14 (Heb.). Isa. 52:8. Also in, *mouth to mouth*, Num. 12:8. 2 Jo. 12. 3 Jo. 13. Other Greek forms are found in Exod. 33:11. Prov. 27:19.

(47) MATT. MARK. LUKE.] The reference is to Deut. 25, but the language is partly borrowed from Gen. 38. The law is cited in substance, not in its very words.

(48) ACTS.] In ch. 10:38, the same expression is used with reference to Jesus of Nazareth: *... ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ, ... for God was with Him.*

(53) GEN. Heb. *threescore and ten*] Sixty-six came into Egypt with Jacob, besides his sons' wives: they are reckoned up in verse 26. The number 70 is completed by adding Jacob, Joseph, Ephraim, and Manasseh, who were in Egypt already.

[Gr. *seventy-five*] The descendants of Jacob, who came with him into Egypt, were 66 in number: the wives were 9, as may be gathered from various passages. (Hales's Chronology, vol. ii. pt. i. pp. 159—162.) The Hebrew and Greek are thus reconciled. (It is observable that the latter, in verse 20, mentions five descendants of Ephraim and Manasseh not spoken of in the Hebrew. This might solve the difficulty, but the former explanation seems the true one.)

Exod. Gr. *born of Jacob*] Or, *of the house of Jacob*.

ACTS.] Stephen's speech before the council is full of Septuagintal phraseology. In the present section it will be seen, that he follows that version in opposition to the Hebrew text.

(55) The quotation is from the LXX., omitting the name *Israel*. This is one of the most striking instances in which the version of the LXX. warns us against trusting too implicitly to the masoretic punctuation of the Hebrew text. The Hebrew as now pointed reads *הָיָה לְבֶד*, and so it is rendered by our translators; but the seventy elders read the word, *הָיָה לְבֶד*, and their interpretation seems to be attested by St. Paul. Jacob was aged and infirm, but it does not appear that he was confined to his bed at the time referred to.

(56) The phrase, *last days*, in its widest sense, denotes the time of Messiah, beginning with His first advent. In particular texts, its meaning is more definite. The same general idea is conveyed by the phrases following.

1 Tim. 4:1. *ἐν ὑστέροις καιροῖς*, in the latter times.

1 Pet. 1:5. *ἐν καιρῷ ἐσχάτῳ*, in the last time.

— 20. *ἐν ἔσχάτῳ τῶν χρόνων*, in these last times.

1 Jo. 2:18. *ἐσχάτη ᾧα ἐστὶ*, it is the last time.

Jude 18. *ἐν ἐσχάτῳ χρόνῳ*, in the last time.

(67) MARK.] This should, I think, be rendered, *Have ye not read in the book of Moses, in the Bush* (i.e. in the section where the bush is spoken of), *how*, etc. The same phrase occurs in Luke.

ACTS 7. *of thy fathers*] So the Samaritan Pentateuch, and some copies of the LXX. Comp. the text from Acts 3.

(68) ACTS.] The Sept. is nearly followed, but somewhat abridged. The chief difference is in the word *συναγωγῶν*.

(69) See Note 23, above.

(70) It is evident that the LXX. regarded the titles, *ΕΓΩ ΕΙΜΙ*, and *Ο ΘΝ*, as emphatically belonging to Jehovah, the self-existent God. It being just as evident that they are claimed with equal emphasis, and as titles, by our Lord Jesus Christ, and that they are so ascribed to Him by the apostles, the legitimate inference is that He is very and eternal God. It is not pretended that the words are in themselves exclusively applicable to the Godhead. Considered simply as parts of the verb



to be, they are doubtless applicable in a sense to every being that exists; but, as titles, they pertain to God alone; and, as such, they appear to be frequently employed by the sacred writers. Compare sections 310, 429, 434.

In addition to the examples of the phrase 'Ο ΩΝ, collected in sections 70 and 310, we may adduce the following:

Jo. 1:18. 'Ο ΩΝ εἰς τὸν κόλπον τοῦ Πατρὸς.

— 6:46. 'Ο ΩΝ παρὰ τοῦ Θεοῦ.

In Jo. 3:31, the phrase is applied to man:—*he that is of the earth, ὁ ὢν ἐκ τῆς γῆς, is earthly.*

We also give some additional examples of the expression ΕΓΩ ΕΙΜΙ. Many passages in which the words are followed by a nominative (as Lu. 24:39. Jo. 6:35), are designedly omitted, not from a conviction that they do not refer to Christ's divinity, but because they are less emphatic and open to some doubt.

||Matt. 14:27. Jesus, walking on the sea (comp. Job 9:8), said, \**I AM*; *be not afraid.* So ||Mark 6:50. ||Jo. 6:20.

Jo. 18:4-6. He asked the band which came with Judas, *Whom seek ye?* they replied, *Jesus of Nazareth.* *Jesus saith unto them, I AM...* As soon then as He had said unto them, *I AM*, they went backward and fell to the ground.

Mark 14:62. In answer to the solemn adjuration of the high priest, *Art Thou the Christ...?* Jesus said, *I AM: and ye shall see*, etc. And in Lu. 22:70, we are told that the people asked Him, *Art Thou then the Son of God?* and He replied, *Ye say that I AM.* Here it may be said there is a nominative implied.

§Matt. 24:5. We are forewarned that false-Christ's will assume the name, saying, *'Εγώ εἰμι ὁ Χριστός*, or, as it is in §Mark 13:6, and §Lu. 21:8, *'Οτι ἐγώ εἰμι.*

It is not to be imagined that such texts as these will convince the gainer; but it is somewhat strange that those who acknowledge Jesus to be Lord and God, should so generally fail to perceive in some, at least, of the scriptures we have cited, the truth which they maintain.

With reference to the expression,

\* As to this expression, the Authorised Version is altered.

ΕΓΩ ΕΙΜΙ, Mr. Grinfield remarks, that "In order to avoid using words conveying a sacred import, St. Paul, when speaking of himself, sometimes reverses this order, *εἰμι ἐγώ*. Rom. 11:1, 13. 1 Tim. 1:15." (Apology, p. 172, n). In 2 (Sam. or) Ki. 15:26, and Isa. 6:8, we find a man (David in the one case, and Isaiah in the other), exclaiming, *ἰδοὺ ἐγώ εἰμι*. In numerous other texts of the same kind the expression is, *ἰδοὺ ἐγώ*.

Rev.] These texts are but an explanation of the name JEHOVAH. Compare Heb. 13:8.

(71) A remarkable coincidence of words, and doubtless a typical parallel, albeit by way of contrast.

(74) So the old hymn—

Veni, Creator Spiritus

Dextra Dei Tu Digitus.

(76) This text somewhat differs from existing copies of the LXX., yet that version is evidently used, at least in part.

(79) Exod.] It is believed that the Hebrew has been mutilated, but the defect is supplied by the Samaritan Pentateuch, the Alexandrine copy of the LXX., and the statement of St. Paul in the text cited from Galatians. All the copies of the Sam. Pent. read as follows; the difference of type shews the parts supplied.

וּמֹשֶׁה בְּנִי יִשְׂרָאֵל וְאֲבוֹתָם אֲשֶׁר יָשְׁבוּ בְּאֶרֶץ  
כְּנָעַן וּבְאֶרֶץ מִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת  
שָׁנָה

*Now the sojourning of the children of Israel and of their fathers, who dwell in the land of Canaan and in the land of Egypt was four hundred and thirty years.*

This agrees with sacred history, and with Josephus, Antiq. lib. ii. cap. 15. The chronology stands thus:—From Abraham's entrance into Canaan to the birth of Isaac, 25 years; Isaac's age at the birth of Jacob, 60 years; Jacob's age when he came into Egypt, 130 years; he and his posterity continued there 215 years; total, 430 years. Paul is thus vindicated from the misrepresentation of an unsound, though popular, modern commentator, who says, that "as his argument did not depend

at all upon the *exactness* of the reckoning, he took the estimate which was in common use, without pausing or embarrassing himself by an inquiry whether it was strictly accurate or not" !!! (Barnes on Gal. 3:17.)

(80) EXOD.] See also 12:10, LXX, not in the Heb.

JOHN.] This quotation appears to be rather *ad sensum* than *ad litteram*.

(81) LUKE.] The purport of the precepts is given, but the citation is not literal.

(82) REV.] Two songs of Moses are recorded; the Apocalyptic reference seems to be that recorded in Deuteronomy.

(83) Comp. Dan. 4, in the version of the LXX, near the end. ... καὶ τὸ ἀπεστὸν ἐνώπιον αὐτοῦ ποιήσω ἐγὼ ...

(84) The quotation seems to be from Exodus and the Psalm unitedly. How forcibly do these scriptures shew, not our Lord's pre-existence only, but His divinity! There are *angels that excel in strength*, but Jesus, *the bread which came down from heaven*, sustains that strength, for He is *the bread of the mighty, angels' food*. Psa. 78:25.

(85) 2 COR.] This somewhat differs from the LXX, yet there is a verbal similarity. It may be regarded as a free quotation.

(85) HEB.] This reference is remarkable in conformity with the LXX, the word *golden* being absent from the Hebrew.

*The hidden manna*, Rev. 2:17, seems to allude to that which was laid up before Jehovah in the ark.

(88) TITUS.] This closely agrees with the last text from Deuteronomy. Joseph Mede translates the clause, "a supernumerary, or abounding people; a people wherein God hath a superlative propriety and interest." It accords in sense, with the expression, *My jewels* (סגולתי), or, as it is in the margin, *special treasure*. Mal. 3:17. See No. 436. Comp. Psa. 135:4.

(89) The offices of king and priest are conjoined in Christ, who in this was foreshadowed by Melchizedek. It

has already been remarked, that in Hebrew the offices are denoted by one word, namely, כהן (Note 42). The Israelites were a *kingdom of priests*, or, as the Chaldee paraphrast expounds it, *kings and priests* (see section II, p. 296). What they were typically, Christians are truly, by virtue of their union with Christ their head.

(90) The quotation is not close. It will be observed, that the LXX. have the word βολιδι, *with a dart*, which is wanting in our present Hebrew copies, but found in the Sam. Pent., the Syriac and Arabic versions, and the Targum of Onkelos. It is also in the received text of the Epistle to the Hebrews, but not in the critical editions.

(91) REV. earthquake] Comp. No. 521.

(93) DEUT. NEH. DAN. covenant] It is evident that this word (ברית=διαθήκη) is often used in scripture for an absolute appointment, precept, or promise; but the denial in the foot-note is too unqualified, for though διαθήκη etymologically means an arrangement or setting in order, and hence (in classic but not in sacred Greek) a testament, it cannot be denied that in the Hellenistic dialect it is ordinarily equivalent to the classic συνθήκη. See No. 105.

(94) "The law," says one, "was richly significant of vitally important truth, which an unbeliever cannot appreciate. The violation of the law practically obscured or despised the truth it figured. *My sabbaths*, says God, *they greatly polluted*. To rest from working, that they might take up His praise, was a sign, as well as type, of the believer entering into rest. The gathering even of a few sticks profaned the doctrine, in the dishonour of the day." Comp. sections 4 and 370.

(95) EXOD. PSA.] These refer back to Gen. 1:1.

REV. 14:7.] There is a remarkable parallel in Dan. 4:34, according to the copy ascribed to the LXX. ... αἰνῶ τῷ κτίσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσσας καὶ τοὺς ποταμοὺς καὶ πάντα τὰ ἐν αὐτοῖς ...

(102—104) The N. T. citations perhaps exhibit the true reading of the LXX.

(105) MATT.—1 COR.] These parallel

passages clearly have reference to the act recorded in Exodus.

HEB. 9.] A quotation, with some little variance. The so-called Apostolical Constitutions (which are not of earlier date than the fourth century), are of little weight against the reading *ἐνερειδω*, although that reading agrees not with the best copies of the LXX.

(107) EXOD.] See also verse 9, the Septuagintal reading of which is supported by the Samaritan.

HEB. *all things*] This word *πάντα* is supported by a various reading; or it may have been taken from Exod. 25:39, *πάντα τὰ σκεύη ταῦτα*.

(110) The passages alluded to in the foot-note are, Exod. 24:12. 32:15. 34:28. Deut. 4:13. 5:22. 9:9, in which mention is made of the two inscribed tables; Deut. 9:10, in which the writing is attributed to *the finger of God*; Prov. 3:3 (No. 350), and Jer. 17:1, which speak of *the table of the heart*; Eze. 11:19, and 36:26, where *an heart of flesh* is named.

2 COR. *not with ink*] Comp. 2 Jo. 12. 3 Jo. 13.

(111) ACTS.] *ὁ ἄνθρωπος* omitted. No difference in sense.

(113) EXOD. *My book*] Comp. Psa. 56:8, and 139:16, *Thy book*; Dan. 12:1, *written in the book* (No. 558); Mal. 3:16, *a book of remembrance*. See also No. 296.

(116) The manifested *glory of the Lord* is also alluded to in Rom. 9:4, *... to whom pertaineth the adoption, and the glory*; likewise in Rev. 15:8, *And the temple was filled with smoke* (No. 376) *from the glory of God... and no man was able to enter*, etc. Comp. 2 Chron. 7:2.

(120) A somewhat similar idea is expressed in Num. 11:1. Psa. 11:6. 106:18. Isa. 29:6. Eze. 38:22. 39:6.

(121) 1 PET.] The reading *ἵεροθε* is found in several MSS., including three of the greatest antiquity. Griesbach deems it worthy of regard, though of less authority than the reading of the text.

LUKE.] The exact words of the quotation are found in a place which, from the subject, cannot be that referred to. There is a diversity of expression between the citation and the text actually cited, but it involves no difference of sense.

(123) References, not citations.

(126) The passages referred to in the foot-note respectively allude to the consecration of priests, sin-offerings, and the water of separation. They all agree, to some extent, with Heb. 13, but Lev. 16:27, is believed to be the text which the apostle refers to, both on account of some minute verbal resemblances in the Greek, and the fact that it belongs to the great day of atonement.

(127) LUKE.] Compare the words of Joseph to his brethren, as recorded in Gen. 42:18, *Τοῦτο ποιήσατε, καὶ ζήσεσθε*.

(128) A proverbial or idiomatic expression. Compare (besides the texts referred to in the foot-note) Gen. 19:21. 32:20. 2 Ki. 5:1.

(129) Our Lord's citation bears some resemblance to a passage in Hesiod (*Works and Days*, 353):—

*τὸν φιλόοντα φιλεῖν, καὶ τῷ προσίοντι προσεῖναι.*

Some have gone so far as to imagine that the Saviour referred to this very passage,—an opinion which needs no serious refutation. The former part of the quotation is from the Law of Moses; the latter part has been regarded as a reference to the injunctions given to Israel to destroy the Canaanites; but it is, I think, rather to be considered as an instance of the mode in which the word of God was neutralised by the traditions of the elders. The Israelites were, indeed, commissioned to execute God's justice upon the Canaanites, and that without pity, but the Law of Moses never sanctioned personal revenge.

(130) MATT. 27.] When, amongst the Jews, a man was condemned for blasphemy, the witnesses and judges, one after another, placed their hands upon his head and said, *כִּי בְרַחֲמֵיךָ יְיָ דָּמָה* *Thy blood be upon thine own head*, an expression often occurring in the writings of the rabbins. (Otho, Lex. Phil. Rab. 92. 621.) The formula may have been in the minds of the people whose words are here recorded.

As to washing the hands from blood. see Deut. 21:6—9. Matt. 27:24.

(131) 2 COR.] The citation is mainly from Leviticus, but with some difference of wording, and a change of person. The LXX. version was evidently before the apostle's mind.

*I will dwell in them ... and I will be their God*] These two clauses resemble Exod. 29:45 in the Hebrew: the latter of them coincides also with the Greek.

וישכנתי בתוך בני ישראל והייתי להם לאלהים  
καὶ ἐπιληθῆσμαι ἐν τοῖς υἱοῖς Ἰσραὴλ, καὶ ἔσται αὐτῶν Θεός.

*And I will dwell among the children of Israel, and will be their God.*

*And I will be called upon among the children of Israel, and will be their God.*

The other N.T. passages are still less direct quotations, or rather references. Comp. No. 301.

(136) Comp. Exod. 12:5.

(141) See No. 438, below.

(144) 2 Tm.] Clearly taken from Num. (not from Nah. 1:7), but with Κύριος (as the Heb.) instead of ὁ Θεός.

(148) This very remarkable parallel does not appear to have been previously noticed.

(149) Comp. 2 Pet. 1:19. Rev. 2:28. 22:16.

(150) Comp. No. 609.

(151) DEUT.] ὡς εἶπες might be read ὡσεὶ τις.

(152) ACTS.] Certainly not a reference to the passage from Deuteronomy, though the same phrase is used.

(155) MARK.] The assertion of the scribe has the appearance of an appeal to scripture. The clause, εἰς ἑστῆς, no doubt refers to the passage which Jesus had just cited, Deut. 6:4. The remainder of the sentence bears a close resemblance to Isa. 45:21, but it is more likely to be an allusion to Deut. 4:35, or 39, that being both a portion of the law of Moses and of the very book which our Lord had so lately quoted.

*one God*] See above. Comp. Rom. 3:30. 1 Cor. 8:4. Gal. 3:20.

(156) The evangelists, although agreeing in substance with the LXX., exhibit some verbal additions, or rather duplications of rendering. We may believe, with Thomas Scott, that under the teaching of the Holy Spirit, they gave the *first and great commandment* in the most emphatic language, without intending either implicitly to quote the Septuagint, or literally to translate the Hebrew.

(157) DEUT.] The Alexandrine MS. reads προσκυνήσεις.

(159) LUKE.] The text is here slightly abridged.

(161) DAN. 4.] Perhaps this belongs properly to Dan. 2:47, where some copies nearly or exactly adopt the reading. Alex. Compl.

DAN. 8.] Theodotion as the LXX., but πολλῶν instead of ἀνθρώπων.

1 Tm.] Compare a passage from *Æschylus*, p. 299.

In Joshua 22:22, and Psa. 50:1, the Almighty is called יהוה אלֹהֵינוּ אֱלֹהֵי, which our translators render, in the former place, *The Lord God of gods*, and in the latter, *the mighty God*, even *the Lord*. The last rendering seems the more correct one, but the former agrees with that of the Septuagint Psalter, as well as with the modern versions of Green and Mudge. Compare Dan. 11:36.

(164) DEUT., etc. *Belial*] Literally, worthlessness, unprofitableness; thence, evil, wickedness. Comp. 1 Sam. 1:16, *daughter of Belial*; Psa. 41:8, *an evil disease*; Heb. *thing of Belial*; Horsley, *cursed thing*.

2 Cor.] The form Βελίαρ, adopted by Griesbach, is Syriac; but in the ancient Syriac version the word is rendered *Satan*.

(166) JOHN. *that Prophet*] That is, as critics of great eminence, relying on the force of the article, maintain, the Prophet foretold by Moses. This seems to have been the view of our translators. It is undoubtedly entitled to the greatest deference, but I confess a preference for the opinion that, in such cases as the present, the article is to be regarded as a sign of emphasis. This view is ably supported by Mr. Taylor, in the Introduction to the *Emphatic New Testament*, 1852. Other texts in which the term ὁ προφήτης occurs may be compared. See Lu. 7:16. 24:19. Joh. 4:19. 9:17.

(167) DEUT. *two witnesses*] Such were Joshua and Caleb.

(169) DEUT.] It is very remarkable, that although this text refers originally to the Jewish practice of hanging up the dead bodies of malefactors (see Jos. 10:26), it is literally applicable

to the Roman mode of execution by the cross. Here (as in all the circumstances of the Saviour's passion) the counsel and foreknowledge of God are manifest.

(171) Note.] Add 21:21.

(176) The LXX. differs somewhat from the Hebrew, and the apostle's citation varies a little from the LXX.

(177) ROM.] Mainly, but not exclusively, from the passage indicated.

*God hath given them*] Viewed in connection with most of the clauses following, we must consider this as taken from Deuteronomy.

*the spirit of slumber*] From Isa. 29:10. See No. 411.

*eyes that they should not see, and ears that they should not hear*] Substantially from Deut. Comp. Isa. 6:9, 10, No. 377. Isa. 29:10, and *hath closed your eyes*. Eze. 12:2, No. 509.

*unto this day.*] This clause shews conclusively, that although the apostle gives the substance of several texts of scripture, his reference is mainly to Deuteronomy. It is not a little strange, that in most editions of the N.T., in Greek and English, the parenthesis, and consequently the quotation, is made to end with, *ears to hear*, the clause, *unto this day*, being erroneously regarded as connected with words that go before:—*the rest were blinded* ( ... ) *unto this day*.

(178) Holmes has the following note, "e schedis Jacksonii MSS."—"Vir doctus ait Codicem Alexandrinum habere ἐνοχλῆ, et quod, si vox Hebræa נָחַל, sumatur a radice נָחַל, quæ significat in afflictione, vel impeditiōe, esse, potest cum ea Codicis et Vulgatæ lectio ad Heb. 12:15 conciliari, quod merito observandum est. Vult idem vir doctus vocem *κρίπας* legi in casu accusativo, et addi vocem *καὶ* ante ἐνοχλῆ, et omitti *κρίπας*."

(181) ROM.] A beautiful accommodation of the words of Moses. Comp. No. 365.

*say not, etc.*] See No. 160.

*Who shall ascend into heaven?*] Dr. Randolph supposes that this was originally spoken of the ascent of Moses to mount Sinai for the reception of the law. It is more likely that it is a phrase expressive of great remoteness. The same remark applies to the other

question, which Dr. Randolph considers as a reference to the crossing of the Red Sea.

*Who shall descend into the deep?*]

Whatever may be the original reference of the words of Moses, the apostle applies them to Christ's descent into the abyss, which is hades, or ᾍδης, as the Syriac version testifies. Comp. Lu. 8:31, where evil spirits deprecate the hastening on of what they know to be their inevitable final doom. See also Rev. 9:1, 2, 11. 11:7. 17:8. 20:1, 3.

Between the words of Moses and those of Paul there is a striking contrast: the one tells of law, the other of grace. The lawgiver speaks of a *commandment* to be done; the apostle only of *the word of faith*, to be believed and confessed. Not that we have no work to do, but that we have none to do in the matter of our justification. The omissions of scripture are often no less instructive than their statements.

(182) HEB.] The apostle's quotation nearly agrees with Deut., but he adopts the first person, as in Joshua.

(183) See No. 340, p. 156.

(184) DEUT. *their spot*, etc.] Strangely misrendered by our translators.

(185) 1 COR. *devils*] It is to be regretted that in our version of the N.T. the word *devil* should be employed as the equivalent alike of δαίμων or δαιμόνιον, and διάβολος. The latter word, though by usage it ordinarily denotes the evil one, etymologically means no more than an accuser or calumniator, in which sense it is applied to Judas (Jo. 6:70), and in the plural to slanderers, male and female (1 Tim. 3:11. 2 Tim. 3:3. Tit. 2:3). It is never applied to fallen spirits. The words δαίμων and δαιμόνιον (from δαίω, I know), in their classical signification, ordinarily denote a class of inferior gods, or genii, for the most part the deified spirits of dead men, who were supposed to mediate between the superior gods and mortals upon earth. Hence Paul was regarded by his Athenian auditors as a *setter forth of strange gods*, or foreign demons, ξένων δαιμονίων, because he preached unto them Jesus, and the resurrection, which they evidently took to be a goddess, named Anastasis (Acts 17:18). But the sacred writers use the word only in an evil sense; for, as Mede

remarks, "those which the gentiles took for demons and deified souls of their worthies, were indeed no other than evil spirits, counterfeiting the souls of men deceased ... under that colour to seduce mankind; therefore the scripture useth the name *demons*, for that they were indeed, and not for what they seemed to be." See Granville Sharpe's valuable tract, entitled, *The Case of Saul*, pp. 49, 50. At p. 55, he shews conclusively (although in opposition to the view of Mede), that the phrase, *doctrines of devils* (1 Tim. 4:1), denotes things taught by demons, not doctrines respecting them. It may be here remarked, that when James (2:19) says, the demons *believe and tremble*, he probably refers to their horror when ejected from those possessed.

DEUT.] Copied in Baruch 4:7.

1 COR.] The apostle affirms that an idol is *nothing in the world* (8:4), but he says not that a demon is nothing. Idolatry is, in fact, the worship, not of stocks and stones, but of evil spirits. Regarded in themselves, idols are *vanities*; viewed in another light, they are *demons*. See Ps. 96:5, in Hebrew and in Greek. The former name, frequent in the O.T., is used in Acts 14:15.

(189) ROM. HER.] The LXX. read the first word ΔΙΪ, as the Sam. Their reading of the last word ΕΒΕΝΙ, is followed in the N.T.

(190) DEUT.] In the Heb., the verse is 35.

HER.] We may infer, from the citations immediately preceding, that this also is from Deut.

(190—193.) DEUT.] In the LXX. the entire verse reads thus; the parts in larger type having nothing corresponding in the Hebrew:—

Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνήσατέωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχύσατέωσαν αὐτῷ πάντες υἱοὶ Θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικάται· καὶ ἐκδικήσεται καὶ ἀνταποδώσει δίκην τοῖς ἔχθροῖς, καὶ τοῖς μισοῦσιν αὐταποδώσει· καὶ ἱκανωθεὶ Κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.

REJOICE YE HEAVENS WITH HIM, AND LET ALL THE ANGELS OF GOD WORSHIP HIM. REJOICE YE NATIONS WITH HIS PEOPLE, AND LET ALL THE SONS OF GOD BE STRONG IN HIM, FOR HE AVENGETH THE BLOOD OF HIS SONS;

and He will AVENGE AND recompense judgment to His enemies, AND THOSE THAT HATE Him HE WILL RECOMPENSE; and the Lord will purge the land of His people.

(191) Comp. Ps. 96:11, *Let the heavens rejoice.*

(192) HER.] The marginal reading seems to be disproved by the context, is a which shews that the word πάλι ver. 5, form of quotation.

(193) REV. 18. *apostles and prophets*] See No. 336.

(195) See also No. 486. The Jews very frequently designate the place of eternal punishment by the word *Gehenna*; examples abound everywhere. See section Bb, p. 293.

(196) ACTS. Here is a difficulty, perhaps arising from the interpolation of the name *Abraham*. If that word be omitted, the passage may be read thus: *So Jacob went down into Egypt, and died, he, and our fathers; and they (our fathers) were carried over into Sychem, and laid in the sepulchre that he (Jacob) bought, etc.* Other solutions have been offered.

(198) JUD. 2 CHR. *Megiddo*] See also 2 Ki. 9:27.

REV.] Ἀρμαγεδδὼν has commonly been regarded as מְגִדּוֹ the *mountain of Megiddo*; it is perhaps more likely that the Hebrew is מְגִדּוֹ עַי the *city of Megiddo*, for Megiddo was not a mountain, but a plain or valley.

(202) MATT.] This is commonly regarded as a general reference to those passages of the prophets which speak of Messiah's humiliation, *Nazarene* being (it is assumed) a proverbial expression of reproach. Thus Mr. Westcott (Elem. of the Gosp. Harm., p. 20) terms the evangelist's assertion, "a deduction from prophetic language (Psa. 22:6. Isa. 53:3)." This explanation derives some colour from the plural expression, *by the prophets*, but it is very far from satisfactory. Others refer the quotation to the book of Judges, *the child shall be a Nazarite*. The Lord Jesus was indeed the great antitypical Nazarite; but as a Nazarite is one thing, and a Nazarene another, this view is inadmissible. There is, indeed, a likeness of sound, but none of sense. Another opinion regards the name, *Nazarene*, as a reference to the prophetic appellation, נֶצֶר *netzer*, which appears

to have been applied as a proper name to the town in Galilee on account of its smallness; it was a feeble twig. "A Nazarene," says David de Ponce, "is one who is born in the city Nezer in Galilee." And in the Talmud, Beresh Rabba, it is said of the *little horn* of Daniel, *this is Ben Nezer*, meaning the Lord Jesus Christ (see Journal of Sac. Lit. N.S. v. 365). Jerome, adopting this view, considers the reference to be, at least mainly, to Isa. 11:1 (De Opt. Genere Interpretandi). The writer of the *Opus Imperfectum* in Matthæum (pseudo-Chrysostom) expresses an opinion that several of the Hebrew prophets (and, he says, particularly Ezra), had used the very words, although they are not recorded in the holy scriptures. If this opinion be admissible, it relieves the passage from all difficulty.

(203) It would, perhaps, be going too far to regard the portion of our Saviour's genealogy, recorded in Matt. 1:3-6, as a direct quotation from the book of Ruth. It would rather seem that the two accounts (as well as that in 1 Chron.) were derived, under the guidance of the Holy Spirit, from the public records of the nation, or some other source. However this may be, the passages agree so strikingly that they are clearly entitled to a place in this collection. We admit them the more willingly, because their presence affords an opportunity for the introduction of a note which may serve to throw much light upon the very difficult subject of the genealogies in St. Matthew and St. Luke. This note is inserted by the kind permission of a friend, the author of a privately circulated tract, from which it is mainly extracted.\* The apparent discrepancy between the two genealogies has been a difficulty for more than sixteen centuries. Julius Africanus, A.D. 230, wrote a letter to explain and reconcile them. († His solution proceeded upon the hypothesis that Joseph, our Lord's reputed father,

\* The genealogies in St. Matthew and St. Luke [c. 1834]. 8vo. The leading ideas in this tract (of which I have for the most part used the very words) are derived from an essay in an anonymous work, entitled, *Analyse de dissertations sur differens sujets*: Bruxelles, 1758, 18mo.; which appears to have been condemned, if not suppressed, by ecclesiastical authority.

† This parenthesis is an addition to the tract referred to. A portion of the epistle of Julius will be found in the second volume of Bouth's *Reliquis Sacra*.

was the *legal* son of Heli (Luke 3:23), but the *real* son of Jacob (Matt. 1:16). This explanation was adopted by many of the fathers; but it is open to the grave objection, that if it be true, neither of the recorded genealogies is that of our Lord at all, save by a legal fiction.)

It is indisputable that several generations have been omitted by St. Matthew.\* What then does that evangelist mean by his 17th verse? Doubtless no more than a bare summary of the descents enumerated. But in counting the generations mentioned by St. Matthew, we find, not three series of fourteen generations each, but two series of fourteen generations, and a third of only thirteen.† It is in vain to endeavour to remove the difficulty by alleging that there were *in fact* more generations than appear in the table;

\* *Ahasiah*, *Joash*, and *Amasiah*, all kings, are omitted in verse 8, between Joram and Ozias, and king *Jehoiakim* is omitted in verse 11, between Josias and Jechonias. This, however, is not unparalleled. Ezra (7:1-5), in tracing back his own pedigree, omits at least six generations, and similar omissions occur in other places. It should here be observed, that the name of *Jakim* (i.e. *Jehoiakim*) occurring in some MSS. in verse 11, but adversely rejected by our translators (see their marginal note), is clearly an interpolation.

† We assume that the correct mode of counting the generations (according to the Greek text of St. Matthew) is the following.

1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Roboam	2. Zorobabel
3. Jacob	3. Abia	3. Abud
4. Judas	4. Asa	4. Eliakim
5. Phares	5. Josaphat	5. Asor
6. Ezerom	6. Joram	6. Sadoc
7. Aram	7. Ozias	7. Achim
8. Aminadab	8. Joatham	8. Eliud
9. Naasson	9. Ahas	9. Eleazar
10. Salmon	10. Ezekias	10. Matthew
11. Booz	11. Manasses	11. Jacob
12. Obed	12. Amon	12. Joseph, the husband of Mary
13. Jesse	13. Josias	13. Jesus.
14. David	14. Jechonias	

So all the generations from Abraham to David (ἀπὸ Ἀβραὰμ ἕως Δαβὶδ) are fourteen generations; and from David (exclusively), until the carrying away into Babylon (ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος) which took place in the reign of Jakim and Jechonias (i.e. Jehoiakim and Jehoiachin, 2 Ki. 24:1, 18, 2 Chron. 36:6, 10) are fourteen generations; and, the evangelist adds, from the carrying away into Babylon unto Christ (ἀπὸ τῆς μετ. Β. ἕως τοῦ Χριστοῦ) are fourteen generations, but in the Greek text of his gospel there are only thirteen.

Some repeat the name of David at the beginning of the second series, but surely the words, *from David*, do not require us to count again one who had been enumerated before, or, in other words, to reckon one generation as two. Consistency, moreover, would require us to repeat the name of Josias at the beginning of the third series (as some expositors actually have done) notwithstanding the fact that Josias was slain more than eleven years before the first act of the carrying away into Babylon took place.



for we have already seen reason to conclude that Matthew in making three series of fourteen generations each, intended no more than the summing up of the descents which he had himself enumerated; and our difficulty is limited to one generation, which the actual deficiency in the table is not. This being the case, we are driven to one of three conclusions:—

1. That the evangelist, in compliance with the Jewish custom of reducing things or numbers to the same which were nearly alike, has reckoned fourteen generations in each series, although the last in fact contained one less.

2. That one generation of the third series has been omitted by transcribers; or,

3. That we miscount the generations enumerated.

With regard to the *first* of these conclusions, we shall only say that although there doubtless was a custom such as we have alluded to (instances of which are cited from various rabbinical writers by Lightfoot), we are of opinion, considering the scrupulous exactness of the sacred historians, and the importance of the document which Matthew was transcribing, that the conclusion is not admissible.

Of the *second* supposition, namely, that one generation of the third series has been omitted by transcribers, we shall merely remark, that although some MSS. have, as we have seen, an interpolated generation in the second division, there is not, so far as we have been able to discover, the slightest variation amongst all the MSS. and versions, as to the number of generations in the third division.

We seem, therefore, reduced to take up the *last* suggestion, however unpromising it may at first appear, namely, that we do not correctly count the descents appearing in St. Matthew's table. We have seen that it is in the third division of that table that the deficient link is wanting. We turn, then, from all conjectural restoration of omitted descents to a supposition which, without necessitating the smallest change in the true *original* text, will clear the subject from all difficulty.

It is generally admitted that Matthew wrote the first gospel; and it will not be controverted that much strong and early testimony exists that it was

written in Hebrew or Syro-Chaldaic.\* It is well known, that in the Hebrew language there is frequently an ellipsis of such words as husband, son, and brother; and, moreover, that numerous examples of the Hebrew idiom occur in the Greek text of the New Testament. Thus we read of—

*James* the son of *Zebedee* (Matt. 4:21. 10:2. Mark 3:17).

*James* the son of *Alphaeus* (Matt. 10:3. Mark 3:18. Luke 7:15. Acts 1:13).

*Judas* the brother of *James* (Luke 6:16. Acts 1:13).

*Mary* the mother of *Joses* (Mark 15:47).

*Mary* the mother of *James* (Mark 16:1. Luke 24:10); and—

*Mary* the wife of *Cleophas* (Joh. 19:25).

There have been disputes whether this last-named *Mary* was not the *daughter* of *Cleophas*; reasons have been urged in favour of that view, and the question must be deemed an open one.

Now it may be supposed, that in the original Hebrew of St. Matthew, there was an ellipsis of the word *father*, which ellipsis, being also in the Greek, some early copyist supplied by the word *husband* (ὁν ἀνδρα), an error into which he might be led by the recurrence of the name *Joseph* a few verses after. We suppose, then, that *Mary* was the daughter of the *Joseph* mentioned in verse 16, and that she was espoused to another *Joseph*—that name being a very common one—who is first mentioned in verse 18, where the narrative really begins.

We will now see the result of this supposition being adopted; and—

1. It makes the genealogy really what the evangelist has declared it to be in the very opening, namely, *The book of the generation of Jesus Christ*; all other schemes representing it as the pedigree of *Joseph*.

2. Without any change in the original text, it makes exactly *fourteen* descents in St. Matthew's third series; thus reconciling it with the evangelist's summary in verse 17.

3. While the common interpretation represents St. Matthew introducing *Jesus* as the *son of David*; then enumerating the descents from *Abraham* and *David* to *Joseph*, then narrating the miraculous conception, by which we learn that *Joseph* was not *Christ's*

\* On this subject, see a tract by Dr. Tregelles, 1850.



father in any common sense; this interpretation makes the evangelist deduce the *virgin's* descent from David, and then relate her miraculous conception of our Saviour.

4. This portion of scripture is hereby rendered consistent with the tradition concerning it derived to Irenæus, A.D. 178, and Tertullian, A.D. 200; the former of whom tells us, that "Matthew designed hereby to give satisfaction to the Jews, who earnestly desired a Messiah of the seed of David; and *therefore* began with his genealogy"; and "this for no other reason," as Tertullian adds, "than that we might be informed of the origin of Christ according to the flesh."

5. We are now free to understand the words of the other evangelist, St. Luke, in their most natural and easy construction; *being (as was supposed) the son of Joseph, which was the son of Heli*; instead of the sense which Grotius and Wetstein judged inadmissible, namely, that Christ was the grandson of Heli, omitting Joseph.

6. Adopting this view, we see a ground supplied by St. Matthew for the confident appeal of the apostle—*For it is evident that our Lord sprang out of Juda*, etc. (Heb. 7:14): whereas, if with Grotius and Wetstein, we reject the above-mentioned involved construction of St. Luke, and, at the same time, understand St. Matthew's table to issue in *Joseph* (as commonly supposed), there will remain no genealogy of our Lord in the gospels; and this although various passages (Acts 2:30. 13:23. Rom. 1:3, etc.) make it *necessary*, as Elsley observes, that Christ's real descent from David should be given by one of the evangelists.

7. We see the reason of the very remarkable fact, that the present discrepancy of the genealogies was never objected by the Jews of the first century; and, lastly,

8. We perceive how it was that the difficulty first appeared at a later period, when the Christian preachers had turned to the Gentiles, and the Hebrew tongue was (by Christians) disused and forgotten.

The only really forcible objection to the hypothesis before us seems to be this: that it supposes the general body of Christians, so far back as the middle

of the second century, to have mistakenly read (in Matthew 1:16) *husband* instead of *father*; and that at that period no trace of the true fact remained, either in disputes as to the particular word, or in various readings of the passage itself.

To this it may be answered, that the parentage of Mary was a question most nearly interesting to the *Jewish* converts, who, according to the supposition, did not share in the general mistake; at least, so long as they formed separate communities, using their own Hebrew copies of St. Matthew: the mistake originating subsequently among the Gentile converts, in a failure to distinguish the Joseph of verse 16 from the Joseph of verse 18, and the misunderstanding being confirmed by the 20th verse, in which the latter is also termed, as he doubtless was, *the son of David*.

If we turn to the succeeding Christian writers, *their* silence as to any various readings in this part of the Greek of St. Matthew at the period when they first began to inquire into it, cannot, surely, be accepted as evidence that no variation had existed in earlier Greek MSS. We may observe, too, that the codices which are believed to contain the remains of the old Italic version offer a remarkable variation in the very passage in question, being, in fact, a kind of periphrastic change of the expression greater than might have let in the whole difficulty. The Codex Vercellensis (Eusebii Magni manu exaratum), and the Codex San-Germanensis, both have, *Joseph cui desponsata virgo Maria genuit Jesum*. The Codex Veronensis has, *cui desponsata erat virgo Maria, virgo autem Maria genuit Jesum*.\*

The French writer whose book is under notice, refers to the fact that certain ancient Jews, heretics, and pagans, applied the word *Panthera* or *Pandera* to the supposed father of our Lord, as a proper name. This he conjectures to have arisen from some confusion between *παρίπα* and *ἀνδρα* in the passage of St. Matthew.

The hypothesis before us may, it is conceived, be sustained in all its points, even without the verbal change proposed. It is believed that the word

\* For the codices furnishing the remains of the old Italic, see Bibliorum SS. Latine Veriones Antiquæ: opus P. Sabatier.

*ἀνὴρ* does not, in a Jewish genealogy, of necessity mean *husband*, but the man standing towards a woman in the relation of head. In the case of a married woman this would be her *husband*, but in that of a virgin, her *father* would be regarded as her link of union to her tribe. If this be so, the result is precisely equivalent to that of the verbal change before suggested.

It will have been perceived that the other evangelist, St. Luke, is understood to give the genealogy of Joseph,\* the *supposed* descent of our Lord, on which His claim to be the Messiah rested in the eyes of His hearers when He began His ministry; for there is no reason to believe that the miraculous conception of our blessed Saviour was made known at the first, even to His disciples. A legal and apparent descent from David was the preliminary seal required by the Jews, and it was afforded them; though afterwards to be superseded, *to such as believed*, when the real circumstances were declared after His ascension. And thus was Jesus doubly certified as the promised Son of David; on His legal father's side, while His ministry was going on upon earth; on His virgin mother's side, when His miraculous conception was made known after His ascension into heaven.

We are unwilling to conclude the present note, long as it is, without a passing reference to the peculiar fitness of each of our Lord's genealogies to the specific character of the Gospel which contains it. See Note 506.

(205) Comp. Jud. 18:6, *Πορεύεσθε ἐν εἰρήνῃ*.

(206) LUKE.] The virgin's song is plainly descriptive, in a secondary sense, of the calling and exaltation of the true church of God. Hence its use, for many centuries, in the church's daily sacrifice of praise.

*in God my Saviour*] See No. 591.

\* In this table of St. Luke, the names of Salathiel and Zorobabel (verse 27) are evidently interpolated from Matt. 1: 12 (where they occur about the same period), and the names of Levi and Matthat (Luke 3: 24, 29) seem to have been repeated by some transcriber. The Codex S. Eusebii (Mediol. 1748, 4to), omits the names of Salathiel and Zorobabel; and we have the express testimony of Irenæus that in his time the table of St. Luke contained but seventy-two descents (Adv. Hær. lib. iii. c. 33). It now contains (from Christ to Adam, both inclusive) seventy-six.

Comp. Psa. 27:9 (LXX. 26:9), *ὁ Θεὸς ὁ σωτὴρ μου*.

(207) 1 SAM.] This, the first express prediction of the Saviour as the Messiah or Anointed, must be regarded as the leading text, to which many subsequent passages have reference. *Messiah*, or *Christ*, is our Lord's official designation as the divinely appointed Mediator, and the great antitype of all the prophets, priests, and kings of old. See 1 Ki. 19:16. Lev. 4:3. 1 Sa. 10:1.

Jo. 1:41. 4:25.] In these texts the evangelist parenthetically explains the Hebrew term by its equivalent in Greek. Such is his custom: compare 1:38, 42. 2:6. 4:9. 5:1, 2. 7:2.

In the cross reference following section 207, for 19:25, read 9:24.

(208) See No. 351.

(210) See No. 306.

ACTS. *which shall fulfil all My will*] This is the implied purport of the scriptures referred to, but the words are nowhere found.

(211) There is a verbal coincidence, perhaps not altogether unworthy of remark, in Matt. 10:29, 30. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground* (καὶ ἐν ἑξ αὐτῶν οὐ πσεύται ἐπὶ τὴν γῆν) *without your Father*. *But the very hairs of your head* (ὅμων δὲ καὶ αἱ τρίχες τῆς κεφαλῆς) *are all numbered*.

(212) MARK. *Abiathar*] He was son of Ahimelech, and high priest after him. The seeming contradiction between Mark and the O.T., may arise from our misunderstanding the phrase, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, which may signify that the event is recorded in the chapter or section of Abiathar. Compare the expressions, ἐπὶ τῆς βάρου (in No. 67), ἐν Ἠλίᾳ (in No. 219). Or it may mean, in the days of Abiathar, afterwards so well known as high priest, and who was present on the occasion referred to, 1 Sa. 22:22. Angus, Bible Hand-Book, 347.

(214) 2 COR.] There is considerable diversity of opinion as to whence this text is taken. From the concluding words it may be inferred that 2 Sam. 7 is the place alluded to.

(219) ROM. *of Elias*] The phrase, ἐν Ἠλίᾳ, means in the section of scripture

referring to Elias. Comp. Note 212. The apostle's citation is mostly from the LXX., but it is abridged and transposed, and the clause, *καὶ ὁ ἱ. μ.*, differs. The final words, *λαβεῖν αὐτήν*, are found in Griesbach's MS. 30, which is Regius 100.

(220) This differs altogether from the LXX., which, however, seems corrupted. Like the last it is an abridged quotation.

the image of] *στήλη* understood.

(221) Comp. Eccl'us 1:8.

(222) Probably our own and other translators have erred in confounding the *Beelzebub* of the N.T. with *Baalzebub*, the god of Ekron. The latter signifies, *lord of flies*; the former, *dung-hill-lord*. The Jews were wont to stigmatise idols with odious names, one of the most frequent of which was *זבול* *dung*, or *dung-hill*; and, as they rightly considered the devil to be the lord of idols, they styled him *זבול בעל* *Baalzebub*, *dung-hill-lord*.

(223) 2 Ki. an hairy man] A man attired in a hairy garment, i.e. as it would seem, one of coarse hair-cloth. A garment of this kind, in imitation perhaps of the example of Elijah, came to be regarded as the distinguishing habit of a prophet. Such, in all probability, was the sackcloth of Isaiah (20:2). False prophets assumed a rough garment to deceive; Heb. a garment of hair; *δέππον τριχίνον* (Zech. 13:4).

MATT. and MARK.] John the Baptist, being mystically Elias, was clothed after the example of his prototype; not in the soft raiment of a courtier, but as became one who was a prophet, yea, and more than a prophet (Matt. 11:8, 9. Luke 7:25, 26).

and a leathern girdle, etc.] These words appear to be taken by both evangelists from the LXX., with a trifling variation.

(224, 225) Compare the case of the two witnesses, Rev. 11:5, 12.

(229) See sect. xx. p. 283, and sect. G, p. 287. Comp. Dan. 7:14. Lu. 4:6.

(233) See No. 228.

(238) Psal. 76:7 (Heb. 76:8. LXX.

75:7), referred to in the foot-note, is as follows:—

וְיָמִי יַעֲמֵד לְפָנֶיךָ ... *... kai tis antistē-*  
מִזָּן אַפֶּךָ ... *sestai soi antidēs*  
*ōργῆς σου;*

... and who may ... and who shall  
stand in Thy sight ... withstand Thee in  
when once Thou art ... Thine anger?  
angry?

With this corresponds the rest of Rev. 6:17:—

... *kai tis dynatai stathēnai;*  
... and who shall be able to stand?

Comp. Mal. 3:2, and who shall stand when He appeareth?

(240) MATT. LU. the eagles] Primarily, the standards of the Roman legions which besieged Jerusalem, A.D. 70; but the full accomplishment of the prophecy is yet future. The fact that Austria, Russia, Prussia, France, and several minor states, bear the eagle for their ensign, taken in connection with the prophet's statement that *all nations shall be gathered against Jerusalem to battle* immediately before the coming of the Lord, Zech. 14:2, may be more significant than is generally suspected.

Job 41:11. See No. 427.

(243) PSAL. the heathen] The Gentiles. the people] Israel. See Acts. the kings, etc.] Comp. Psal. 48:4. against the Lord and against His Anointed] Comp. Rev. 11:15. 12:10.

ACTS. David] In some Greek copies, and in the old Latin, the Psalm has the name of David prefixed to it. *Ψαλμός τῷ Δαυίδ*. In finem. *Psalmus ipsi David*.

(247) PSAL. Stand in awe] In the Syriac, Ethiopic, and Arabic, this is rendered as in the LXX. Pool considers that *וַיִּירָא* denotes any vehement emotion of the mind, whether of grief or anger; others think the Hebrew and Greek irreconcilable, and suspect that the former is corrupted.

(250) MATT.] This quotation follows the LXX., differing from the Hebrew.

(251) PSAL. son of man] A name applicable to any descendant of Adam, but assumed in an especial sense by the incarnate Saviour. The Psalm refers back to Gen. 1:26, 28.

Thou hast crowned] Not as with a

kingly diadem, but as with a victor's wreath. Christ is not spoken of as crowned in the former sense until the manifestation of His kingdom. Comp. Rev. 6:2. 14:14, στεφανος. 19:12, διαδηματα.

1 COR.] Partly from Psa. 110:1. No. 325.

God] ὁ Θεός, the Godhead.

HEB. *world to come*] The habitable world to come.

(252) Psa. 9, etc. *He shall judge*] The antecedent in each case is *Jehovah*.

(253) Here again we perceive that the Son is LORD. Comp. Lu. 1:33.

(255) Psa. 14.] Though I have inserted this passage as it stands in our ordinary printed copies of the Septuagint, there is no doubt that the portion following the 3rd verse is an interpolation (an early one) from the epistle to the Romans. The Alexandrine codex and many others omit it. In the Vatican *manuscript* the passage is in the margin, not in the text, and the following note is added: Οὐδαμον κενται των Ψαλμων ποθεν δε ο αποστολος εληφεν αυτους (ζητητον. (Horne, *Introd.* 9th ed. ii. 301.) For further information the reader is referred to Dr. Adam Clarke on Psa. 14 and Rom. 3.

Psa. 14:1.] The Septuagintal addition to this verse, οὐκ ἔστιν ἕως ἐνός, is admitted by Ainsworth and some others.

Psa. 10. *deceit*] The LXX., for מַרְכָּוִית probably reading מַרְכָּוִית, render this, *bitterness*. So the Vulg. and Arab.

PROV.] The verse is in the Alexandrine and some other copies. Οἱ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσι, καὶ ταχίνοι (εἰσι) τοῦ ἐκχέαι αἷμα.

ISA.] There is a v.l., ἐγνωσαν.

ROM.] Ver. 10 agrees with the O.T. in sense. In ver. 11, the LXX. is quoted in an abridged form; in the next verse exactly, though it is, in the word *unprofitable*, less forcible than the Hebrew. The 13th verse is verbally from Psa. 5, and Psa. 140. In verse 14, the apostle cites Psa. 10 freely; the plural form is necessary to his context. Verse 15 resembles Isaiah, but agrees with Proverbs. The next two verses are from Isaiah, and the 18th from Psa. 36.

(256) *glory*] Lit. *weight*, subordinate-

ly, *glory*; used poetically for *the tongue*, Psa. 30:12. 57:8. 108:1.

*hell*] שְׁאוֹל sometimes denotes the grave, considered as the general receptacle of dead bodies, Gen. 42:38, not a grave, but *the* grave. Psa. 141:7, is but an apparent exception, the word being used poetically. Sometimes it means the place, state, or condition of departed spirits, as in this Psalm, and Job 26:6. Sometimes it signifies, or rather includes, the place of torment, Deut. 32:22. Psa. 9:17. Prov. 23:14. The term ἄδης is commonly employed by the LXX. in translating שְׁאוֹל. It properly denotes the hidden world, viz. the abode of souls departed; but being employed as the equivalent of the Hebrew term, its signification is sometimes modified by the context. The English word, *hell*, is derived from the Anglo-Saxon *helan*, which means, *to heal, to hide, to cover*; "Whence," as Cowell says, "a thatcher, or slater, or tiler, who covers the roof of a house, is in the Western parts called a *Hellier*." (Interpreter, voce *Helowe-wall*.) As *hades*, and not heaven, was the abode of the Redeemer's soul while absent from the body, so it is the place or state in which His saints repose in peace and blessedness—*present with the Lord*—until the resurrection morning. The commonly received opinion that the disembodied spirits of the righteous are glorified in heaven, is repugnant to the Word of God, and has contributed, more perhaps than anything, to obscure the doctrine of the resurrection. In the earlier times of Christianity, it was held by none (unless perhaps by Cyprian) but heretics who denied the resurrection of the body. The doctrine is received by Rome (having been first decreed in the Council of Florence, 1439—42); but it was rejected by some of the reformers: we may refer especially to the emphatic testimony of the martyr Tyndale.

*As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.* Psa. 17:15. *When He shall appear, we shall be like Him; for we shall see Him as He is.* 1 Jo. 3:2.

*Holy One*] חַסְדִּירִין *holy ones*, but very many of the best MSS. have the word in the singular, חַסִּיד, and this is es-

lished by the marginal reading, and all the ancient versions.

in *Thy presence is fulness of joy*] Dr. Randolph conjectures that instead of ששנע the LXX. read ששנע.

(257) Psa. title.] "It must be remembered," says Dr. Davidson, "that the inscriptions of the Psalms are not of canonical authority; and we should beware of relying *solely* or *implicitly* upon them. They have been frequently disturbed by transcribers, and erroneously added in recent times." (Sacred Hermeneutics, p. 243, where a note refers to De Wette's Comm. on the Psalms, transl. in the American Bibl. Repos. for 1833, by Prof. Torrey.) In the present case the title *is* canonical, being taken from 2 Sam.

(259) Psa. line.] It has been suggested that instead of קול line, the LXX. read קול sound; but probably the former word may be taken to mean a *string*, and thence a *musical sound*. The Greek rendering is supported by the Chaldee paraphrase, by the Syriac and Arabic versions, by Jerome, and by the translation of Symmachus, who uses the word ἥχος.

ROM.] The material heavens declare their Maker's glory, and the stars His praise; and, as Leighton beautifully remarks, "we miss the chief benefit of those bright lamps, if we use them not to light us up to heaven." But the apostle shews that the Psalm contains a deeper mystery, and that the stars denote the church of God (see No. 38). *He bringeth out their host by number; He calleth them all by names; by the greatness of His might, for that He is strong in power, not one faileth.* Isa. 40:26.

(260) Psa.] "The whole Psalm," as the martyr Justin says, "is spoken of Christ." For ver. 13, see No. 233. That wonderful expression in the 16th verse, *They pierced My hands and My feet*, not being quoted in the N.T., does not fall within our compass. It is, however, referred to in Note 293.

MATT.] The lamentation uttered by the Saviour on the cross differs from the Psalm only in the last word. Instead of עֲזַבְתִּי, He said, שָׁכַחְתִּי, a Chaldee and Syriac verb of precisely the same import, and the word now found in the Chaldee paraphrase.

MARK] nearly cites the LXX.

(263) Psa. of the congregation] ἐκκλησίας, of the church. The term is used prophetically: in the proper sense of the word, the church was not manifested until after the Saviour's passion.

(264) See also the sections numbered 229, xx (p. 283), and G (p. 287).

(265) Psa.] Comp. Psa. 50:12, כִּי לִי ... : חֶבְל וּמְלָאָה ... for the world is Mine, and the fulness thereof. ... ἐμὴ γὰρ ἐστὶν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς.

(266) Psa.] This Psalm is commonly supposed to refer to our Lord's ascension; but another interpretation, and, as I believe, a sounder one, applies it to the inauguration of His kingdom.

1 COR.] Even when crucified He was the Lord of glory: He was indeed the King of glory, but His manifestation as such being yet future, that title is not used.

(272) See also No. 1, and section Y, p. 293. Comp. Prov. 8, Wisdom; also Heb. 11:3, the worlds (alōvas) were framed by the Word (ῥήματι) of God.

(274) 1 PET.] Cited somewhat freely, and with a change of person.

(275) JOHN.] We may, perhaps, safely regard the Saviour's words as referring to all the passages indicated.

(277) A similar expression occurs in the apocryphal book of Enoch (6:9); *The elect shall possess light, joy, and peace; and they shall inherit the earth.*

(279) Psa. Mine ears hast Thou opened] This has been regarded as referring to the law of servitude, Exod. 21:6. Deut. 15:17; but the words may denote the opening of the ears to hear (see Isa. 50:5). It is, however, probable that the present Hebrew text is corrupted, and that instead of אָזְנוֹי ears, it was originally אָזְנוֹ then a body. This is the opinion of Dr. Kennicott, who remarks that the letters are either identical or very much alike; and that this would be the case with the concluding letter in particular, if in a manuscript the line on which it was written happened to be blacker than ordinary—a frequent cause of error. The root, בָּרַם, means as well to *prepare* as to *dig*, *pierce*, or *open*. All known MSS. of any

authority concur in the present reading, which is also supported by the Syriac, Chaldee, and Vulgate. The Ethiopic version nearly agrees with the LXX. The Arabic has both readings: *a body hast Thou prepared Me, and Mine ears hast Thou opened.* Some think that the corruption has taken place in the Septuagint, supposing that *aria* has been changed into *ōma*. This opinion seems to be refuted by St. Paul's context, ver. 10, where he refers to the word *ōma*.

HEB.] Cited from the LXX, with some slight variations.

(281) JOHN] This differs from the LXX.

(283) PSA. *Thy throne, O God*] German expositors have laboured hard to overthrow the received explanation of this passage, but without success. No other interpretation can be sustained by a grammatical investigation of the Hebrew. Apart from this, Paul's quotation is enough to fix the meaning. Dr. Davidson (Sac. Herm. p. 20) rightly characterises the proposed rendering, *God is Thy throne*, as "harsh and incapable of vindication." *ὁ Θεός* is a vocative, the usual Septuagintal form.

*God...hath anointed Thee*] As the oil of gladness is the Holy Spirit, we have here a distinct reference to the three persons of the Blessed Trinity. Comp. Note 473.

*Thy fellows*] Thy fellow men.

(286) PSA. *be clear*] To be clear in judgment is to overcome, as the word is rendered by the LXX.

(290) PSA. *Thou hast received*] This differs from Paul's quotation, which, however, agrees with the Chaldee, Syriac, Arabic, and Ethiopic. It is supposed that the Hebrew was originally not *קָחָה*, as at present, but *קָחָהּ*. Possibly, however, the LXX. understood the former word to mean brought. Such appears to be its meaning in some other places.

EPH.] The N.T. reading is strengthened by the context: *He gave some, apostles, etc.* The 9th verse may properly be rendered thus: *Now that expression, He ascended, what is it...?* See No. 365.

(291) Misnumbered.

(293) It is a favourite statement with German teachers and their followers in this and other countries, that the evangelists were ever seeking, in their Master's acts and sufferings, the fulfilment of prophetic declarations; and, some add, that they were not over scrupulous in finding what they sought. Our present section refutes the calumny. The gall and the vinegar were foretold by David in terms the most distinct: yet the evangelists, while they record the event, are silent as to the prophecy. So with respect to that wonderful prediction in Psalm 22:16, *they pierced My hands and My feet.* In describing the crucifixion of our Lord, the evangelists are altogether silent as to the piercing of His hands and feet; the fact that they were pierced is only mentioned incidentally (Lu. 24:40. Jo. 20:25).

(294) PSA. *and that which should have been for their welfare*] Rendered by the LXX. *καὶ εἰς ἀνταπόδοσιν*. Horsley approves the rendering. This is one of the Psalms denominated imprecatory. "Hæc non optando sunt dicta," says Augustine, "sed optandi specie, prophetando, predicta" (De Civ. Dei. xvii. 19). Yet we object not to a stronger view, since the destruction of all God's enemies is equally implied in the petition which we daily offer, *Thy kingdom come, Thy will be done on earth.*

ROM.] The apostle quotes the LXX. freely; his enlargement—perhaps we should say, double translation—only renders it more emphatic.

(295) MATT. LU.] From Paul's citation of the preceding context (No. 294) we learn that the prophecy has a special reference to the majority of Israel: the language of the evangelists may shew that what David terms *their habitation*, is the temple.

ACTS] The passage is here quoted in the singular, with reference to Judas, "the great leader of the Jewish apostasy."

(296) REV. 13:8] This should certainly be rendered, *whose names were not written, from the foundation of the world, in the book of life of the Lamb slain.* The most ancient MSS. read, [every one] *whose name was not written.* Irenæus has, *cujus nomen.* Comp. 17:8.

REV. 22:19.] The marginal reading is, on critical grounds, undoubtedly the true one.

(297) MATT.] It is remarkable that the former part of this quotation literally accords with the LXX., and that the latter portion altogether differs; not indeed in sense, but verbally.

(301) See Eze. 23:4, *Aholibah*; margin, That is, *My tabernacle in her*.

(302) PSA. *pour out*] Comp. Ps. 69:24. Jer. 6:11. Eze. 7:8, etc., and Rev. 16:1.

*that have not known Thee*] A phrase used with reference to *the heathen*. Comp. Gal. 4:8. Believers are said to *have known God*, or rather to have been *known of God*, Gal. 4:9. Nominal Christians are spoken of as professing *that they know God*, Tit. 1:16; as saying, *I know Him*, 1 Jo. 2:4. *The Lord Jesus shall be revealed...in flaming fire taking vengeance on them that know not God*, viz. the heathen, and on them *that obey not the gospel*,—another class. 2 Thess. 1:7, 8.

(303) JOHN.] An argument *à fortiori*; yet not an express avowal of Divinity.

(305) See also Nos. 183 and 491.

(307) See also No. 339, and the passages there cited; likewise 2 Sam. 7:13, and numerous other places.

(309) PSA.] Under the former dispensation the enquiry was a proper one; but it has no legitimate place amongst Christians. There are few more decided indications of the fallen condition of the church than the general admission that death is certain.

(311) It may be that these scriptures, taken in connexion with others, and particularly with the ordinance of the sabbath, countenance the ancient and widely spread opinion (traceable amongst Pagans, Jews, and Christians) of the seven ages of the world.

(312) MATT. LUKE.] Satan's omission has been often noticed: the prevalent opinion respecting his intention is perhaps questionable.

(313) Compare No. 553; also Isa. 17:12, 13.

(314) 1 COR. *of the wise*] What the O.T. states of men generally, the N.T. affirms of a particular class. But in some MSS., and in the Vulg. and Copt., the quotation agrees with the O.T.

(315) The differences from the LXX. are but slight; perhaps merely various readings.

(316) Comp. Joel 2:10. Nah. 1:5.

(320) PSA.] Compare Isa. 51:6. The reading ἀλλὰ γὰρ, which is found in the Alex. ed., seems the true one.

(321) PSA. *spirits*] Rather, *winds*. *a flaming fire*] Angels are here compared to the lightning.

HEB.] The apostle's application of the text must be considered as fixing the meaning of the Hebrew, which is in itself ambiguous. The sense approved by the apostle agrees with the Chaldee paraphrase, and very remarkably with No. 485.

(322) PSA. *Praise ye the LORD*] There is considerable difference between the Hebrew and the Greek copies of the Psalter as to the use of the word *Hallelujah*. In the latter (ed. Vat.) it is often regarded as the title of the Psalm; never as final. The difference between the copies is for the most part one of division only.

(325) HEB. 10. *for ever, sat down*] This passage was for many years mispointed in our English Bibles, but is now happily corrected.

(326) PSA.] The ' in בְּרָחִי is an interpolation. As to other corruptions in the Hebrew of this Psalm, see Dr. Randolph, pp. 41, 48.

HEB. 5. *called of God*] Not in the way of vocation, but of address.

(336) EPH. *apostles and prophets*] The prophets here spoken of are those of the Christian dispensation: this might be proved by many arguments, which space forbids us to adduce. Compare 1 Cor. 12:28. Eph. 3:5. 4:11. Rev. 18:20.

(337) MATT. 11. LUKE 7. *He that should come*] ὁ ἐρχόμενος, *He that is coming*; a name applied to the expected Messiah, and perhaps referring to the Psalm here indicated. Compare Heb. 10:37. Rev. 1:8. Also No. 603.

MATT. 23. *Ye shall not see Me henceforth, till ye shall say, etc.*] Jesus was about to leave the world, to be seen no more by Israel, till His return as their accepted King.

(345) Comp. Obad. 15.

(347) ROM. GAL. *no flesh*] *πᾶσα σὰρξ* is a frequent Hebraism for all men. Comp. Gen. 6:12, 13. 9:11; also No. 423.

(353) PROV. *as a father*] The LXX. considered *אב* as one word. Bp. Jebb shews from the poetic parallelism that this is correct.

(354) PROV.] The difference between the Hebrew and the Greek is not easily reconcilable. The Arabic agrees with the LXX.

JAMES. *God*] Some copies read *Κύριος*, and so the Armenian and Slavonic versions.

JAMES. 1 PET.] Observe several words in the context of each passage.

(356) JAMES. 1 PET.] Agreeable, in sense, with the Hebrew. The LXX. widely differs.

(357) 1 PET.] This text, unlike that last mentioned, follows the LXX. widely as they differ from the Hebrew. The copies cannot be reconciled by any change of pointing.

(364) See sect. Ff, page 295.

(368) See also the foot-note to Mark 1:2, 3, in No. 423.

(369) ROM. *a seed*] The passage closely follows the LXX., differing from the Hebrew.

(370) COL.] Probably a reference to Isa. 1. "Sed putat esse de sabbato dictum? Numquid et nos non dicimus *ista non esse observanda, sed illa potius quæ his significantur?*" Augustin. contra Adimant. Manich. cap. xvi. 3. He refers to Gal. 4:10.

(373) ISA. *My wellbeloved hath a vineyard*] Comp. the Heb. with Sol. Song 8:11. *Solomon had a vineyard*, and 2 Sam. 12:25, where Solomon is called *Jedidiah*, יְדִידָהּ, that is, *Beloved of the Lord*.

(375) ISA. *Holy, holy, holy*] Jews, as well as Christians, have regarded this as referring to the Sacred Trinity. R. Simeon Ben Jochai expounds it thus: "*Holy*, that is, the Father; *Holy*, that is, the Son; *Holy*, that is, the Holy

Spirit."\* This view is by no means discordant with the fact that the prophet saw the glory of Messiah (see No. 377), for through Him alone have all manifestations of the Godhead been vouchsafed to man, even from the first. The trisagion is also found in Psa. 99.

(376) Comp. No. 116; also, 2 Chr. 5:13, 14. Eze. 10:4.

(377) Comp. No. 177.

ISA. HER. *Hear ye, indeed, etc.*] This might be pointed so as to read, *Ye shall hear, but not understand; and ye shall see, but not perceive. This people hath made, etc.*† It would thus agree in sense with the LXX., the Syriac, and the Arabic, as well as with Matt. and Acts.

MATT.] This follows the LXX. almost exactly.

MARK.] This agrees remarkably with the Targum of Jonathan on Isa. 6; especially if with some MSS. we omit τὰ ἀμαρτήματα.

... דשמעון משמע ולא מסתכלין וחזו  
סחזא ולא ידעין : דלמא יחזון בעיניהון  
: ויתובן וישתבך להון ...

... that hearing they may hear and not understand, and seeing they may see and not know ... that they may not see with their eyes ... and be converted, and their sins be forgiven them.

Compare Sophocles, Prom. Vinc. 456. βλέποντες ἔβλεπον μάτην, κλύοντες οὐκ ἤκουον.

LUKE.] This is a reference.

JOHN.] If we suppose the nominative of τετίφλωκεν to be λαὸς οὗτος, and read αὐτῶν with an aspirate, the citation will be a good translation of the original, only somewhat abridged. So Dr. Randolph.

when he saw His glory] Christ is hereby proved to be the King, the Lord of hosts. See Note 375.

ACTS.] The version of the LXX. is very nearly followed.

spake the Holy Ghost] Isaiah says, *I heard the voice of the Lord*. That name, therefore, belongs to the Holy Spirit.

(379) ISA.] Compare Mic. 5:3, which has been regarded as a reference to this prophecy.

\* This, with many other ancient Jewish testimonies, will be found in Ambrose Serle's Essay upon the doctrine of the Trinity, at the end of the first volume of his *Horæ Solitariae*.

† L. Capelli fl. Arcan. Funct. p. 535.



MATT. *they shall call*] καλέσεις. Cod. Bezae, and several fathers.

(381) ISA. *the Lord of hosts Himself*] That Christ is intended is plain from ver. 14.

(382) ROM.] Quoted from two passages of Isaiah. The words, *a stumbling-stone, and rock of offence*, agree with the Hebrew here, but not with the LXX. See Note 410.

1 PET.] This also agrees with the Hebrew.

(383) LUKE.] For \* read <sup>b</sup>. Isa. 28:13 may be compared; also Matt. 24:10.

(384) HEB.] *I will put My trust in Him*] Comp. 2 Sam. 22:3, parallel with Psa. 18:2; also Psa. 91:2. Isa. 12:2.

*Behold, I, etc.*] Originally spoken by Isaiah.

(386) ISA.] The reader is desired to prefix כֵּעַן to the Hebrew, and 'when' to the English version of it. This, according to Dr. Randolph, is the beginning of the sentence, the preceding words properly belonging to the former chapter. This view has the sanction of the ancient versions, and it not only relieves the passage from much obscurity, but suggests a translation full of meaning. *As the former time made vile* (or, *debased*) *the land of Zabulon and the land of Naphtali, so the latter time shall make it glorious. The way of the sea, etc.* The Sept. is obscure, and perhaps corrupt.

*Galilee of the nations*] Fürst regards this as identical with the *nations of Gilgal*, גִּלְגָּל, Jos. 12:23, but this may be questioned.

*walked in darkness*] Comp. Jo. 8:12.

MATT.] The evangelist cites some detached words from the former part of the sentence above-mentioned, — *The land of Zabulon, and the land of Nephthalim*, — and then proceeds according to the Heb. of the latter part of it, — *The way of the sea, etc.* The only difference is, καθίμενος, sat, instead of דָּוָלְכִי walked. See the foot-notes to the section; also Psa. 107:10, 14.

(388) LUKE] The rest of the passage, ... and of His kingdom there shall be no end, seems to refer to the former part of the verse in Isaiah, — *Of the increase*

*of His government and peace there shall be no end ...*

(390) ISA. *the sand of the sea*] See Note 38.

ROM.] This nearly agrees with the LXX.

(391) Probably a reference.

(392) See No. 548. As there were many types of the Messiah, so there have been many figures of the Antichrist. Holy scripture warns us, in many places, of one in whom the characteristics of these evil types will be united.

ISA. *the rod of His mouth*] Compare No. 442.

(393) The LXX. slightly abridged.

(394) ISA. *the day of the Lord*] Comp. Isa. 2:12. Eze. 13:5. 30:3. Joel 1:15. 2:1. 3:14. Zeph. 1:7, 14. Obad. 5. Zech. 14:1. Mal. 4:5. Also, *the day of our Lord J. C.*, in 1 Cor. 1:8. *of the Lord J.*, in 1 Cor. 5:5. 2 Cor. 1:14. *the day of Christ*, Phil. 2:16. *the day of God*, 2 Pet. 3:12. Likewise, *day for judgment*, in 1 Cor. 3:13. 4:3.

(395) Comp. Luke 21:25. Rev. 8:12.

(396) Comp. No. 597.

(398) See No. 536.

(403) ISA.] Theodotion agrees with the N.T.

*in victory*] A Hebraism, signifying for ever. The Syriac reads, *death is swallowed up in victory for ever* — a double rendering. Comp. 2 Sam. 2:26, *Shall the sword devour for ever?* לֹאֲכָה, els vikos; also Matt. 12:20, in No. 430.

(404) Comp. Pindar, Olymp. 2. ἀδᾶκρον νεμортαι αἰῶνα.

(409) ISA. *stammering*] Comp. Isa. 33:19. Aquila agrees with the N.T.

1 COR. *in the law*] The name is here applied to the O.T. generally. The words are taken, in substance, from the Hebrew, but changed into the first person.

(410) ISA. *make haste*] Some have thought that the LXX. read not יָחִי but יָחִי. This supposition is hardly necessary, as their rendering conveys the secondary meaning of the Hebrew. So the Arab. Comp. Deut. 20:3, marg. The N.T. passages agree with the LXX. in this, but not in all respects.

(411) See Note 177.

(412) ISA.] It is probable that the Hebrew is here corrected by the Greek. The LXX. seem to have read וְתָהוּ instead of וְתָהוּ, and מְלָכִים for מְלָכִים. The Arab. accords with the Sept.

MATT.] The Sept. is nearly followed.

MARK.] It is here abridged.

(413) ISA.] The Arabic, like the LXX., reads in the first person. *shall be hid* Or, *shall disappear*, or *vanish*.

1 COR.] This agrees with the LXX., except as to the last word, which is more forcible.

(414) ROM.] Not a formal quotation; but the language is obviously borrowed from Isaiah.

(417) Comp. the foot-note to section 549.

(423) ISA. Gr. *the salvation of God*] This is also in the Arabic. Lowth admits it as a part of the text.

LUKE 3.] Here a clause is omitted.

(424) ISA.] There is a great similarity of idea in Psa. 102:11, 12. 103:15—17. 1 Jo. 2:17. Comp. No. 339.

(426) ISA. directed] LXX. and Arab. *known*.

(427) This clause may be an interpolation from the N.T.

ROM.] Bp. Jebb (Sac. Lit. pp. 114, 117, 120) has some excellent remarks on the sublime passage of which these words form a part. He regards it as a complex quotation or imitation of several texts in the O.T., and supposes that the apostle had in mind Psa. 36:6. Job 11:7, 8. 5:9. 36:22, 23. Jer. 23:18. Isa. 40:13, 15. Romanists often refer to the clause in the present section as a citation from the book of Wisdom. See sect. xii., page 280—where the first clause in the foot-note should be obliterated.

(430) ISA.] In the Sept. the passage is obscured by the addition of the names *Jacob* and *Israel*. The version of Theodotion nearly agrees with the N.T.

MATT.] This agrees mainly with the Hebrew, but there is a verbal discrepancy as regards the clause, *till He send forth judgment unto victory*. As to εἰς νίκην, see Note 403. The final clause of the citation is like the LXX.

(431) See No. 5.

(434) See Note 70.

(438) ISA. The following verse begins, וְיָהוָה לִי בִיהוּה לִי *surely in the Lord I have*, etc. The LXX., like the Arabic, join וְיָהוָה to the verse preceding, omitting לִי and לִי.

ROM. As *I live*] This differs from Isa., but is an equivalent expression often used elsewhere. See No. 141.

(439) See Prov. 18:1, marg. Eze. 14:7. Hos. 4:14. 9:10.

(440) ISA.] Comp. Zeph. 2:15.

REV.] Comp. 2 Esdr. 15:49.

(442) Comp. No. 392; also Eph. 6:17, *the sword of the Spirit*; and Heb. 4:12, *sharper than any two-edged sword*.

(443) ISA. *Thee*] Messiah is addressed. The use of the passage by Paul and Barnabas shews that it is also applicable to Christ's mystical body.

(447) REV.] See also ch. 18:6, *in the cup which she hath filled*, etc. 19:15, *the winepress of the fierceness and wrath*, etc.

(450) ISA.] The Greek is probably corrupt; the Chald., Syr., and Arabic, support the Hebrew. Comp. the text from Nahum. If *ḥpa* were admissible, it might, taking it in the twofold sense of *season* and *beauty*, denote the beautiful hour of dawn, when the mountain tops are gild by the earliest rays of the yet unrisen sun. The reading is followed by Origen, Cyril Alex., and Jerome. Perhaps it was borrowed from the text in Joel, where the figure occurs, but expressed in other words.

ROM.] Omits *upon the mountains*.

There is a distinct reference to this text of Isaiah in Eph. 6:15, καὶ ἰνδυσάμενοι τοὺς πόδας ἐν ἱερίσῳ τοῦ εὐαγγελίου τῆς εἰρήνης—and *your feet shod with the preparation of the gospel of peace*.

(451) Comp. also Jer. 50 (Sept. 27):8.

(454) MATT.] This agrees with the Hebrew.

(456) ISA.] Comp. Jer. 11:19, *But I was like a lamb or an ox that is brought to the slaughter*. To the text of Isaiah may perhaps be referred three passages of the Apocalypse, viz.: 5:6, 12. 13:8.

In the 8th verse the LXX. appear to have read כַּעֲצֵר מִשְׁפָּט, and again, חִיּוּ for חִי. See Randolph, pp. 34, 48.

(466) ISA. *fruit*] Chald. and Syriac, words. Comp. Prov. 18:20.

Hos. *calves of our lips*] This, if the true reading, may denote promised sacrifices; but the LXX., Syr., and Arab. say *fruits*, evidently reading פֵּרִי instead of פִּרְיָם.

(470) ROM. *out of Sion*] Dr. Randolph conjectures that εκ should be ἐκκεν, like the LXX.; but for this there does not appear to be any authority whatever. He remarks, that to reconcile the latter with the Hebrew is not easy, but suggests that instead of לְשׁוֹנֵי they read לְשׁוֹנֵי. So the Syriac and Arabic.

(473) ISA. *the acceptable year of the Lord*] Here Jesus closed the book. Of the day of vengeance He said nothing. We have in this a remarkable exemplification of the fact, that events prophetically mentioned in close contextual proximity may be widely separated in fulfilment. In the present instance there is a parenthesis of undefined extent—at least of eighteen centuries. Interesting as the subject is, space forbids us to do more than indicate a few passages which include the same parenthesis. Such are the prophecies of Joel (No. 576), of Malachi (No. 613), and of our Lord in Matt. 24. This indefinite parenthetic period—that of the church's militant career—likewise comes in between the 69th and 70th hebdomads of Daniel. On no other hypothesis is the passage explicable.

*the Lord hath anointed Me*] Compare Psa. 2:6. 45:7. Acts 4:27. 10:38. It may be added, that all these passages refer distinctly to a Trinity in the Godhead. See Note 283.

*the meek, Gr. the poor*] See Matt. 5:3. 5. Luke 6:20; also Mark 12:37.

*the day of vengeance*] Comp. Isa. 34:8. 63:4.

LUKE. *to set at liberty them that are bruised*] This clause is not in the Heb. or the LXX.; but comp. the Arabic.

(476) ISA.] There is perhaps no more remarkable instance of misinterpretation than the common application of this scripture to our Redeemer's sufferings. Comp. Isa. 9:6. Lam. 1:15.

(477) Dr. Randolph observes that

this is a most difficult passage, that no sense can be made of the Hebrew but by a very forced construction, and that it is not possible to reconcile the old versions either with the Hebrew or with each other. He supposes that the Hebrew text has been greatly corrupted, and that the apostle took his citation from some more correct copy. Similar words are found both in the Apocalypse of Elias and the Ascension of Isaiah; and some, as Origen and Jerome, think that one of these is cited. This theory Dr. Randolph advisedly rejects.

(478) ISA. *rebellious*] Here, as in many other places, the LXX. give a double rendering of the Hebrew. סוֹרֵר = ἀπειθούσα καὶ ἀντιλέγουσα.

ROM.] The words of the LXX. are transposed.

(479) See Note 185.

(485) ISA. *fire...whirlwind*] See Note 321. Comp. 2 Ki. 2:11, *a chariot of fire, and horses of fire,...and Elijah went up by a whirlwind.*

*with His chariots*] The apostle explains this, *with His mighty angels.* Comp. Psa. 68:17. Jer. 4:13.

(486) Compare Matt. 3:12. Eccl'us 7:17.

(491) See Nos. 183 and 305.

(498) MATT.] This agrees very nearly with the Hebrew, but differs from the LXX. The various readings, however, are numerous.

(499) JER. *although I was an husband unto them*] Perhaps the LXX. for בעלתי read נעלתי or בחלתי. Others contend that the Hebrew as it stands will bear the Greek rendering.

*I will put*] Twenty MSS. read ונתתי, prefixing the ו conversive. This the context requires, and the word is so read in the Chaldee and all the ancient versions.

*and will be their God, etc.*] See Rev. 21:7, in No. 214.

HER. 8.] This nearly agrees with the LXX.

HER. 10.] An abbreviated repetition of the passage.

(500) See Nos. 398 and 447.

(505) A very interesting topic is here suggested, viz. the varied manifestations of Christ the Lord, presented in

the four gospels, and symbolised (as the early church believed) by the mystic cherubim. Those who desire to pursue the subject, may profitably study that most remarkable book, *The Characteristic Differences of the Four Gospels*, by Andrew Jukes: London, 1853.

(512) *EZE. set a mark*] Vulg. *signa thou*, that is, *mark a thou*. Origen, and Jerome assert that the ancient Samaritan  $\Pi$  was in the form of a cross, and Montfaucon refers to Samaritan coins in proof of the statement. Apart from all considerations of symbolism and palæography, there is no form which a *mark* would be more likely to assume. See Calfhill's *Answer to Martial's Treatise on the Cross* (Parker Soc. ed.), pp. 97, 106, etc.

(515) *Comp. the context of Eze. with that of the passage from the Apocalypse; particularly, Eze. 26:16 with Rev. 18:9, 10, and Eze. 27:28 with Rev. 17:18.*

(516) *EZE. Gr.*] A clause in the latter part of the verse, according to MSS. III. 26. 106, agrees with Mark 4:32, — *ἐν τῇ σκιδῇ αὐτοῦ*.

(520) *EZE. the chief prince*] The LXX, regarding  $\psi\alpha\kappa$  as a proper name in this place, read *Rhos the prince*, or rather, *the prince of Rhos*. Gesenius, moreover, takes the word to be here the proper name of a northern nation, and unhesitatingly ascribes it to the Russians, who are mentioned by Byzantine writers of the tenth century as *oi 'Pās* (Lex. voce  $\psi\alpha\kappa$ ). The association of the names, Meshech and Tubal (whence Muscovy, Moscow on the river Moskva, and Tobolsk on the river Tobol, not improbably derive their names—for the tribes may have spread themselves through widely distant regions) does but strengthen the opinion. Meshech and Tubal are found associated in Herodotus (iii. 94. vii. 78), in the Egyptian monuments, and in the Assyrian inscriptions. There are several variations in the Greek. *ἀρχοντα κεφαλῆς ρομοσυχ.* 62. *ρομοσυχ.* 106. *Ρωσομοσυχ.* 239. *Ρως Μοσυχ.* Compl. and many others. *Θοσελ* is in the Compl. *Θουβαλ*.

(521) See No. 91.

(522) *Comp. Jer. 12:9.*

(527) *EZE.*] The obscure rendering of the LXX. arises from their having read  $\alpha\sigma\chi\epsilon\iota\tau\epsilon\iota\tau\epsilon$  instead of  $\alpha\sigma\chi\epsilon\iota\tau\epsilon\iota\tau\epsilon$ .

(528-561) *DANIEL*] The passages in Greek are taken from the document alleged to be the book of Daniel according to the LXX. This at an early period was neglected, the more accurate version of Theodotion having been substituted for it in the service of the church and in the ordinary MSS, and retaining its place to the present day in the printed editions of the LXX. The older copy was long considered to be lost, but having been discovered in a library at Rome, it was printed in a separate form in 1772. It is included in the magnificent work of Holmes and Parsons, as well as in the Septuagint lately published by the Messrs. Bagster [1851]. That this document includes a part of what we denominate the Septuagint version is not improbable; that it should ever have been published as wholly or mainly of that version is marvellous. Setting aside the apocryphal portions, it is evident that the book is compounded of at least two distinct translations, one exceedingly close and servile, another just as loose and paraphrastic.

(531) The phrase, *kingdom of heaven*, occurs only in the gospel of St. Matthew (in which it is very frequent), and generally in discourses to which there are no parallels in the other gospels. In the few parallel places in Mark and Luke, the expression is invariably *kingdom of God* (Mark 1:14, 15. 4:30. Lu. 6:20. 7:28. 8:10). In John there are no parallels at all.

The expression, *kingdom of God*, occurs in all the gospels—most frequently in Luke—in John in one passage only (3:3, 5). It is found also in several places of the Acts of the Apostles, and of the Epistles of St. Paul.

(533) *DAN. the Son of God*] By this phrase was doubtless meant *an angel of God*, as the Greek expresses it: yet we believe the Eternal Son was there. In Job 1:6, and 38:7, the LXX. render *sons of God* by *ἄγγελοι*.

(536) *REV. 14.*] See Jer. 22:8, ... *τῇ πόλει ταύτῃ τῇ μεγάλῃ*; Compare Rev. 18:10.

(539) *Comp. 2 Tim. 4:17, a passage*

which seems rather to refer to 1 Sam. 17:37.

(540) See also 2 Esdr. 11:39, 40.

(541) Comp. Matt. 19:28. Lu. 22:30, *twelve thrones*.

(545) MATT. 16.] Comp. the prayer of the dying thief.

MATT. 24, etc.] Compare Acts 1:9, *a cloud received Him*, with ver. 11, *shall so come*.

(547) DAN. *a time*, etc.] This well known prophetic period, the half of seven literal years, is variously expressed. *The midst of the week* (not a week of days, but simply a hebdomad), Dan. 9:27. *Three years and six months* (a typical period), Luke 4:25. Jas. 5:17. *Forty and two months*, Rev. 11:2. 13:6. *A thousand two hundred and threescore days*, Rev. 11:3. 12:6. There seems much reason to believe that our Lord's ministry was of this duration. There is another period bearing a certain relation to it, viz., *three days and an half*, Rev. 11:9, 11.

(548) See No. 392.

(550) MATT. MARK. *understand*] Com. Dan. 9:23, 25.

(555) DAN.] Compare Num. 24:24. Chittim was a son of Javan, the father of the Greeks. The meaning which the LXX. attached to this text is worthy of attention.

(558) Rev. 13.] See Note 296.

(564) See the context of Hosea, *After two days*. Also, Matt. 27:63, 64. Mark 8:31. Lu. 24:21. Likewise the saying as to *this temple*, Matt. 26:61. 27:40. Mar. 14:58. 15:29. Jo. 2:19. And Lu. 13:32, *the third day I shall be perfected*.

1 Cor.] See the type of Isaac (Note 36). There are other types, as that of *the first fruits offered on the morrow after the sabbath* (Lev. 23:10), and that of Jonah.

(569) Hos.] Israel is here spoken of not merely as a nation, but likewise as a type of the Messiah. It is, perhaps, not too much to say, that in all His names, offices, and actions, the Lord Christ is reflected by Israel on the one hand and the church on the other. We refer to a few texts shewing this fact, so far as Israel is concerned. Exod. 4:22, *Israel is My son*, even *My firstborn*.

Jer. 33:16, *she shall be called, The Lord our righteousness*. Psa. 105:16, *Touch not Mine anointed*. Exod. 19:6, *a kingdom of priests*. Israel was born in the promised land, but went into Egypt, where (says the Lord in Israel's person) *I heard a language that I understood not*, Psa. 81:5. *Out of Egypt*, says God, *have I called My Son*. After this came, *the day of temptation in the wilderness*. Not to mention other points of resemblance, we refer lastly to section 564.

MATT.] The Hebrew is here followed.

(571) Hos.] Probably the Hebrew is here corrected by the Greek. The LXX. seem to have read אֶמֶן instead of אֱמֶן, in two places, and their rendering nearly accords with the Syr. and Arab. Compare, however, Hos. 13:10, margin.

1 Cor.] Here is a transposition.

(574) JOEL.] Comp. 2 Cor. 2:16, καὶ πρὸς ταῦτα τίς ἰκανός; (Rev. *day of His wrath*) Comp. Psa. 110:5. Eze. 7:19. Rom. 2:5. Rev. 11:18.

(575) JOEL. *afterward*] Kimchi says that אַחֲרָיִן is the same as בְּאַחֲרִית הַיָּמִים, *in the last days*, the expression used by the apostle.

Acts. *this is that which was spoken*] A partial and inchoate accomplishment of it, not the complete fulfilment. Lord Bacon well remarks that divine prophecies "have their completion not only at stated times, but in succession, as participating of the nature of their Author, with whom a thousand years are but as one day, and therefore are not fulfilled punctually at once, but have a growing accomplishment throughout many ages, though the height and fullness of them may refer to a single age or moment." De Augm. Scient. sec. 1. These words express a great truth, still the principle must not be pushed too far.

(576) JOEL. *in the remnant*] The LXX. read בְּשִׁרְיָדִים as one word.

(579) AMOS. *Chiu*] The Syrian name of the planet Saturn. *Raphan* is believed to be the Coptic equivalent.

*beyond Damascus*] That is, into the East. Stephen substitutes, *beyond Babylon*, which may be regarded as explanatory of the prophet's phrase. One or two MSS. of Acts read, *beyond Damascus*.

Dele the last five words of the Hebrew.

(581) AMOS. *that they may possess the remnant of Edom*] This is corrupted. Instead of יִרְשׁוּ and יִרְשׁוּ, the LXX. read יִרְשׁוּ and יִרְשׁוּ. So the Arabic.

ACTS. *after this*] See Note 575.

(582) JONAH] The LXX. evidently read עֵבֶר; the עֵבֶר being often used as an abbreviation of יְהוֹה. So some MSS.

(583) *of the fish*] Gr. κίτρον, a word denoting any large fish.

(584) MIC. *Beth-lehem Ephratah*] See 1 Chr. 4:4. 1 Sa. 17:12.

*though thou be little, etc.*] This should doubtless be pointed as a question, *art thou little among the thousands of Judah?* implying a decided negative, which in Matt. is expressed by οὐδαμῶς. The Heb. is translated interrogatively by the Syriac interpreter and Archbp. Newcome. The Arabic inserts a negative.

MATT.] The Codex Bezae reads, μὴ interrogatively, and so the old Italic and some of the Latin fathers.

(587) HAB. *among the heathen*] The LXX. and the apostle appear to have read, not בְּנוֹיִם but בְּנוֹיִם. The Syr. and Arab. agree with the LXX. *marvellously*] The LXX. add, καὶ ἀφαισθησέτα.

ACTS] The LXX. somewhat abridged in the former part, and slightly expanded in the latter.

(589) HAB. *Behold, his soul which is lifted up is not upright in him*] Grotius, Hammond, Capel, and others, suppose that the LXX. read, not עֲלֵמָה but עֲלֵמָה; Pococke, however, argues from the use of the word in Arabic that it will bear the sense put upon it by the LXX. and St. Paul. That they read, not נִשְׁפָּח, but נִשְׁפָּח, is evident. These suggested changes are countenanced by a few MSS. The Arabic version agrees in sense with the apostle.

*the just shall live by his faith*] LXX. ἐκ πίστεως μου. The Alex. places μου after δικαίος. The Syr., Arab., and one Heb. MS. omit the pronoun.

HEB.] The clauses are transposed.

(590) Comp. 2 Esdr. 5:5.

(593) HAG. *it is a little while*] Omitted by the LXX., Syr., and Arab. Compare No. 407.

(594) MATT.] It is impossible to determine certainly who is the Zecharias here referred to, but from his father's name it may be supposed that the prophet is intended. Though his martyrdom is not elsewhere recorded, this opinion is the most probable one.

LUKE.] The likeness between this passage and the opening of the book of Zechariah is obvious.

(595) ZECH.] The Hebrew speaks of three sorts of horses behind that of the leader, the Greek mentions four; for we cannot suppose that καὶ ὑποὶ καὶ ποικίλοι refer to the same class.

REV. red] Fiery; so 2 Ki. 2:11. 6:17.

(598) See sect. Gg, page 295.

(603) ZECH. *He is just, and having salvation*] Omitted in the N.T., perhaps because referring to that future time when *He shall appear... unto salvation* (Heb. 9:28). Comp. Isa. 45:21, *a just God and a Saviour*.

*lowly*] Dr. Randolph suggests, perhaps needlessly, that the LXX. read, not עָנִי afflicted, but עָנִי meek.

MATT.] *Tell ye the daughter of Sion*] These words are from Isaiah.

*Behold, thy King cometh*] In this gospel narrative the early church perceived, what few see now, a shadow of Messiah's future kingdom. Hence it has been read for many centuries on the first Sunday of Advent.

*upon an ass, and a colt, etc.*] The record of St. Matthew shews that this is not, as might have been supposed, a mere poetic parallelism, but that there were in fact two animals. See verse 2. The mystical significance of this fact is pointed out by Justin Martyr (Dial. cum Tryph.), and by Faber Stapulensis (Comm. in Matt.).

JOHN] mentions the colt only.

Comp. Jo. 19:14, Ἰδε ὁ Βασίλειος ὑμῶν.

(604) ZECH. *the pit, etc.*] The grave. The two texts connect the resurrection of our Lord with that of His people, who are already in a sense *risen with Christ*, Col. 3:1. The same truth is emphatically stated in Isa. 26:19, where the Italics should be omitted: *Thy dead shall live; My dead body shall they arise*.

(606) MATT. *by Jeremy the prophet*] Some think that the name *Jeremy* is an interpolation, and that the passage

originally stood, *by the prophet* (as Matt. 1:22. 2:5, 15. 13:35. 21:4). So MSS. 33 and 157 of Griesbach's notation, some MSS. mentioned by Augustine, some Latin MSS., and the Syriac and Persian. Others suppose the name was originally *Zacharias*. So MS. 22, and one or two other copies. Another view is that the book of Zechariah being in that division of the sacred canon which had Jeremiah at its commencement, was included under that title. So Lightfoot. Perhaps after all, the words, though written by Zechariah, were *spoken by Jeremy*. The Jews say that "the spirit of Jeremiah rested on Zechariah:" if so, the latter may have written things spoken by the former. The singular theory of Dr. Hofman, who maintains that Matthew refers chiefly to Jer. 19:11—13, subordinately to the text in Zechariah, may be seen in the Jo. of Sac. Lit. N. S. v. 145, etc. Few, probably, will be disposed to receive it.

If we adopt the conjecture that in Matthew's citation we should, for *ἔδωκεν* read *ἔδωκα* (as in MSS. 24. 31. Gb., and the Syriac versions), the difficulty attending this citation is considerably lessened. Καὶ ἔλαβον τὰ ῥιπακὸντα ἀργύρια, (τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ νῦν Ἰσραὴλ,) καὶ ἔδωκα αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος. The parenthesis seems to be an explanation by the evangelist; the latter clause, κ. σ. μ. K., may also be explanatory, or there may possibly be an error in the present Hebrew text. In some MSS. הָיוּ בֵּית is omitted: the clause, κ. σ. μ. K., is in the Arabic. The reader may compare Jer. 13:5. 18:3.

*thirty pieces of silver*] The price of a slave, Ex. 21:32. Phil. 2:7.

(607) ZECH. *upon Me*] Nearly forty Heb. MSS. read, not *ἐπὶ ἐμὴ* *upon Me*, but *ἐπὶ ἐμὴ* *upon Him*, and so John. The Sept. is scarcely capable of any sense.

(608) ZECH. *smite*] As the verse proceeds in the first person, it is possible that it should be so here—not *ῥῆ*, but *ῥῆ*. So the Arabic.

(613) MAL. *My messenger*] The three evangelists concur in adding, *before Thy face*.

*before Me*] They also read, *before Thee*. These differences are not found in any

ancient version, nor are they easily to be accounted for.

MATT.] Prefix the ||

(614) "Are we then," asks Krummacher, "still to expect a return of Elias? According to the scripture," he replies, "I *must* believe that, at the time of the restoration and conversion of Israel, he will again appear upon the earth." The observations of Lord Bacon, cited in Note 575, are strongly applicable to this prophecy.

(615) See Note 202.

(616) The latter part of this quotation seems to be a Rabbinical statement of the purport of the law.

(617) This appears to be a similar statement.

(619) This, like Jo. 17:12, seems to be a general reference to the prophecies concerning the traitor Judas. See Nos. 281, 296, 324.

(620) It is, I doubt not, a mistake to regard this as a quotation: it is merely a reference to those passages of scripture in which the Spirit is promised under the figure of water. See Isa. 44:3. 55:1. 58:11. Eze. 36:25. Zech. 14:8. Comp. Jo. 3:5. 4:10. It is well known, that on the last day of the Feast of Tabernacles, water from Siloam was poured upon the altar with much ceremony, and the recitation of the words of Isaiah (12:3), *with joy shall ye draw water out of the wells of salvation*. Our Lord hence took occasion to instruct the people. The ceremonies are described by Godwyn (Moses and Aaron, lib. iii. c. 6), Otho (Lex. Rab. Phil. 200), as well as by Lightfoot and many other writers.

(622) It does not appear that any specific text is here alluded to.

(623) A reference, perhaps, to the general tenor of the Old Testament with regard to women.

(624) See sect. ε', page 298.

(625) I do not think that the gospels are here cited under the name *ἡ γραφή*. That expression refers, I believe, only to the precept, *Thou shalt not muzzle the ox that treadeth out the corn*. The declaration that *the labourer is worthy of his reward*, is an exposition of the scripture. It was evidently proverbial.

(626) Since the foot-note was written I have seen reason to believe that the passage mentioned in it is that which the apostle cites. He is speaking of mount Sinai, not with reference to an isolated event, but as the type of the legal dispensation. The Jews came to Sinai; we are come to Sion. Sinai *gendereth to bondage; Jerusalem which is above is free* (Gal. 4). *Moses said, I exceedingly fear and quake; we, indeed, have cause for reverence, but not for servile fear.*

(627) This is a passage of much difficulty, for although it has the form and appearance of a quotation, there is no antecedent text to which it can be fairly regarded as a reference. If we allow the punctuation of Griesbach and Scholz—*Think ye that the scripture speaks in vain?*—the inquiry what scripture is spoken of, still demands an answer.

*The spirit that dwelleth in us*] There are many passages which lead to the

conclusion that this means the Holy Ghost. That Augustine thought so may probably be inferred from a passage in which he speaks of concupiscence—"concupiscentia carnis, adversus quam bonus concupiscit Spiritus." Contra Julian. Pelag. lib. v. cap. 8. It is difficult to regard the phrase as descriptive of a man's own spirit, which cannot properly be said to dwell in him, since it is his very self.

*lusteth to envy*] Assuming the preceding clause to be rightly interpreted, this may signify, striveth, in the way of earnest desire, against an envious inclination. Another exposition, somewhat favoured by the preceding context, regards the words as equivalent to an assertion that the indwelling Spirit is a jealous God, admitting of no rival. But it may well be doubted whether both these explanations do not involve a forced construction of the Greek. Some regard the passage as a question,—*Doth the Spirit...lust to envy?*—implying an emphatic negative.

## II.—APOCRYPHA.

(i) 2 Esdr. Arab. and Ethiop. 1 Esdr. Vulg. 4 Esdr. Many parts of this book so very closely resemble passages in the N.T. that the likeness can only be accounted for by supposing—(1.) that the writers of the N.T. cited this book; or, (2.) that the author of it and the writers of the N.T. derived whole passages from some common source, now lost sight of; or, (3.) that this book is, wholly or in part, the forgery of an age posterior to the Christian era. The last hypothesis is undoubtedly the true one. Dr. F. Lee\* and Abp. Laurence† consider that the book was written or compiled before our Saviour's time, but interpolated afterwards. All the existing versions are believed to be derived from the Greek, now lost, but the book is judged to have been originally written in Hebrew or Chaldee. Ch. 1 and 2 are absent from the Arabic and Ethiopic, as well as from some of the oldest Latin MSS. Ch. 15

and 16 appear to form a separate treatise. It is to be regretted that Dr. F. Lee, and, in later times, Mr. J. H. Frere, should have conceded to the 2nd book of Esdras an authority which even the Tridentine Council did not venture to assert.

(ii) Similar imagery occurs in Lucian, who speaks of a city in the islands of the blessed, all of gold, and the walls covered with emeralds. This, as well as other passages in his writings, would appear to have been copied from the N.T. He died A.D. 180.

(v) A most remarkable coincidence.

(xii) Dele the first sentence in the foot-note.

(xiii) Comp. 2 Esdr. 2:45.

(xxiii) JUDE.] It is not important to determine how Jude became acquainted with Enoch's prophecy: acknowledging him as an inspired apostle, we receive his statement as indubitably true. The corresponding passage in the so-called book of Enoch is printed side by side with the inspired record, not because it

\* An Epistolary Discourse concerning the Books of Ezra, genuine and spurious. By Francis Lee, M.D. Lond. 1722.

† Primæ Libræ Ezræ ... Versio Ethiopica, etc. Oxon. 1820. 8vo.



is supposed that the apostle quoted from that book, or necessarily from any book whatever, but to facilitate comparison. The so-called book of Enoch is considered to have been composed in Hebrew. Its date is disputed, Abp. Laurence assigning it to a period shortly before the rise of Christianity,\* others

\* The Book of Enoch the Prophet, etc. Oxford, 1821. 8vo. 3d ed. 1833. See also Horne's Introd. 9th ed. v. 174.

to about the middle of the second century. It was natural that an impostor (and such the author must have been,) should avail himself of so remarkable a passage, whether it came to his knowledge by oral tradition or otherwise. The language of Enoch's prophecy is in striking consonance with other passages, Comp. Isa. 66:15. Dan. 7:10. Rev. 1:7.

### III.—ANCIENT JEWISH WRITINGS, Etc.

All passages of the character indicated, which have been recognised as containing any decided verbal resemblance to texts in the N.T., are collected under this division. Numerous additional examples, of an illustrative kind, will be found in Buxtorf, Lex. Chald. Talm. et Rabb.; Otho, Lex. Rabb. Phil.; Lightfoot's works, with the supplementary labours of Schoetgenius; Meuschen, N.T. ex Talmude et Antiq. Heb. illustratum; and the Commentary of Dr. Gill.

(G) The hypothesis of Drusius and others that the Lord's prayer was collected out of the Jewish euchologies, is opposed by Tholuck in his Expos. of the Sermon on the Mount. Horne's Introd. 9th ed. iii. 343.

(T) The following remarks are taken, in substance, from Otho (Lex. R. P. 2). אבא and אב. It is needful to distinguish the sense of these words, of which one pertains to the Hebrew idiom, the other to the Chaldee. אבא, indeed, denotes a natural father, but it also signifies an elder, master, or magistrate: אבא denotes only a natural or adoptive father, and moreover signifies not only a father, but my father. This distinction appears from the Talmudists, who, whenever mention is made of a natural father, use the word אבא (Gen. 22:7. 27:34. 48:18. Jud. 11:36. Isa. 8:4). When a father by seniority or dignity is spoken of, they use some other word, almost always rendering אבא by אב, i.e. lord.

(Bb) The explanation of the Baal Haturim, absurd as it is, fixes the mean-

ing of the phrase in Acts, to which some have assigned another signification, supposing the word *he* to mean Matthias. Moses Ben Maimon declares that "whosoever betrays an Israelite into the hands of the Gentiles, ... hath no part in the world to come."

(Cc) "Leaven, in the inspired writings, is *always* taken as the type of naughtiness and sin." Cyril, Hom. Pasch. 19 (cited Jo. Sac. Lit. N.S. ii. 479).

(Ee) The tradition which ascribes the names of Jannes and Jambres to the magicians of Egypt is strongly attested, independently of the statement of St. Paul. The names, Jannes and Jammr, are found (as the Rev. D. I. Heath affirms\*) in the Egyptian Papyri, published in 1844 by the trustees of the British Museum. The names are mentioned by Pliny (Nat. Hist. xxx. 7), and, as Eusebius informs us, by the Pythagorean philosopher, Numenius. R. Tanchum calls the magicians, Jonas and Jombras; Ephraem Syrus speaks of them as Iannis and Iambaris; and Abulfaragius, as Janees and Jimbrees. The rabbinical and other authorities will be found in Buxtorf, Lex. C.T. et R. 945; Otho, Lex. R. P. 77; Wetstein, N.T.; and the commentaries of Drs. Gill and A. Clarke.

(Gg) In Jalkut Rubeni (which has sometimes been referred to in connection with this passage), Satan accuses Moses before God. Surenhusius, p. 699.

\* Athenæum, 11th Feb. 1854. The names occur separately, the former five times. The documents have been translated by Mr. Heath, and published under the title of The Exodus Papyri.

## IV.—GREEK POETS, ETC.

(α') The Rev. W. G. Humphry, B.D., in his Commentary on the Acts of the Apostles (14:17), has the following remarks. "Both the language and the rhythm of this passage lead to the conjecture (which does not appear to have been proposed before) that it is a fragment from some lyric poem. Possibly the quotation is not exact, but even without alteration it may be broken into four lyric measures, thus:—

Ὀὐρανὸς|θεν ἡ|μῖν ὕ|ετος  
 δίδους καὶ καιροὺς|καρποφόρους,  
 εἰμῖ|πλῶν τρο|φῆς καὶ|  
 εὐφροσύνης|τὰς κα|ρδίας.

1. Iambic; 2. Dochmaic and Choriamb.;  
 3. Trochaic; 4. Choriamb. and Iambic."

(β') I have not succeeded in tracing this "vetus iambicum" beyond Hammond's Annotations. It is named by Dr. Hales. Chron. ii. 1234.

(γ') Aratus, who flourished about the year B.C. 270, was a native of Cilicia; most authorities say of the city of Soli, afterwards called Pompeiopolis; but one writer says of Tarsus. The astronomical poem, entitled *Φαινόμενα*, is believed to be, in a great measure, a versification or close imitation of a prose work bearing the same appellation, written by Eudoxus, about a century before, but now lost. The poem opens thus:—\*

Ἐκ Διὸς ἀρχόμεσθα, τὸν οὐδέποτε ἄνδρες  
 εἴωμεν  
 ἀρρήτων! μεσθαὶ δὲ Διὸς πᾶσαι μὲν ἀγνυαί,  
 πᾶσαι δ' ἀνθρώπων ἀργοραί· μετῇ δὲ θά-  
 λασσα,  
 καὶ λιμένες· πάντα δὲ Διὸς κεχρήμεσθα  
 πάντες·  
 τοῦ γὰρ καὶ γένος ἵεσμέν· ὁ δ' ἥπιος ἀν-  
 θρώποισι  
 δεξιὰ σημαίνει.

That the poems of Aratus gained great popularity, both among the Greeks and the Romans,† is proved by the number of commentaries and Latin versions still existing.‡

\* Aratus et Dionysius, cur. F. C. Matthiae. Franc. ad M. 1817. 8vo.

† The poetical form, εἴμην, is found in Cod. Mosq. Vindob.

‡ See Ovid. Amorum, lib. i. eleg. xv. 16.

Cum sole et luna semper Aratus erit.

§ Smith's Dictionary, art. Aratus.

Cleanthes was born at Assos in Troas, about 300 years B.C.

(δ') "Versus est senarius iambicus, ex Menandri comœdiâ sumtus, et in usum diviniorem à Paulo translatus... Videtur autem Menander hunc versum, ut alios plures, transsumsisse ab Euripide, unde... Socrates Hist. Eccl. lib. iii. cap. 16, tria excitat ex N.T. loca, quibus monstrare nititur, legisse Paulum Gentilium poetas, a. carmina Epimenidis, Arati, et Euripidis. Hunc ille senarium Euripideum esse censuit." Valckenaer. Clement of Alex. speaks of the quotation, but does not name the author (Strom. lib. i. ed. Par. 1641. p. 299).

Euripides was born about 480 B.C., and died about 415. Menander of Athens was born about 342, and died about 291. Expressions of a very similar kind to that here cited occur in Æschylus, Diodorus Siculus, and Theognis. See Dr. A. Clarke.

(ε') This remarkable coincidence, perhaps quotation, was first pointed out by Mr. T. H. Gill.\* After alluding to the well known quotations from Aratus, Menander, and the Cretan poet, he proceeds as follows.—"I do not positively assert that I have discovered a fourth quotation; I would merely inquire whether the appearance in a Pauline epistle of a sentence which occurs in a treatise of Aristotle, is to be regarded as a quotation, or as an accidental and most singular identity of expression... The very same words which the philosopher uses to express the exceptional character of certain over-powerful citizens, the apostle borrows, or, at least, employs, to signify the transcendent nature of divine graces. According to Aristotle [c. 384–323 B.C.], mighty individuals are above legal restraint, against such the general laws of a state do not avail: according to Paul, the fruits of the Spirit are too glorious and divine for legal restraint; they dwell in a region far above the regulation of the moral law. While there is no possibility of demonstrating that this identity of expression is a quotation, there is nothing to forbid the idea of this sentence being a loan from

\* Notes and Queries, v. 175.

the philosopher to the apostle. Paul was as likely to be at home in the great philosophers, as in the second and third-rate poets of Greece. The circumstance of Aratus being of his own birth-place, Tarsus,\* might specially commend the *Phænomena* to his perusal; but the great luminary of Grecian science was much more likely to fall within his perusal than an obscure versifier of Crete;† and if he thought it not unseemly to quote from a comic writer,‡ he surely would not disdain to borrow a sentence from the mighty master of Stagira. The very different employment which he and Aristotle find for the same words, makes nothing against the probability of quotation. The sentence is remarkable, not in form, but in meaning. There is nothing in the mere expression peculiarly to commend it to the memory, or give it proverbial currency. I cannot say that it is a quotation; I cannot say that it is not."

(ε') The early commentators appear to have regarded this passage as a quotation from some lost or unrecorded prophecy. Others have supposed it to refer to Isa. 60:1, 19, 20, or 26:19, which, however, very slightly resemble it. Heumann, Storr, Michaelis, and Jennings, regard it as a portion of a Christian hymn, but this is mere conjecture. The most probable view is, that by the words, *He saith*, the apostle meant, "He now saith by me."

(ζ') The passage in Euripides (c. 480—415, B.C.) is spoken on the occasion of a woman dying for her husband when both his parents had refused to do so. The same expression is found in the *Bacchæ*, 1163 (al. 1152).

Καλὸς ἀγὼν, ἐν αἵματι στράζουσιν  
χέρα περιβαλεῖν τέκνον.

There is, however, but little reason to suppose that Paul referred specifically to these or any other passages. He describes the *fight* of the soldier of the cross as *good* in distinction from the

warfare of the world. If there be any reference to an antecedent passage, it may be to Num. 8:24, where (in the Hebrew) the Levites are said to *war the warfare of the tabernacle*. See the marg.

(η') There is here, it must be owned, a striking similarity of sentiment, but, as Dr. A. Clarke observes, the apostle extends the thought infinitely higher, by language incomparably more exalted. *Æschylus* was born about 460 B.C., and died about 391. Many classical examples of the phrase, *king of kings*, are adduced by Wetstein. For scriptural instances, see No. 161, p. 75. Compare Philo, *De Decal.* p. 749. δ ἀγώνιστος καὶ ἀφθαρτος, καὶ αἰδιος... καὶ βασιλεὺς βασιλευμένων, καὶ Θεὸς θεῶν. Grinfield, N.T. Hellen. i. 1145.

(θ') Grand as the passage is, how mean does it appear when contrasted with the glowing eloquence of the inspired apostle!

Sophocles was born about 406 B.C. and died about 315.

(ι') Clement of Alexandria declares that Epimenides is the poet here referred to, and Jerome found the passage in a poem, now lost, concerning oracles. Theodoret affirms that Callimachus (c. 230 B.C.) is the writer whom the apostle cites; but this is a mistake, for he was not a Cretan, but a Cyrenian; nor has he the verse, but only a part of it—*Κῆρες δὲ ψεύσται*. See a note in Dodd's translation of the Hymns of Callimachus, 1755, p. 3. Epimenides is reckoned by some amongst the seven wise men of Greece. Clem. Alex. Strom. lib. 1. ed. Par. 1641, p. 299.

TITUS. *a prophet*] It is hardly needful to remark that the poets of the Greeks and Romans were regarded as inspired. That this was very especially the case with Epimenides, is evident from the many testimonies given by Whitby. Cicero (*De Divinat.* lib. i.) speaks of him as "*futura præsciens et vaticinans per furorem*." The truth of this poet's testimony, appears from the notorious fact that *Κηρύττειν* was but another expression for "to lie."

\* See Note γ'.

† Epimenides; but he was certainly no obscure versifier. See Note ι'.

‡ Menander. See Note δ'.

Some other passages from classic sources, which have been supposed, (for the most part, without the shadow of a probability,) to be alluded to in the N.T., may be disposed of in a note; in which I also mention a few remarkable coincidences of expression. To regard the passages here collected as *quoted* by the inspired writers, would generally involve absurdity—in some cases it would argue wickedness of heart. There are one or two instances in which the theory of quotation or reference is, perhaps, not absolutely inadmissible.

MATT. 5:43, Ἀγαπήσεις τὸν πλησίον σου, κ.τ.λ. See Note 129. Hesiod.

— 13:13, & al. See Note 377. Sophocles.

— 19:24. Celsus foolishly asserted our Lord's words to be borrowed from Plato (De Legibus, lib. v.); so we are told by Origen, Contra Celsum, lib. vi. (ed. Spencer, Cantab. 1677, p. 286).

JO. 3:3, ἐὰν μὴ τις γεννηθῇ ἄνωθεν.

Comp. Plautus, Captivi.

*Di immortales, iterum gnatus videor, si vera autumas.*

ACTS 17:24, 25, Ὁ Θεὸς... οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, κ.τ.λ.

Comp. a fragment of Euripides:—

Ποῖος δ' ἂν οἶκος τεκτόνων πλασθεῖς ὑπο  
Δίμας τὸ θεῖον περιβάλοι τοίχων πτυχαῖς;

Likewise Heraclitus:—

\*Ὁ ἀμαθεὶς ἀνθρώποι, διδάξατε ἡμᾶς τί ἐστὶν ὁ Θεὸς ἐν τοῖς ναοῖς ἀποκεκλεισμένος; ... ἀπαίδευτοι, οὐκ ἴστε ὅτι οὐκ ἐστὶ Θεὸς χειρόμητος;

These passages are cited by Dr. Hales, Chron. ii. 393, 394. St. Paul's address to the Athenians contains a greater number of probable references to Greek poets than any other part of the N.T. Addressing a Gentile audience, he appeals, not to the Scriptures, but to prophets of their own. At ver. 29, he employs the term, τὸ θεῖον, found in the above passage from Euripides, but not elsewhere in the N.T.

1 COR. 15. A late writer\* calls attention to the similarity existing between a portion of this sublime chapter and the Phædo of Plato. Socrates is there represented as arguing from the analogy of animal and vegetable life, and as arriving at the conclusion, ἐκ τῶν τεθνεώτων, τὰ ζωντά τε καὶ οἱ ζῶντες γιγνόνται, from which he proceeds to demonstrate the probability that the soul will not only survive the body, but reach a higher and purer condition after its dissolution. Although the apostle's argument is not in support of the soul's immortality, but of the resurrection of the body, there is a striking resemblance between some parts of his reasoning, and that of Plato. Compare especially 1 Cor. 15:36, *that which thou sowest is not quickened except it die.*

2 COR. 5:1, ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνους.

Plato has the phrase, γήικον σκῆνος. Compare Job 4:19, οἰκίας πηλίνας. See sect. xiv. p. 281.

PHIL. 2:7, μορφὴν δούλου λαβὼν. And see Acts 14:11. Comp. Plautus, Amphit. prol. 124, where Mercury says,—

*Ego servi sumpsi Sosiae mihi imaginem.*

— 3:19, ὡν ὁ θεὸς ἡ κοιλία. Comp. Euripides, Cyclops, 333—335, etc.

βουτὰ,  
δ' γὰρ οὐτινι θύω πλὴν ἐμοί, θεοῖσι δ' οὐ,  
καὶ τῇ μεγίστῃ γαστρὶ τῇδε δαιμόνων.

REV. 7:17, πᾶν δάκρυον, κ.τ.λ. See Note 404. Pindar.

— 17:9, ἐπὶ τὰ ὄρη.

The following references are sufficient to shew that Rome was well known as the city upon seven hills. Virgil, who died B.C. 19, says (Georg. ii. 535),

*Septemque una tibi muro circumdedit arces.*

Similar expressions are used by Propertius (who died about 19 B.C.), Horace (B.C. 8.), Ovid (A.D. 17), Plutarch (A.D. 140).

\* Mr. J. G. Fitch, in Notes and Queries, v. 278.

## INDEX.

MATTHEW	Page	MATTHEW	Page	MATTHEW	Page
1: 2	19	10: 35, 36	281	28: 88	136, 217, 276
3—6	95	11: 8	155	89	155
21—23	171	5	208	24: 7	178
2: 2	69	10	272	15	245
4	96	15	226	21	248
5, 6	260	29	215	28	111
15	253	12: 4	99	29	177, 185
17, 18	218	7	252	30	242, 270
20	98	17—21	191	31	85, 265
23	94, 278	24	104	25: 31	271
3: 2	286, 285	25	289	41	114
8	187	40	260	46	249
4	104	13: 9	227	26: 15	269
4: 2	52	18—15	169	24	274
8	287	32	229, 288	28	51
4	74	35	187	31	270
6	142	48	227, 249	64	148, 242
7	74	15: 4	46, 49	27: 8, 5—7, 9, 10	269
10	78	5	46, 289	25	68
12—16	173	6	46	34	185
17	286	7—9	188	35	124
5: 8	236	22	114	39	128
4	209	16: 16	96	43	123, 278
5	129	17	290	44, 45	278
12	11	21	251	46	123, 278
13	65	27	183, 271	47	278
21	47, 274	28	242, 290	48	185, 278
22	91, 285	17: 11	273	49—54	278
27	47	17	87	28: 8	241, 246
31	82	23	251	10	124
33	274	18: 18	80		
34	218, 285	22	6		
35	182, 218, 285, 286	19: 4	2		
36	286	5, 6	4		
38	50	7	82		
43	62, 274	18	47, 48, 49		
44	8	19	46, 62		
48	286	24	290		
6: 6	181	26	15		
7	282	20: 19	251		
9	107, 286	30, 31	156		
10	107	21: 4, 5	268		
13	65, 107, 125, 288	9	155		
14, 19	282, etc.	13	205, 215		
34	287	16	115		
7: 2	287	33	165, 167		
5, 12	288	42	154		
23	114	44	172		
8: 4	59	22: 16	61		
17	201	24	22		
20	115	31, 32	80		
28	289	37, 38	72		
29	101	39	62		
9: 13	252	43—45	148		
14	2	28: 7, 16	291		
27	156	23	218		
36	70	34	276		
10: 15	186	35	68, 264		
25	104	36, 37	276		

MARK	Page
9:12 . . . . .	278
19 . . . . .	87
81 . . . . .	251
48-48 . . . . .	214
49, 50 . . . . .	56
10: 4 . . . . .	82
6 . . . . .	2
7, 8 . . . . .	5
19 . . . . .	46, 47, 48, 49
25 . . . . .	290
27 . . . . .	15
80 . . . . .	13
84 . . . . .	251
47, 48 . . . . .	180
11: 9, 10 . . . . .	155
17 . . . . .	205, 215
25 . . . . .	282
12: 1 . . . . .	165, 167
10, 11 . . . . .	154
14 . . . . .	61
19 . . . . .	22
26 . . . . .	80
29, 30 . . . . .	72
81 . . . . .	62, 72
82, 88 . . . . .	72
86, 87 . . . . .	149
18: 8 . . . . .	178
12 . . . . .	261
14 . . . . .	245
19 . . . . .	248
24 . . . . .	177
25 . . . . .	185
26 . . . . .	242
27 . . . . .	85, 265
14: 21 . . . . .	274
24 . . . . .	51
27 . . . . .	270
86 . . . . .	15, 291
61 . . . . .	96
62 . . . . .	149, 248
15: 28 . . . . .	185
24 . . . . .	124
28 . . . . .	202
29, 84 . . . . .	123
86 . . . . .	185
89 . . . . .	279
16: 19 . . . . .	105, 149
LUKE	
1: 15 . . . . .	66, 196
16, 17 . . . . .	278
25 . . . . .	21
28 . . . . .	93
80 . . . . .	18
81 . . . . .	18, 171
82, 88 . . . . .	174
85 . . . . .	237
87 . . . . .	15
42 . . . . .	98
46 . . . . .	96
47 . . . . .	96, 268
48 . . . . .	95
49 . . . . .	152
58 . . . . .	149
54 . . . . .	146, 192
55 . . . . .	10
68 . . . . .	26, 99, 152
69, 71 . . . . .	121
72, 78 . . . . .	261
74 . . . . .	121

LUKE	Page
1: 76 . . . . .	187, 272
78 . . . . .	218
79 . . . . .	174, 206
2: 9 . . . . .	56
11 . . . . .	174
22 . . . . .	58
23 . . . . .	11, 87
24 . . . . .	58
26 . . . . .	96, 141
80 . . . . .	146
82 . . . . .	196
52 . . . . .	97
8: 1, 2 . . . . .	265
4 . . . . .	165, 187
5, 6 . . . . .	187
4: 2 . . . . .	52
4 . . . . .	74
8 . . . . .	78
10, 11 . . . . .	142
12 . . . . .	74
17 . . . . .	165, 208
18, 19 . . . . .	208
28 . . . . .	292
26 . . . . .	102
5: 14 . . . . .	59
6: 4 . . . . .	99
20 . . . . .	286
28 . . . . .	11
28 . . . . .	9
81 . . . . .	288, 292
35 . . . . .	11, 140
36 . . . . .	286
88 . . . . .	288
42 . . . . .	888
7: 16 . . . . .	26
19 . . . . .	155
22 . . . . .	209
27 . . . . .	272
50 . . . . .	95
8: 8 . . . . .	227
10 . . . . .	169
27 . . . . .	292
28 . . . . .	101
29 . . . . .	292
48 . . . . .	95
9: 22 . . . . .	251
27 . . . . .	292
41 . . . . .	87
54 . . . . .	105
10: 16 . . . . .	184
27 . . . . .	62, 78
28 . . . . .	61
11: 2 . . . . .	107, 286
15 . . . . .	104
17 . . . . .	289
20 . . . . .	84
27 . . . . .	292
49, 50 . . . . .	276
12: 19 . . . . .	282
58 . . . . .	261
18: 14 . . . . .	45
19 . . . . .	280, 288
27 . . . . .	114
84 . . . . .	277
85 . . . . .	186, 155, 217, 277
14: 10 . . . . .	168
85 . . . . .	227
16: 22 . . . . .	292
24 . . . . .	180
17: 13 . . . . .	180, 156

LUKE	Page
17: 14 . . . . .	59
29 . . . . .	15
81, 82 . . . . .	16
87 . . . . .	111
18: 18 . . . . .	125
20 . . . . .	46, 47, 48, 49
25 . . . . .	291
27 . . . . .	15
83 . . . . .	252
88, 89 . . . . .	180
19: 88 . . . . .	155
40 . . . . .	268
46 . . . . .	205, 215
20: 9 . . . . .	165, 167
17 . . . . .	154
18 . . . . .	172
21 . . . . .	62
28 . . . . .	22
87 . . . . .	80
42 . . . . .	111, 149
43, 44 . . . . .	149
46 . . . . .	205
21: 10 . . . . .	178
18 . . . . .	98
22 . . . . .	258
24 . . . . .	270, 283
26 . . . . .	185
27 . . . . .	243
28 . . . . .	239
85 . . . . .	180
22: 20 . . . . .	51
22 . . . . .	274
37 . . . . .	202
69 . . . . .	149
23: 80 . . . . .	253
84 . . . . .	124
85 . . . . .	123
86 . . . . .	135
46 . . . . .	126
47 . . . . .	279
56 . . . . .	45
24: 5 . . . . .	178
7 . . . . .	252
86 . . . . .	98
44 . . . . .	111
46 . . . . .	252
50 . . . . .	57
JOHN	
1: 1 . . . . .	1, 127, 280, 293
2 . . . . .	280
8 . . . . .	127, 280
9 . . . . .	298
14 . . . . .	64, 282
20 . . . . .	96
21 . . . . .	79
23 . . . . .	188
25 . . . . .	79
29 . . . . .	208
34 . . . . .	237
41 . . . . .	96
47 . . . . .	126
51 . . . . .	20, 65
2: 4 . . . . .	101
17 . . . . .	184
8: 3, 5 . . . . .	286
18 . . . . .	32, 164
86 . . . . .	138
4: 5 . . . . .	91
25 . . . . .	97

JOHN	Page
4:26 . . . . .	82
87 . . . . .	111, 298
6:14 . . . . .	79
20 . . . . .	82
81 . . . . .	88, 281
82, 83, 41 . . . . .	88
45 . . . . .	204
50, 51, 58 . . . . .	88
7:24 . . . . .	175
26 . . . . .	97
88 . . . . .	274
40 . . . . .	79
42 . . . . .	260
8: 5 . . . . .	81
17 . . . . .	80
24, 28 . . . . .	198
29 . . . . .	88
51 . . . . .	141
52 . . . . .	298
58 . . . . .	82
10:16 . . . . .	280
22 . . . . .	288
84, 85 . . . . .	189
88 . . . . .	198
11:48 . . . . .	247
12:18 . . . . .	155
14, 15 . . . . .	268
84 . . . . .	140, 274
88 . . . . .	200
89—41 . . . . .	169
18:18 . . . . .	180
19 . . . . .	198
14:15, 21 . . . . .	44
15:10 . . . . .	44
25 . . . . .	128
16:22 . . . . .	218
17:17 . . . . .	100
19:24 . . . . .	124
28—80 . . . . .	185
86 . . . . .	86
87 . . . . .	270
20: 9 . . . . .	275
17 . . . . .	124
19 . . . . .	98
28 . . . . .	128
81 . . . . .	97
Acts	
1: 8 . . . . .	286
16 . . . . .	186
20 . . . . .	111, 186, 148
25 . . . . .	293
2:16—21 . . . . .	256
25—28 . . . . .	120
80 . . . . .	157
81 . . . . .	120
84, 85 . . . . .	149
86 . . . . .	97
89 . . . . .	205, 257
40 . . . . .	87, 188
8:18 . . . . .	80
22, 23 . . . . .	79
25 . . . . .	9
4:11 . . . . .	154
24 . . . . .	45
25—27 . . . . .	112
5:28 . . . . .	68
80 . . . . .	81
7: 8 . . . . .	8

Acts	Page
7: 5 . . . . .	14, 71
6 . . . . .	18
7 . . . . .	18, 81
8 . . . . .	16, 19
9 . . . . .	23, 24
10, 12, 13 . . . . .	28
14 . . . . .	24
16 . . . . .	92
17, 18 . . . . .	26
19, 20 . . . . .	27
21, 23, 24, 27, 28 . . . . .	28
29, 30 . . . . .	29
81, 82 . . . . .	80
88 . . . . .	29
84 . . . . .	81
85 . . . . .	28, 29
86 . . . . .	68
87 . . . . .	79
89 . . . . .	67
40 . . . . .	54
42, 48 . . . . .	258
44 . . . . .	52
46 . . . . .	157
47 . . . . .	106
48—50 . . . . .	218
55, 56 . . . . .	149
8:21 . . . . .	188
28 . . . . .	165
82, 88 . . . . .	202
87 . . . . .	287
9:22 . . . . .	97
10:14 . . . . .	227
84 . . . . .	76
88 . . . . .	209
89 . . . . .	81
18:11 . . . . .	92
17 . . . . .	84
18 . . . . .	74
22 . . . . .	98, 140
33 . . . . .	118
84 . . . . .	121, 204
85—87 . . . . .	121
40, 41 . . . . .	262
47 . . . . .	196
14:15 . . . . .	45
17 . . . . .	297
15:10 . . . . .	89
15—17 . . . . .	259
17:24 . . . . .	45
25 . . . . .	192
28, 29 . . . . .	297
81 . . . . .	116
18: 6 . . . . .	68
9, 10 . . . . .	192
21:26 . . . . .	66
23: 5 . . . . .	50
24: 5 . . . . .	78
26:18 . . . . .	192
27:34 . . . . .	98
28:25—27 . . . . .	170
28 . . . . .	146
ROMANS	
1: 1 . . . . .	259
4 . . . . .	287
17 . . . . .	268
21—28 . . . . .	281
25 . . . . .	141
2: 5 . . . . .	110

ROMANS	Page
2: 6 . . . . .	188
11 . . . . .	76, 280
21, 22 . . . . .	48
24 . . . . .	199
8: 4 . . . . .	182, 158
10 . . . . .	119
20 . . . . .	159
4: 3, 5 . . . . .	12
6—8 . . . . .	126
9—11 . . . . .	12
17 . . . . .	14
18 . . . . .	11
22—24 . . . . .	12
25 . . . . .	208
5:14 . . . . .	252
7: 7 . . . . .	49
8:15 . . . . .	291
88 . . . . .	198
84 . . . . .	149, 198
86 . . . . .	181
9: 5 . . . . .	32, 141
7 . . . . .	17
9 . . . . .	14
12 . . . . .	19
18 . . . . .	272
15, 16 . . . . .	55
18 . . . . .	88, 55
20 . . . . .	185
21 . . . . .	281
25 . . . . .	250, 251
26 . . . . .	250
27, 28 . . . . .	175
29 . . . . .	165
82, 88 . . . . .	172, 182
10: 5 . . . . .	61
6 . . . . .	74, 85
7, 8 . . . . .	85
11 . . . . .	182
18 . . . . .	256
15 . . . . .	199
16 . . . . .	201
18 . . . . .	122
19 . . . . .	88
20, 21 . . . . .	211
11: 1 . . . . .	98
2 . . . . .	98, 102
8 . . . . .	102
4 . . . . .	108
8 . . . . .	83, 182
9, 10 . . . . .	186
17, 19, 24 . . . . .	216
25 . . . . .	160
26 . . . . .	206
27 . . . . .	181, 206
84 . . . . .	189, 280
85 . . . . .	189
12:14 . . . . .	9
16, 17 . . . . .	160
19 . . . . .	89
20 . . . . .	168
18: 1, 4 . . . . .	279
9 . . . . .	47, 48, 49, 62
14:11 . . . . .	67, 194
17 . . . . .	286
15: 3 . . . . .	185
9 . . . . .	122
10 . . . . .	90
11 . . . . .	158
12 . . . . .	176
21 . . . . .	200

1 CORINTHIANS		Page	2 CORINTHIANS		Page	1 THESSALONIANS		Page
1:19		184	10:17		216	2: 4		216
20		185, 194	11: 8		5	5		21
31		215	11:24		82	3:13		271
2: 8		125	81		82, 141	4: 5		139
9		210	18: 1		80	8		184, 230
16		189				5: 2		176
3: 8		188	GALATIANS			8		206
19		109	1:15		196			
20		143	16		294	2 THESSALONIANS		
4:13		223	2: 6		76	1: 7, 8		213
5: 2		228	16		159	9		166
6		294	3: 6		12	10		166, 271
7		35	8		9	2: 4		248
11		146	10		83	8		176, 244
18		81	11		263			
6: 2		279	12		61	1 TIMOTHY		
16		5	13		81	5:18		83, 275
9: 7		80	16		10	19		80
9		83	17		35	6:12		298
10: 5		67	19		10	13		108
7		54	4: 6		291	15		76, 299
9, 10		278	14		101	16		299
20		88	27		203			
21		211, 272	30		17	2 TIMOTHY		
22		88	5: 9		294	2:19		68
26, 28		125	14		62	24		260
11: 7		2	23		298	3: 1		25
25		51	6:16		157	8		294
13:12		21				4: 7		298
14:16		65	EPHESIANS			14		133
21		181	1:20		150			
25		267	22		115	TITUS		
34		275	2:13, 14, 17		205	1:12		299
15: 4		252	20		154	2:14		40
8		109	4: 8		184	3: 5		246
25		115, 150	9, 10		164			
27, 28		115	24		2	HEBREWS		
32		179	25		267	1: 2		25
33		298	26		82, 114	3		150, 280
45		3	5: 2		8	5		100, 113
50		294	6		138	6		90
53		281	14		275, 298	7		147
54		180	16		24, 235	8, 9		131
55, 56		254	18		163	10-12		147
16:22		294	30		4	13		150
			31		5	18		118, 115
2 CORINTHIANS			6: 2, 3		47	2: 5		115
1:20		65	9		76	6-8		115
3: 8		53, 160	12		294	9		115, 295
13		55	14, 17		206	11, 12		124
18		56				13		173
4: 4		2	PHILIPPIANS			3: 1, 2, 5, 6		66
13		152	1:19		110	7-13, 15		144
5: 1		281	2:10		43, 194	17		68, 144
17		193	11		194	18		144
6: 2		197	15		87	4: 1, 3		144
9		153	16		212	4		8, 144
10		162	4: 3		137	5, 7, 10, 11		144
11		156	5		159	5: 5		113
15		78	18		8	6, 10		150
16		64				6: 8		5
17		200	COLOSSIANS			13, 14		18
18		100	2:16		166	20		151
7: 5		88	22		133	7: 1, 2		11
8:15		39	3: 1		150	3		237
21		160	6		138	4, 10		11
9: 7		162	10		2	11, 15, 17, 21, 24, 28		151
9		152	25		77	8: 1		150
10		134, 204	4: 5		235	2		69
			6		56	5		52
						8-13		220



HEBREWS	Page
9: 2, 3 . . . . .	58
4 . . . . .	89, 68
7 . . . . .	58
12 . . . . .	60
13 . . . . .	60, 69
19, 20 . . . . .	51
28 . . . . .	203
10: 4 . . . . .	60
5—10 . . . . .	129
12, 18 . . . . .	150
15—17 . . . . .	220
22 . . . . .	59
27 . . . . .	180
28 . . . . .	78
29 . . . . .	51
30 . . . . .	89
87 . . . . .	181, 262
88, 89 . . . . .	268
11: 4 . . . . .	6
5 . . . . .	6, 141, 279
6 . . . . .	6
8 . . . . .	17
12 . . . . .	18
18 . . . . .	19
18 . . . . .	17
21 . . . . .	25
28 . . . . .	27
24 . . . . .	28
33 . . . . .	239
85 . . . . .	284
12: 2 . . . . .	150
5, 6 . . . . .	161
12 . . . . .	186
18 . . . . .	161
14 . . . . .	128
15 . . . . .	84
16 . . . . .	20
18 . . . . .	41, 71
19 . . . . .	42, 71
20 . . . . .	41
21 . . . . .	275
22 . . . . .	132
26—29 . . . . .	264
29 . . . . .	71
18: 5 . . . . .	86
6 . . . . .	158
8 . . . . .	147
11—13 . . . . .	60
15 . . . . .	57, 205
20 . . . . .	268
JAMES	
1: 10, 11 . . . . .	188
12 . . . . .	111
17 . . . . .	299
26 . . . . .	129
2: 1 . . . . .	62, 125
8 . . . . .	68
11 . . . . .	47, 48
21 . . . . .	17
28 . . . . .	12, 108, 278
8: 5 . . . . .	117
6 . . . . .	91
9 . . . . .	2
4: 5 . . . . .	275
6 . . . . .	161
5: 2 . . . . .	110
3 . . . . .	25
4 . . . . .	167
7 . . . . .	77

JAMES	Page
5: 12 . . . . .	285, 295
20 . . . . .	161
1 PETER	
1: 2 . . . . .	238
16 . . . . .	58
17 . . . . .	77
18 . . . . .	199
19 . . . . .	66
28 . . . . .	156
24 . . . . .	188, 282
25 . . . . .	188
2: 8 . . . . .	127
4 . . . . .	154, 182
5 . . . . .	40, 182
6 . . . . .	182
7 . . . . .	154
8 . . . . .	172
9 . . . . .	40, 193
10 . . . . .	251
11 . . . . .	19
12 . . . . .	174
17 . . . . .	168
22 . . . . .	202
24 . . . . .	81, 201, 203
25 . . . . .	201
3: 6 . . . . .	15
10—12 . . . . .	128
14, 15 . . . . .	171
22 . . . . .	150
4: 8 . . . . .	162
17 . . . . .	228
18 . . . . .	162
5: 5 . . . . .	161
7 . . . . .	188
8 . . . . .	109
14 . . . . .	98
2 PETER	
1: 2 . . . . .	238
2: 6 . . . . .	16
15 . . . . .	69
22 . . . . .	164, 295
3: 8 . . . . .	25
8 . . . . .	142
10 . . . . .	176
18 . . . . .	212
1 JOHN	
1: 1 . . . . .	295
8: 1 . . . . .	251
5 . . . . .	203
8 . . . . .	237
22 . . . . .	88
5: 2, 8 . . . . .	44
8 JOHN	
14 . . . . .	98
JUDE	
2 . . . . .	288
9 . . . . .	247, 266, 295
14, 15 . . . . .	284
16 . . . . .	62
19 . . . . .	195
REVELATION	
1: 4 . . . . .	82, 295
5 . . . . .	76, 141
6 . . . . .	40, 296

REVELATION	Page
1: 7 . . . . .	243, 270
8 . . . . .	82, 190, 995
10 . . . . .	42
11 . . . . .	190
12 . . . . .	267
13 . . . . .	243, 246
14 . . . . .	241, 246
15 . . . . .	143, 246
16 . . . . .	196
17 . . . . .	190
18 . . . . .	67
2: 1 . . . . .	296
5 . . . . .	177
7 . . . . .	8, 227
8 . . . . .	190
10 . . . . .	235
11 . . . . .	296
12 . . . . .	196
16 . . . . .	177
17 . . . . .	209
18 . . . . .	238, 247
23 . . . . .	126, 183, 217
26, 27 . . . . .	118
8: 5 . . . . .	55, 187
7, 8 . . . . .	179
11 . . . . .	177, 266
12 . . . . .	132, 209, 285
14 . . . . .	141, 211
17 . . . . .	254
19 . . . . .	161
20 . . . . .	164
4: 1 . . . . .	42
2 . . . . .	108, 168, 225
3 . . . . .	225
5 . . . . .	42
6 . . . . .	168, 224
7 . . . . .	224
8 . . . . .	32, 168, 224, 258, 296
11 . . . . .	107
5: 1 . . . . .	226
8 . . . . .	43
6 . . . . .	266
8 . . . . .	158
9 . . . . .	159, 287
10 . . . . .	41, 296
11 . . . . .	242
12 . . . . .	107
13 . . . . .	43, 45, 107
6: 2, 4, 5 . . . . .	265
8 . . . . .	228, 265
10 . . . . .	170
12 . . . . .	256
18 . . . . .	186
14 . . . . .	185
15 . . . . .	166
16 . . . . .	253
17 . . . . .	110, 255
7: 8 . . . . .	228
9 . . . . .	237
10 . . . . .	108
12 . . . . .	107
14 . . . . .	248
15 . . . . .	64
16 . . . . .	197
17 . . . . .	180, 197
8: 3, 4 . . . . .	158
5 . . . . .	42
7 . . . . .	85
9: 4 . . . . .	228
7—9 . . . . .	254

REVELATION	Page	REVELATION	Page	REVELATION	Page
9:20 . . .	239	14:19 . . .	210	19: 9 . . .	100
10: 4 . . .	245	20 . . .	210, 257	11 . . .	117
5 . . .	250	15: 1 . . .	65	12 . . .	247
6 . . .	45, 250	8 . . .	87, 86, 151, 216, 282	13 . . .	127, 210, 298
7 . . .	257	4 . . .	86, 140, 216	15 . . .	114, 196, 210
8-10 . . .	226	8 . . .	168	16 . . .	76
11 . . .	237	16: 1 . . .	264	17, 18 . . .	282
11: 1 . . .	282	2 . . .	84	20: 2 . . .	105
8 . . .	80	5 . . .	88, 156	4 . . .	241, 243
4 . . .	267	7 . . .	87, 156, 288	6 . . .	41
7 . . .	240	14 . . .	112	8 . . .	281
9 . . .	237	16 . . .	92	9 . . .	57
11 . . .	230	18 . . .	42, 248	11 . . .	145, 235
18 . . .	231	19 . . .	198, 238	12 . . .	188, 187, 242
14 . . .	178	21 . . .	85	13 . . .	188
15 . . .	117, 286	17: 1 . . .	222	15 . . .	137, 249
17 . . .	88	2 . . .	221	21: 1 . . .	212
18 . . .	105	8 . . .	241	8 . . .	64, 189
19 . . .	85, 42	4 . . .	221	4 . . .	180
12: 4 . . .	244	5 . . .	288	5 . . .	100, 104, 193
5 . . .	113	8 . . .	187, 249	6 . . .	190
7 . . .	247	12 . . .	241	7 . . .	100
8 . . .	285	14 . . .	76	10 . . .	288
9 . . .	106	15 . . .	287	12, 18 . . .	284
10 . . .	286	18: 1 . . .	233	15, 16 . . .	288
14 . . .	244	2 . . .	178, 288	18 . . .	278
18: 1, 2, 5 . . .	240	8 . . .	221	23 . . .	208
7 . . .	287, 240	4 . . .	222	24-26 . . .	207
8 . . .	187, 249	5 . . .	221	27 . . .	137, 249
9 . . .	227	6 . . .	158	22: 1, 2 . . .	8, 234
14: 1 . . .	112, 228	7, 8 . . .	195	8 . . .	271
2 . . .	143	19 . . .	91	5 . . .	208
8 . . .	159	20 . . .	89, 90	6 . . .	100
5 . . .	202	21 . . .	222	7 . . .	178, 266
6 . . .	237	22 . . .	218, 229	10 . . .	245
7 . . .	46	23 . . .	179, 195, 218	12 . . .	188, 178, 189, 266
8 . . .	178, 221, 288	19: 1 . . .	147	18 . . .	190
10 . . .	198	2 . . .	87, 90, 105, 288	14 . . .	8
11 . . .	186	8 . . .	186	18 . . .	84
14 . . .	243	4 . . .	104	19 . . .	8, 187
15, 18 . . .	257	6 . . .	143, 258	20 . . .	178

LONDON, May, 1855.

# Works

PUBLISHED BY

WALTON & MABERLY,

UPPER GOWER STREET; & IVY LANE, PATERNOSTER ROW.

**GUESSES AT TRUTH.** By Two Brothers. Cheaper Edition. Two Vols. Foolscap 8vo, 10s., cloth lettered.

**LONDON QUARTERLY REVIEW.** No. VII, Price 6s., for April.  
1. The Albigenses or Cathari.—2. Sir Astley Cooper and Abernethy.—3. The Prisons of the Continent.—4. Joseph Addison.—5. British Costume, Medieval and Modern.—6. Milman's Latin Christianity.—7. Popular Criticism: George Gilfillan.—8. The War with Russia. Brief Literary Notices.

**THE CHINESE REBEL CHIEF HUNG-SIU-TSUEN;** His History, and the Origin of the Present Insurrection. By the Rev. THEODORE HAMBERG, Hong-Kong. Edited by GEORGE PEARSE, Foreign Secretary of the Chinese Evangelisation Society. Foolscap 8vo, 1s. 6d. cloth.

The *Friend of China* contains a Review of this narrative, attributed to the Bishop of Victoria, Hong Kong, in which it is said—"The author's well-known caution, truthfulness, and candour, give to the little volume under review an interest and a reality which we miss while perusing the flighty, groundless theories and statements hazarded in such works as those by MM. YVAN and CALLEBAT. . . . The author had with him in his own house a prominent agent in the events narrated, and kinsman of the insurgent Chief."

**FAR ABOVE RUBIES.** A Memoir of HELEN S. HERSCHELL. By her Daughter. Edited by the Rev. RIDLEY H. HERSCHELL. Foolscap 8vo, 6s. 6d. cloth.

\*.\* The Volume also contains the "Bystander," a Series of Papers by Mrs. Herschell, on the following subjects:—1. Introductory.—2. Education.—3. The Law of Consideration.—4. The Deserted Village.—5. Sectarianism.—6. High Church Principles.—7. Love.—8. Elmwood.—9. Spiritual Declension.—10. The Fête.—11. Party Spirit.—12. Training Children.—13. Home Education.—14. An Amusing Companion.—15. Christian Benevolence.—16. Special Providence.—17. Moral Influence.—18. Christian Society.—19. Human Responsibility.

**A MEMOIR OF THE REV. JAMES CRABB,** late of Southampton. THE "GIPSY ADVOCATE." By JOHN RUDALL, of Lincoln's Inn, Barrister-at-Law. One Vol., Crown 8vo. With a Portrait on Steel. 6s. cloth.

"The Author has presented us with a faithful portraiture of Mr. Crabb's life, character, persevering labours, and never-tiring zeal in the service of his divine Master."—*Hampshire Independent*.

**THE JEWS.** A Brief Sketch of their Present State and Future Expectations. By RIDLEY H. HERSCHELL. Ninth Thousand. Foolscap 8vo, 1s. 6d.

**THE CRYSTAL PALACE.** An Essay Descriptive and Critical. From the London Quarterly Review. 8vo, 1s.

**BUSINESS, AS IT IS AND AS IT MIGHT BE.** By JOSEPH LYNDALE. Crown 8vo, 1s. sewed, 1s. 6d. cloth.

\*.\* This Work obtained the Prize of Fifty Guineas offered by the Young Men's Christian Association for the best Essay on "The Evils of the Present System of Business, and the Difficulties they present to the Attainment and Development of Personal Piety, with Suggestions for their Removal."

**CHRISTIAN PHILOSOPHY;** or, an Attempt to Display the Evidence and Excellence of Revealed Religion by its Internal Testimony. By VICARIMUS KNOX, D.D., late Fellow of St. John's College, Oxford; and Master of Tunbridge School. Foolscap 8vo, 2s. 6d., cloth.

**SUGGESTIONS ON FEMALE EDUCATION.** Two Introductory Lectures on English Literature and Moral Philosophy, delivered in the Ladies' College, Bedford Square, London. By A. J. SCOTT, A.M., Principal of Owen's College, Manchester, late Professor of the English Language and Literature in University College, London. Foolscap 8vo, 1s. 6d.

### Jurisprudence.

#### ELEMENTS OF JURISPRU-

DENCE. By CHARLES JAMES FOSTER, M.A., LL.D., Professor of Jurisprudence in University College, London. Crown 8vo, 5s. cloth.

"Mr. Foster treats his subject in a masterly manner, and his volume may be read with profit both by students and men of the world."—*Athenæum*.

### Rhetoric.

#### ELEMENTS OF RHETORIC;

A Manual of the Laws of Taste, including the Theory and Practice of Composition. By SAMUEL NEIL, Author of "The Art of Reasoning." Large 12mo, 4s. 6d. cloth.

### Logic.

#### THE ART OF REASONING;

A Popular Exposition of the Principles of Logic, Inductive and Deductive, with an Introductory Outline of the History of Logic, and an Appendix on Recent Logical Developments. By SAMUEL NEIL. Crown 8vo, 4s. 6d.

"This work is of undoubted merit. It displays a great thoughtfulness and research, and contains a vast amount of useful information on the subject of which it treats. The author seems to have thoroughly mastered his subject, and to the illustration of it has skillfully applied his extensive and varied knowledge."—*Glasgow Constitutional*.

#### AN INVESTIGATION OF

THE LAWS OF THOUGHT, on which are founded the Mathematical Theories of Logic and Probabilities. By GEORGE BOOLE, Professor of Mathematics in Queen's College, Cork. One Vol. 8vo, 14s. cloth.

#### FORMAL LOGIC; OR THE CALCULUS OF INFERENCE NECESSARY AND PROBABLE.

By AUGUSTUS DE MORGAN, Professor of Mathematics in University College, London. 8vo, 6s. 6d.

### Steam Navigation and Railways.

THE STEAM ENGINE, STEAM NAVIGATION, ROADS, and RAILWAYS, Explained and Illustrated. A New and Cheaper Edition, revised and completed to the present

time. By DIONYSIUS LARDNER, D.C.L., formerly Professor of Natural Philosophy and Astronomy in University College, London. One Volume, 12mo. Illustrated with Wood Engravings, 8s. 6d. cloth.

### History, Antiquities, &c.

#### DICTIONARY OF GREEK

AND ROMAN GEOGRAPHY. By various writers. Edited by Dr. WILLIAM SMITH. Numerous Illustrations. To form 2 Volumes medium, 8vo. Vol. I. 12. 16s., cloth lettered, (Parts X. XI. and XII. of Vol. II. each 4s.) (Continued Quarterly.)

#### DICTIONARY OF GREEK

AND ROMAN BIOGRAPHY and MYTHOLOGY. Edited by WILLIAM SMITH, LL.D., Classical Examiner in the University of London. Medium 8vo. Illustrated by numerous Engravings on Wood. Complete in 3 vols., 5l. 15s. 6d.

#### DICTIONARY OF GREEK

AND ROMAN ANTIQUITIES. By various Writers. Edited by Dr. WILLIAM SMITH. Second Edition. Revised throughout, with very Numerous Additions and Alterations. One thick volume, medium 8vo, with several hundred Engravings on Wood. 2l. 2s.

#### A SMALLER DICTIONARY OF

ANTIQUITIES; Selected and abridged from the "Dictionary of Greek and Roman Antiquities." By WILLIAM SMITH, LL.D. New and Cheaper Edition. One small volume, Two Hundred Woodcuts, 7s. 6d. cloth.

#### A NEW CLASSICAL DIC-

TIONARY of Ancient Biography, Mythology, and Geography. Edited by Dr. Wm. SMITH. New Edition. One Volume. 8vo, 15s. cloth.

This work comprises the same subjects as are contained in the well-known Dictionary of Lemprière, avoiding its errors, supplying its deficiencies, and exhibiting in a concise form the results of the labours of modern scholars. It will thus supply a want that has been long felt by most persons engaged in tuition.

#### A SMALLER CLASSICAL

DICTIONARY. Abridged from the larger work. By Dr. Wm. SMITH. Cheaper Edition. 200 Woodcuts. Crown 8vo, 7s. 6d. cloth.

**NIEBUHR'S HISTORY OF**

ROME, from the earliest times to the Fall of the Western Empire. Translated by BISHOP THIRLWALL, ARCH-DRAGON HARE, Dr. W. M. SMITH, and Dr. SCHMITZ. Fourth and Cheaper Edition. Three Vols. 8vo, 36s.

**NIEBUHR'S LECTURES ON**

ROMAN HISTORY. Translated and Edited by LEONHARD SCHMITZ, Ph.D., Rector of the High School, Edinburgh. New and Cheaper Edition, in 3 Vols., 8vo, 24s.

**NIEBUHR'S LECTURES ON**

ANCIENT HISTORY, comprising the Asiatic Nations, the Egyptians, Greeks, Carthaginians, and Macedonians. Translated by Dr. L. SCHMITZ. 3 Vols. 8vo, 1l. 11s. 6d.

In reference to Babylonia, Assyria, and Egypt, it is particularly interesting to notice how clearly the historian foresaw and anticipated all the great discoveries which have since been made in those countries. A thousand points in the history of ancient nations, which have hitherto been either overlooked or accepted without inquiry, are here treated with sound criticism and placed in their true light.

**NIEBUHR'S LECTURES ON**

ANCIENT ETHNOGRAPHY and GEOGRAPHY. Comprising Greece and her Colonies, Italy, the Islands of the Mediterranean, Spain, Gaul, Britain, Northern Africa, and Phœnicia. Translated from the German by Dr. LEONHARD SCHMITZ, F.R.S.E., Rector of the High School of Edinburgh, with additions and corrections from his own Notes. 2 Vols. 8vo, 1l. 1s. cloth.

"What, however, constitutes the main value of the lectures as an educational instrument, is not the ancient and modern learning and the ingenuity which it is almost superfluous to predicate of any work of Niebuhr, but that good sense, that natural tendency to facts, which distinguishes him from the mere philologist. While detecting a true reading in an ancient author, or tracing a subtle link that connects apparently widely different local or tribal names, he is ever seeking indications of political and social institutions, or of remote affinities of families and clans,—ever seeking, in other words, to apply a profound knowledge of the ancient languages to its noblest end, the discovery of the life, manners, and institutions of those who spoke them."—*Spectator*.

**A HISTORY OF ROME ; from**

the Earliest Times to the Death of Commodus, A.D. 192. By Dr. L. SCHMITZ, Rector of the High School of

Edinburgh, Editor of "Niebuhr's Lectures." New Edition. With 100 Illustrations on Wood. One thick Volume. 12mo, 7s. 6d. cloth.

**QUESTIONS ON SCHMITZ'S**

HISTORY OF ROME. By JOHN ROBINSON, B.A. 12mo, 2s. cloth.

**A HISTORY OF GREECE.**

With Supplementary Chapters on the Literature, Art, and Domestic Manners of the Greeks. By WILLIAM SMITH, LL.D., Editor of the Dictionaries of "Greek and Roman Antiquities," "Biography," &c. Woodcuts and Maps. Sixth Thousand. Post 8vo, 7s. 6d. cloth.

**THE GERMANIA OF TACI-**

TUS. With Ethnological Dissertations and Notes. By Dr. R. G. LATHAM, Author of the "English Language," &c. With a Map. Demy 8vo, 12s. 6d.

**A NUMISMATIC MANUAL,**

or, GUIDE to the COLLECTION and STUDY of GREEK, ROMAN, and ENGLISH COINS. Illustrated by Engravings of many hundred types, by means of which even imperfect and obliterated pieces may be easily deciphered. By J. Y. AKERMAN, F.S.A., 8vo, 21s. cloth.

**FOUR LECTURES ON THE**

CONTRASTS OF ANCIENT and MODERN HISTORY. By F. W. NEWMAN, Professor of Latin in University College, London. Fcap. cloth, 3s.

**THE BOOK OF ALMANACS.**

With Index, by which the Almanac belonging to any year preceding A.D. 2000 can be found ; with means of finding new and full moons from A.D. 2000 to A.D. 2000. By AUGUSTUS DE MORGAN, Professor of Mathematics in University College, London. Demy 8vo, oblong, price 5s. cloth.

"This is quite a novelty in chronological literature. It is an *universal almanac*—universal, that is, as respects time, past, present, and future. The main object of it is, as the compiler states, to supply the place of an old almanac, which is never at hand when wanted ; of the older almanac, which never was at hand ; and of the universal almanac in every shape ! A more useful chronological handbook could scarcely be conceived. It will save an immensity of calculation, and is in many other respects invaluable as a chronological guide and instructor."—*Oxford Herald*.

**THE GEORGICS OF VIRGIL.**

Translated into Verse by the Rev. W. H. BATHURST, M.A., Rector of Barwick-in-Elmet. Fcap. 8vo, cloth, 4s. 6d.

**THE ODES OF HORACE,**

translated into Unrhymed Metres. With Introductions and Notes. By F. W. NEWMAN, Professor of Latin, University College, London. Crown 8vo, 5s. cloth.

**Embossed Books for the Blind.**

By MR. FRERE.

**OLD TESTAMENT.**

Genesis, 8s.—Exodus, 7s.  
Joshua, 4s. 6d.—Judges, 4s. 6d.  
Samuel I. 6s.—Samuel II., 5s. 6d.  
Job, 5s.—Proverbs, 5s. 6d.  
Psalms, Part I., 6s. 6d.  
Psalms, Part II., 5s. 6d.  
Isaiah, 7s. 6d.  
Daniel, Esther, and Ruth, 5s. 6d.

**NEW TESTAMENT (In 8 Vols.).**

Matthew, 6s.  
Mark, 5s. 6d.  
Luke, 7s.  
John, 5s. 6d.  
Acts, 7s.  
Romans to Corinthians, 6s.  
Galatians to Philemon, 5s. 6d.  
Hebrews to Revelations, 7s.

Morning Prayers, 2s.  
Shepherd of Salisbury Plain, 2s.  
Olney Hymns, 2s.

**A Grammar; 1s.**

Five Addresses to those who wish to go to Heaven, 1s. 6d.

Art of Teaching to Read by Elementary Sounds, 1s. 6d.

**Mr. Frere's Works on Prophecy.**

Brief Interpretation of the Apocalypse, 8vo, 3s. 6d. cloth.

General Structure of the Apocalypse, chiefly relating to the Individual Antichrist of the Last Days. 8vo, 2s.

Three Letters on the Prophecies. 8vo, 2s.

Eight Letters on the Prophecies, viz., on the Seventh Vial; the Civil and Ecclesiastical Periods; and on the Type of Jericho. 8vo, 2s. 6d.

Great Continental Revolution, marking the expiration of the "Times of the Gentiles." 8vo, 2s. 6d.

**Poetry.****DISCOVERY. A POEM. By**

By EDWARD ALDAM LEATHAM, M.A. Foolscap 8vo, 2s. 6d. cloth.

"His execution is finished and of a good school."—*Spectator*.

"Mr. Leatham's style is vigorous, his lines are musical, and his versification is correct." "His peroration is truly eloquent."—*Britannia*.

**POETICAL WORKS OF JOHN**

KEATS. Royal 8vo, sewed 2s.

**A COLLECTION OF POETRY**

FOR THE PRACTICE OF ELOCUTION. Made for the use of the Ladies' College, Bedford Square. By Professor F. W. NEWMAN. Foolscap 8vo, 2s. 6d.

**LOVE IN THE MOON. A**

POEM. With Remarks on that Luminary. By PATRICK SCOTT, Author of "Lelio." Foolscap 4to, 5s. 6d. cloth, gilt.

**Natural Philosophy and Astronomy.****THE ELECTRIC TELEGRAPH**

POPULARISED. With 100 Illustrations. By DIONYSIUS LARDNER, D.C.L. From the "Museum of Science and Art." 12mo, 2s. cloth.

"The reader will find the most complete and intelligible description of Telegraphic Apparatus in Dr. Lardner's admirable chapters on the subject."—*North British Review*.

**FAMILIAR LETTERS ON****THE PHYSICS OF THE EARTH.**

By H. BUFF, Professor of Physics in the University of Giessen. Edited by Dr. A. W. HOFMANN, Professor in the Royal College of Chemistry, London. Foolscap 8vo, 5s.

Introduction.—Gravity and its Effects.—Tides.—Heat within the Earth.—Warm Springs.—Hot Springs and Jets of Steam.—Jets of Gas and Mud Volcanoes.—Volcanoes and Earthquakes.—Temperature of the Outermost Crust of the Earth.—Temperature of the Lowest Layer of the Atmosphere.—Lines of equal Heat.—Temperature of the Upper Layers of the Atmosphere.—The Snow Limits.—Glaciers.—Temperature of the Waters, and their Influence on Climate.—Currents of the Sea.—Winds.—Moisture of the Air and Atmospheric Precipitation.—Electricity of the Air, Lightning, and Thunder.

**HANDBOOK OF NATURAL****PHILOSOPHY AND ASTRO-****NOMY. By DIONYSIUS LARDNER,**

Formerly Professor of Natural Philosophy and Astronomy in University College, London. Three Vols., large 12mo, with very numerous Illustrations.

FIRST COURSE, One Volume, 12s. 6d.

Mechanics.	Pneumatics,
Hydrostatics.	Sound,
Hydraulics.	Optics.

"We have much pleasure in recommending Dr. Lardner's 'Handbook of Natural Philosophy;' it is one of the best popular

scientific works that has yet appeared."—*English Journal of Education*.

"Our examination of the work leads us to speak most favourably of it as a handbook for students; it will be a useful addition to the library of every medical student, as well as a serviceable guide to all who are about to commence the study of physics."—*Medical Gazette*.

SECOND COURSE, One Volume, 8s. 6d.

Heat, Common Electricity. | Magnetism. Voltaic Electricity.

THIRD COURSE, One Volume, 16s. 6d.

Astronomy and Meteorology.

With 37 Plates and 200 Woodcuts.

## HANDBOOK OF ASTRONOMY AND METEOROLOGY.

By DR. LARDNER (From the Handbook of Natural Philosophy). 37 Plates and 200 Woodcuts. One Vol., 16s. 6d. cloth.

## ELEMENTARY TREATISE

ON MECHANICS, for the use of Junior University Students. By RICHARD POTTER, A.M., Professor of Natural Philosophy in University College, London. Third Edition, 8vo, with numerous Diagrams, 8s. 6d. cloth.

## ELEMENTARY TREATISE

on OPTICS, PART I. By RICHARD POTTER, A.M. 8vo, Second Edition, corrected, with numerous Diagrams, 9s. 6d. cloth.

## ELEMENTARY TREATISE

on OPTICS, PART II, Containing the Higher Propositions. By RICHARD POTTER, A.M. 8vo, with numerous Diagrams, 12s. 6d.

This volume contains the discussions of direct and oblique pencils to the higher approximations according to previously known methods. Also new discussions of the aberrations of oblique pencils and the forms of the images produced; together with the application to the theory of Optical Instruments. Many other new investigations will be found in the volume.

## FIRST BOOK OF NATURAL

PHILOSOPHY; or, an Introduction to the Study of Statics, Dynamics, Hydrostatics, and Optics, with numerous examples. By SAMUEL NEWTH, A.M., Fellow of University College, London. 12mo, 3s. 6d.

## ELEMENTS OF MECHANICS

and HYDROSTATICS. By SAMUEL NEWTH, M.A., Fellow of University College, London. Small 8vo, 7s. 6d. cloth.

## TWELVE PLANISPHERES,

forming a Guide to the Stars for every Night in the Year, with an Introduction. 8vo, 6s. 6d. cloth.

## ECLIPTICAL CHARTS,

HOURS, 1, 2, 3, 4, 5, 7, 9, 10, 11, 13, 14, 19, 20, taken at the Observatory, Regent's Park, under the direction of GEORGE BISHOP, Esq., F.R.S. &c. Price 2s. 6d. each.

## ASTRONOMICAL OBSERVA-

TIONS taken at the Observatory, Regent's Park, during the Years 1839—1851, under the direction of GEORGE BISHOP, Esq. F.R.S., &c. 4to. Price 12s. 6d.

## MR. BISHOP'S SYNOPTICAL

TABLE OF THE ELEMENTS OF THE MINOR PLANETS, between Mars and Jupiter, as known at the beginning of 1855, with the particulars relating to their discovery, &c. Arranged at the Observatory, Regent's Park. On a Sheet. 1s.

## Mathematics, &c.

## ELEMENTS OF ARITHMETIC.

By AUGUSTUS DE MORGAN, Professor of Mathematics in University College, London. Fifth Edition, with Eleven Appendixes. Royal 12mo, 5s. cloth.

## DE MORGAN'S TRIGONOMETRY AND DOUBLE ALGEBRA.

Royal 12mo, 7s. 6d. cloth.

## A COURSE OF ARITHMETIC

as taught in the Pestalozzian School, Workshop, Notts. By J. L. ELLENBERGER. 12mo, 5s. cloth.

## A KEY TO DITTO, 12mo. 1s. 6d.

## BARLOW'S TABLES OF

SQUARES, CUBES, SQUARE ROOTS, CUBE ROOTS, and RECIPROALS, up to 10,000. Stereotype Edition, examined and corrected. Under the Superintendence of the Society for the Diffusion of Useful Knowledge. Royal 12mo, Cloth, 8s.

## ARITHMETICAL BOOKS AND

AUTHORS. From the Invention of Printing to the present time; being Brief Notices of a large Number of Works drawn up from actual inspection. By AUGUSTUS DE MORGAN, Professor of Mathematics in University College,

London. Cheap Issue. Royal 12mo, 2s. 6d. cloth.

"A great number of persons are employed in teaching Arithmetic in the United Kingdom. In publishing this work, I have the hope of placing before many of them more materials for the prevention of inaccurate knowledge of the literature of their science than they have hitherto been able to command, without both expense and research."—*Preface*.

**REINER'S LESSONS ON FORM**; or, an **INTRODUCTION to GEOMETRY**, as given in a Pestalozzian School, Cheam, Surrey. 12mo, with numerous Diagrams, 3s. 6d. cloth.

**THE FIRST BOOK OF EUCLID EXPLAINED to BEGINNERS**. By C. P. MASON, B.A., Fellow of University College and Principal of Denmark Hill Grammar School. Folscap 8vo, 1s. 9d. cloth.

**A FIRST BOOK ON PLANE TRIGONOMETRY**. Geometrical Trigonometry, and its applications to Surveying, with numerous Examples. For the use of Schools. By G. W. HEMMING, M.A., Fellow of St. John's College, Cambridge, and Author of a Treatise on the "Differential and Integral Calculus." With Diagrams, 12mo, cloth limp, 1s. 6d.

**RITCHIE'S PRINCIPLES OF the DIFFERENTIAL and INTEGRAL CALCULUS**, familiarly Illustrated, and applied to a variety of useful purposes. Second Edition. Revised by J. A. SPENCER, B.A., Assistant Mathematical Master in University College School. 12mo, with diagrams, 4s. 6d. cloth.

**RITCHIE'S PRINCIPLES OF GEOMETRY**, familiarly Illustrated, and applied to a variety of useful purposes. Designed for the Instruction of Young Persons. Second Edition, revised and enlarged, 12mo, with 150 Woodcuts, cloth limp, 1s. 6d.

**TABLES OF LOGARITHMS, COMMON and TRIGONOMETRICAL, to FIVE PLACES**. Under the Superintendence of the Society for the Diffusion of Useful Knowledge. Fcap. 8vo, cloth limp, 1s. 6d.

**LESSONS ON NUMBER, AS given at a Pestalozzian School, at Cheam, Surrey**. By CHARLES REINER. The Master's Manual. New Edition. 12mo, cloth, 5s. The Scholar's Praxis. 12mo, 2s. bound.

## Greek.

### LEXICON TO AESCHYLUS.

Containing a Critical Explanation of the more Difficult Passages in the Seven Tragedies. By the Rev. W. LINWOOD, A.M., M.R.A.S. Second Edition, revised. 8vo, 12s. cloth.

### NEW GREEK DELECTUS;

Being Sentences for Translation from Greek into English, and English into Greek; arranged in a Systematic Progression. By Dr. RAPHAEL KUHNER. Translated and Edited from the German, by Dr. ALEXANDER ALLEN. Third Edition, revised. 12mo, 4s. cloth.

### FOUR GOSPELS IN GREEK.

For the use of Schools. Fcap. 8vo. cloth limp, 1s. 6d.

**THE ANABASIS OF XENOPHON**, expressly for Schools. With Notes, a Geographical and Biographical Index and Map. By J. T. V. HARDY, B.A., Principal of Huddersfield College, and Ernest Adams, Classical Master in University College School, 12mo, 4s. 6d. cloth.

By omitting the majority of the speeches (always difficult to beginners), and other passages less directly affecting the principal narrative, the bulk of the Greek text has been so materially diminished, as to leave little more than a twelvemonth's profitable and pleasing study. A brief abstract of each suppressed passage has been supplied, thus preserving the continuity of the narrative unbroken.

### LONDON GREEK GRAMMAR.

Designed to exhibit, in small compass, the Elements of the Greek Language. Edited by a GRADUATE of the University of Oxford. Sixth Edition. 12mo, cloth limp, 1s. 6d.

### GREEK TESTAMENT. GRIESBACH'S TEXT,

with the various readings of MILL and SCHOLZ. Second Edition, revised. Fcap. 8vo, cloth, 6s. 6d.

**PLATO. The Apology of SOCRATES, CRITO, and part of the PHAEDRO**, with English Notes, a Life of Socrates, &c. Edited by Dr. W. SMITH. Second Edition. 12mo, cloth, 5s.

### ROBSON'S CONSTRUCTIVE

**GREEK EXERCISES**. 12mo, cloth, 7s. 6d.

\*.\* This Work which was originally intended to be a new edition of "Allen's Constructive Greek Exercises," will take the place of that book. The general principles of both are identical.



**INTRODUCTION TO THE ART OF COMPOSING GREEK IAMBICS**, in Imitation of the Greek Tragedians. Designed for the use of Schools. By the Rev. CHARLES TAYLER. 12mo, 2s. 6d.

**WHAT IS THE POWER OF THE GREEK ARTICLE**; and how may it be expressed in the English Version of the New Testament? By JOHN TAYLER. 8vo, 2s. 6d.

### Latin.

**NEW LATIN DELECTUS**; Being Sentences for Translation from Latin into English, and English into Latin; arranged in a Systematic Progression, on the plan of the Greek Delectus. By Dr. ALEXANDER ALLEN. Third Edition, revised. 12mo, 4s. cloth.

**CONSTRUCTIVE LATIN EXERCISES**, for teaching the Elements of the Language on a system of Analysis and Synthesis; with Latin Reading Lessons, and copious Vocabularies. By JOHN ROSSON, B.A., late Assistant Master in University College School. Third and Cheaper Edition, thoroughly revised. 12mo, 4s. 6d., cloth.

**LONDON LATIN GRAMMAR**; Including the Eton Syntax and Prosody in English, accompanied with Notes. Edited by a GRADUATE of the University of Oxford. Fifteenth Edition. 12mo, cloth limp, 1s. 6d.

**FIRST LATIN READING LESSONS**; with complete Vocabularies. Intended as an Introduction to Cæsar. By JOHN ROSSON, B.A., Assistant Master in University College School. 12mo, 2s. 6d., cloth.

**THE PRINCIPAL ROOTS OF the LATIN LANGUAGE**, simplified by a display of their Incorporation into the English Tongue; with copious Notes. By HENRY HALL. Fifth Edition. 12mo, limp cloth, 1s. 6d.

**TACITUS, GERMANIA, AGRICOLA**, and First Book of the Annals. With English Notes, and Böttiger's Remarks on the style of Tacitus. Edited by Dr. W. SMITH. Third Edition, revised and much improved. 12mo, 5s. cloth.

### CAESAR FOR BEGINNERS.

Latin and English; with the Original Text at the end. 12mo, 3s. 6d., cloth.

**MYTHOLOGY FOR VERSIFICATION**; or, a Brief Sketch of the Fables of the Ancients, prepared to be rendered into Latin verse. By the late Rev. F. HODGSON, M.A. (Provost of Eton). New Edition. 12mo, 3s. bound. Key to Ditto. 8vo, 7s.

**SELECT PORTIONS OF SACRED HISTORY**, conveyed in sense for Latin Verses. By the late Rev. F. HODGSON, M.A. (Provost of Eton). Third Edition. 12mo, 3s. 6d., cloth. Key to Ditto. Royal 8vo, 10s. 6d., cl.

**SACRED LYRICS**; or, Extracts from the Prophetical and other Scriptures of the Old Testament; adapted to Latin Versification in the principal Metres of HORACE. By the late Rev. F. HODGSON, M.A. (Provost of Eton). 12mo, 6s. 6d., cloth. Key to Ditto. 8vo, 12s., cloth.

**LATIN AUTHORS**. Selected for the use of Schools; containing portions of Phædrus, Ovid's Metamorphoses, Virgil's Æneid, Cæsar, and Tacitus. 12mo, 1s. 6d., cloth.

**NEW LATIN READING BOOK**, consisting of short Sentences, easy Narrations and Descriptions, selected from Cæsar's Gallic War; arranged in systematic Progression. With a Dictionary. Second Edition revised and improved. 12mo, 2s. 6d.

### Hebrew.

**GRAMMAR OF THE HEBREW LANGUAGE**. By HYMAN HURWITZ, late Professor of Hebrew in University College, London. Fourth Edition, revised and enlarged. 8vo, 13s. cloth. Or in Two Parts, sold separately:—**ELEMENTS**, 4s. 6d., cloth; **ETYMOLOGY and SYNTAX**, 9s. cloth.

**BOOK OF GENESIS IN ENGLISH HEBREW**; accompanied by an Interlinear Translation, substantially the same as the authorised English version; Philological Notes, and a Grammatical Introduction. By W. GREENFIELD, M.R.A.S. Fourth Edition. Cheap Issue. 8vo, 4s. 6d., cloth. With the original Text in Hebrew characters at the end. 8vo, 6s. 6d., cloth.

**Maps.****TEACHING MAPS :—**

- I. **RIVERS AND MOUNTAINS, &c.**, of England, Wales, and Part of Scotland. 6d.
- II. **TOWNS** of Ditto. 6d.

**PROJECTIONS. Three Maps.**

MERCATOR. EUROPE. BRITISH ISLES. stitched in a Cover, 1s. Single Maps, 4d. each.

**PROJECTIONS**; the same, with Outline of Country. Three Maps stitched in a Cover, 1s. Single Maps, 4d. each.

**English, &c.****THE ENGLISH LANGUAGE.**

By Dr. R. G. LATHAM, F.R.S., late Fellow of King's College, Cambridge. Fourth Edition, greatly enlarged. Two Vols. 8vo.

**AN ENGLISH GRAMMAR**

for the USE of SCHOOLS. By Dr. R. G. LATHAM, F.R.S., late Fellow of King's College, Cambridge. Sixth Edition. 12mo, 4s. 6d. cloth.

**A HAND-BOOK OF THE**

ENGLISH LANGUAGE. By Dr. R. G. LATHAM, F.R.S. Second Edition. Crown 8vo, 7s. 6d. cloth.

The object of the "Handbook" is to present to students for examination, in a more condensed form, the chief facts and reasonings of "The English Language." Less elaborate than that work, it is less elementary than the "English Grammar." Like all the other works by the same author, it gives great prominence to the ethnological relations of our tongue; and insists upon historical investigation, and the application of the general principles of comparative philology, as the true means of exhibiting its real growth and structure, in opposition to the more usual method of treating it as a mass of irregularities. It has the further object of supplying a knowledge of those laws of speech and principles of grammar which apply to language generally.

**ELEMENTS OF ENGLISH**

GRAMMAR, for the USE of LADIES' SCHOOLS. By Dr. R. G. LATHAM, F.R.S. Fcap. 8vo, 1s. 6d. cloth.

**ELEMENTS OF ENGLISH**

GRAMMAR, for COMMERCIAL SCHOOLS. By Dr. R. G. LATHAM, F.R.S. Fcap. 8vo, 1s. 6d. cloth.

**HISTORY AND ETYMOLOGY**

of ENGLISH GRAMMAR, for the USE of CLASSICAL SCHOOLS. By Dr. R. G. LATHAM, F.R.S. Second Edition. Fcap. 8vo, 1s. 6d. cloth.

**FIRST OUTLINES OF LOGIC,**

applied to Grammar and Etymology. By Dr. R. G. LATHAM. 12mo, 1s. 6d. cloth.

**NEW ENGLISH SPELLING**

BOOK. By the Rev. GORHAM D. ABBOTT. Second Edition, with Reading Lessons. 12mo, Sewed, 6d.

**FIRST ENGLISH READER.**

By the Rev. G. D. ABBOTT. Second Edition. 12mo, with Illustrations, cloth limp, 1s.

**SECOND ENGLISH READER.**

By the Rev. G. D. ABBOTT. Second Edition. 12mo, cloth limp, 1s. 6d.

**French.****A FRENCH GRAMMAR. By**

P. F. MERLET, Professor of French in University College, London. New Edition. 12mo, 5s. 6d. bound.

\* \* Or, sold in two Parts: PRONUNCIATION and ACCIDENCE, 3s. 6d.; SYNTAX, 3s. 6d. (KEY, New Edition, 3s. 6d.)

**MERLET'S TRADUCTEUR;**

Or, HISTORICAL, DRAMATIC, and MISCELLANEOUS SELECTIONS from the best FRENCH WRITERS; accompanied by Explanatory Notes; a selection of Idioms, &c. New Edition. 12mo, 5s. 6d. bound.

**MERLET'S DICTIONARY OF**

THE DIFFICULTIES OF THE FRENCH LANGUAGE; containing Explanations of every Grammatical Difficulty; Synonymes explained in a concise manner; Versification; Etymological Vocabulary; Free Exercises, with Notes; Mercantile Expressions, Phrases, and Letters; Elements of French Composition. A new and enlarged Edition. 12mo, 6s. 6d. bound.

**MERLET'S FRENCH SYNO-**

NYMES; explained in Alphabetical Order, with Copious Examples. (From the "DICTIONARY OF DIFFICULTIES.") 12mo, cloth, 2s. 6d.

**STORIES FROM FRENCH WRITERS.** Interlinear (from Merlet's "Traducteur"). 12mo, 2s.

**German.**

**THE ADVENTURES OF ULYSSES:** a German Reading Book; with a short Grammar and a Vocabulary. By PAUL HIRSCH. Twenty-four Woodcuts. 12mo, cloth, 6s.

*Separately,*

**A SHORT GRAMMAR OF THE GERMAN LANGUAGE.** 12mo, cloth, 2s.

**Italian.**

**PANIZZI'S ITALIAN GRAMMAR.** 12mo, cloth, limp, 1s. 6d.

**FIRST ITALIAN COURSE;** Being a Practical and Easy Method of Learning the Elements of the Italian Language. By W. BROWNING SMITH, M.A., Second Classical Master of the City of London School. Royal 18mo, 3s. 6d. cloth.

**Interlinear Translations.**

*Cheap Issue, at 1s. 6d. per volume.*

**LOCKE'S SYSTEM OF CLASSICAL INSTRUCTION,** restoring the Method of Teaching formerly practised in all Public Schools. The Series consists of the following Interlinear Translations with the Original Text, in which the quantity of the doubtful Vowels is denoted; critical and explanatory Notes, &c.

\*.\* By means of these Works, that excellent system of Tuition is effectually restored which was established by Dean Colet, Erasmus, and Lily, at the foundation of St. Paul's School, and was then enjoined by authority of the State, to be adopted in all other Public Seminaries of learning throughout the kingdom. Each volume, 1s. 6d.

**LATIN.**

1. PHÆDRUS'S FABLES OF ÆSOP.
2. OVID'S METAMORPHOSES. Book I.
3. VIRGIL'S ÆNEID. Book I.
4. PARSING LESSONS TO VIRGIL.
5. CÆSAR'S INVASION OF BRITAIN.

**GREEK.**

1. LUCIAN'S DIALOGUES. Selections.
2. THE ODES OF ANAGREON.
3. HOMER'S ILIAD. Book I.
4. PARSING LESSONS TO HOMER.
5. XENOPHON'S MEMORABILIA. Part I.
6. HERODOTUS'S HISTORIES. Selections.

**FRENCH.**

**SIMONDI;** the BATTLES of CRESSY and POICTIERS.

**GERMAN.**

STORIES FROM GERMAN WRITERS.

\*.\* A Second Edition of the Essay explanatory of the System, with an Outline of the Method of Study, is published. 12mo, sewed, price 6d.

**Animal Magnetism.**

**BARON VON REICHENBACH'S RESEARCHES ON MAGNETISM, ELECTRICITY, HEAT, LIGHT, CRYSTALLISATION, AND CHEMICAL ATTRACTION, IN THEIR RELATION TO THE VITAL FORCE.** Translated and Edited (at the express desire of the Author) by DR. GREGORY, of the University of Edinburgh. Cheap Issue. One volume, 8vo, cloth, 6s. 6d.

"The merits of this remarkable volume are great. The painstaking, conscientious, cautious, ingenious,—we had almost said, the religious, and certainly the self-possessed enthusiasm with which the experimental clue is followed from turn to turn of the labyrinth, is surpassed by nothing of the same sort in the whole range of contemporary science."—*North British Review.*

**Medicine, Chemistry, &c.**

**DR. QUAIN'S ANATOMY.**

Edited by DR. SHARPEY and MR. QUAIN, Professors of Anatomy and Physiology in University College, London. Fifth Edition. Complete in Two Volumes 8vo. Illustrated by four hundred Engravings on Wood. Price 2l.

**DEMONSTRATIONS OF ANATOMY.** A Guide to the Dissection of the Human Body. By GEORGE VINER ELLIS, Professor of Anatomy in University College, London. Third Edition. Small 8vo. 12s. 6d. cloth.

**THE ESSENTIALS OF MATERIA MEDICA, THERAPEUTICS and the PHARMACOPŒIAS.** For the Use of Students and Practitioners. By ALFRED BARING GARROD, Professor of Materia Medica and Therapeutics in University College, London. Foolscap 8vo.

**PRACTICAL PHARMACY.**

The Arrangements, Apparatus, and Manipulations of the Pharmaceutical Shop and Laboratory. By FRANCIS MORR, Ph. D., of Coblenz; and THEOPHILUS REDWOOD, Professor of Chemistry and Pharmacy to the Pharmaceutical Society of Great Britain. 400 Engravings on Wood. 8vo, 6s. 6d. cloth.

**A HANDBOOK OF PHYSIOLOGY.**

By WILLIAM SENHOUSE KIRKES, M.D., Demonstrator of Morbid Anatomy at St. Bartholomew's Hospital. Assisted by JAMES PAGET, Lecturer on General Anatomy and Physiology at St. Bartholomew's Hospital. Second Edition. One Vol. 12mo, with Illustrations. 12s. 6d.

**LECTURES ON THE PRINCIPLES AND PRACTICE OF MIDWIFERY.** By EDWARD WM. MURPHY, A.M., M.D., Professor of Midwifery in University College, London. One Volume, 8vo, many Illustrations, 16s.

"The work will take rank among the best treatises on the obstetric art. By this work, Dr. Murphy has placed his reputation and his fame on a solid and durable foundation."  
—*Dublin Medical Press*.

**CHLOROFORM, ITS PROPERTIES, AND SAFETY IN CHILD-BIRTH.** By PROFESSOR MURPHY, M.D. 12mo, 1s. 6d. cloth.

**PHYSICAL DIAGNOSIS OF THE DISEASES OF THE ABDOMEN.** By EDWARD BALLARD, M.D., Late Medical Tutor in University College, London. Large 12mo, 7s. 6d. cloth.

"The profession is much indebted to Dr. Ballard for this unpretending little volume, which, we feel certain, if carefully studied, will accomplish its object of removing many of the difficulties at present surrounding the diagnosis of abdominal disease."—*Lancet*.

**A PRACTICAL TREATISE ON DISEASES OF THE LUNGS AND HEART,** their Symptoms and Treatment, and the Principles of Physical Diagnosis. By W. H. WALSH, M.D., Professor of the Principles and Practice of Medicine and Clinical Medicine in University College, London; Physician to University College Hospital, and Consulting Physician to the Hospital for Consumption and Diseases of the Chest. A new and considerably enlarged edition. One Vol. 12s. 6d. cloth.

"This work is what its name indicates it to be—eminently practical. That it will add largely to the already great reputation of its author, no question can be entertained. It is far in advance of any other Treatise on Diseases of the Chest, either in this or any other country. Every page—we were about to say every line—contains a fact, often new, and always resting on the Author's own observations. Cases are quoted to prove every new statement, and to support every argument adduced in opposition to others. To the practitioner, the clinical teacher, and to the student, this work will prove alike invaluable."—*Medical Times*.

**THE NATURE AND TREATMENT OF CANCER.**

By W. H. WALSH, M.D., Professor of Medicine in University College, Physician to University College Hospital, and Consulting Physician to the Hospital for Consumption and Diseases of the Chest. One Volume, 8vo, with Illustrations. 6s. 6d.

**ON PAIN AFTER FOOD; ITS CAUSES AND TREATMENT.**

By EDWARD BALLARD, M.D., LOND. Lecturer on the Practice of Medicine at the School of Medicine adjoining St. George's Hospital. Author of the "Physical Diagnosis of Diseases of the Abdomen." &c. 1 Vol. 4s. 6d. cloth.

**THE DISEASES OF THE**

**RECTUM.** By RICHARD QUAIN, F.R.S., Professor of Clinical Surgery in University College, and Surgeon to University College Hospital. With Lithographic Plates. Post 8vo. 7s. 6d. cloth.

"This Treatise is eminently of a practical character, and contains much original and valuable matter. It is not indeed a literary compilation, but rather an exposition of the author's opinions and practice in those diseases."—*Association Journal*.

**THE SCIENCE AND ART OF SURGERY.** Being a Treatise on

**Surgical Injuries, Diseases, and Operations.** By JOHN ERICHSEN, Professor of Surgery in University College, and Surgeon to University College Hospital. 250 Wood Engravings. 8vo. 1l. 6s.

"The aim of Mr. Erichsen appears to be, to improve upon the plan of Samuel Cooper; and by connecting in one volume the science and art of Surgery, to supply the student with a text-book and the practitioner with a work of reference, in which scientific principles and practical details are alike included.

"It must raise the character of the author, and reflect great credit upon the College in which he is Professor, and we can cordially recommend it as a work of reference, both to students and practitioners."—*Medical Times*.

**THE MICROSCOPIC ANATOMY OF THE HUMAN BODY IN HEALTH AND DISEASE.** Illustrated with numerous Drawings in Colour. By ARTHUR HILL HASSALL, M.B., Fellow of the Linnæan Society, Member of the Royal College of Surgeons, &c., &c. 2 vols., 8vo, 2l. 5s.

**HASSALL'S HISTORY OF THE BRITISH FRESHWATER ALGÆ**, including Descriptions of the Desmidiæ and Diatomacæ. With upwards of 100 Plates, illustrating the various species. 2 vols. 8vo, 2l. 5s.

**MORTON'S SURGICAL ANATOMY OF THE PRINCIPAL REGIONS.** Completed by Mr. CADGE, late Assistant Surgeon, University College Hospital. Twenty-five Lithographic Illustrations Coloured, and Twenty-five Woodcuts. Royal 8vo, 21s. cloth lettered. It may also be had as under—Perinæum, 5s.; Groin, Femoral, and Popliteal Regions, 7s. 6d.; Inguinal Hernia, Testis and its Coverings, 7s. 6d.; Head and Neck, the Axilla, and the Bend of the Elbow, 7s. 6d.

"The work thus completed constitutes a useful guide to the student, and remembrancer to the practitioner. We can speak very favourably of the general execution of the work. The coloured lithographs are, for the most part, well drawn, and faithfully represent the broad features of the several parts. The woodcuts are well engraved, and very clearly exhibit the points which they are intended to illustrate. We think that Mr. Cadge's contributions in no degree fall short of the original work; and we trust that the volume in its complete form will find a cordial reception from the Profession."—*Medical Gazette*.

**A SERIES OF ANATOMICAL PLATES IN LITHOGRAPHY.** Edited by JAMES QUAIN, M.D., and ERASMUS WILSON, F.R.S.

\* \* A remarkably cheap issue is now in course of delivery to Subscribers at the following low prices:—

	To Subscribers.	Former Price.
£ s. d.	£ s. d.	£ s. d.
THE COMPLETE WORK, in Two Volumes, Royal Folio, Half-bound Morocco	5 5 0	8 8 0
THE SAME, Full Coloured, Half-bound Morocco	8 8 0	14 0 0

The Work may also be subscribed for in separate portions, bound in Cloth and Lettered, as follows:—

	PLAIN.	To Subscribers.	Former Price.
£ s. d.	£ s. d.	£ s. d.	£ s. d.
Muscles. 51 Plates	1 5 0	1 18 0	
Vessels. 50 Plates	1 5 0	1 18 0	
Nerves. 38 Plates	1 1 0	1 10 0	
Viscera. 32 Plates	0 17 0	1 5 0	
Bones and Ligaments. 30 Plates	0 17 0	1 5 0	

	COLOURED.	To Subscribers.	Former Price.
£ s. d.	£ s. d.	£ s. d.	£ s. d.
Muscles. 51 Plates	2 4 0	3 12 0	
Vessels. 50 Plates	2 0 0	3 8 0	
Nerves. 38 Plates	1 14 0	2 16 0	
Viscera. 32 Plates	1 10 0	2 8 0	
Bones and Ligaments. 30 Plates	1 0 0	1 11 6	

\* \* Proposals with full particulars may be had of the Publishers, by whom and by all Booksellers, Subscribers' names will be received.

**ON GRAVEL, CALCULUS, AND GOUT;** chiefly an Application of Professor Liebig's Physiology to the Prevention and Cure of those Diseases. By H. BENCKE JONES, M.D., F.R.S., Physician to St. George's Hospital. 8vo, cloth, price 6s.

**PRINCIPLES OF AGRICULTURAL CHEMISTRY**, with special reference to the late researches made in England. By JUSTUS VON LIEBIG. Small 8vo, 3s. 6d. cloth.

**FAMILIAR LETTERS ON CHEMISTRY.** In its relations to Physiology, Dietetics, Agriculture, Commerce, and Political Economy. By JUSTUS VON LIEBIG. A New and Cheap Edition, revised throughout, with many additional Letters. Complete in One Volume, Foolscap 8vo, price 6s. cloth.

**HANDBOOK OF INORGANIC**

**ANALYSIS.** By FRIEDRICH WÖHLER, M.D., Professor of Chemistry in the University of Göttingen. Translated and edited by DR. HOFMANN, Professor in the Royal College of Chemistry, London. Large 12mo, 6s. 6d. cloth.

"Next to Rose of Berlin in the ranks of living analytic chemists, particularly in the inorganic department of the art, stands Friedrich Wöhler, who has in this book given us a compendium of inorganic analysis, illustrated by examples of the methods to be pursued in the examination of minerals, both of a simple and complex constitution, which, if followed out by the student with ordinary care and patience, and with some little practical instruction, will not fail to render him a thorough master of this division of chemical knowledge."—*Association Journal*.

**HANDBOOK OF ORGANIC**

**ANALYSIS.** By JUSTUS LIEBIG. Edited by DR. HOFMANN, Professor in the Royal College of Chemistry, London. Large 12mo. Illustrated by 85 Wood Engravings. 5s. cloth.

"The work now before us is a most valuable contribution to our knowledge on this most important subject. The style is lucid, and the processes are not only explained to the mind, but are made manifest to the eye by a profusion of beautiful illustrations."—*Medical Times*.

**GREGORY'S HANDBOOK OF INORGANIC CHEMISTRY.**

For the use of Students. By WILLIAM GREGORY, M.D., Professor of Chemistry in the University of Edinburgh. Third Edition, revised and enlarged. 12mo, 5s. 6d.

"A young man who has mastered these few and by no means closely printed pages, may venture to face any board of examiners on Chemistry, without fear of being posed by any fair question."—*Association Journal*.

**GREGORY'S HAND-BOOK OF ORGANIC CHEMISTRY.**

Being a New and greatly Enlarged Edition of the "Outlines of Organic Chemistry, for the Use of Students." One volume, large 12mo, 9s. 6d. cloth.

**ELEMENTS OF CHEMICAL**

**ANALYSIS, QUALITATIVE AND QUANTITATIVE.** By EDWARD ANDREW PARNELL, Author of "APPLIED CHEMISTRY; IN ARTS, MANUFACTURES, AND DOMESTIC ECONOMY." Second Edition, revised throughout, and enlarged by the addition of 200 pages, 8vo, Cheap Issue. 9s. cloth.

**ANIMAL CHEMISTRY; OR,**

**CHEMISTRY IN ITS APPLICATIONS TO PHYSIOLOGY AND PATHOLOGY.** By JUSTUS LIEBIG, M.D. Edited from the Author's Manuscript, by WILLIAM GREGORY, M.D. Third Edition, almost wholly re-written. 8vo, Part I. (the first half of the work) 6s. 6d. cloth.

**LIEBIG'S RESEARCHES INTO THE MOTION OF THE JUICES IN THE ANIMAL BODY.**

8vo, 5s.

**CHEMISTRY IN ITS APPLI-**

**CATION TO AGRICULTURE AND**

**PHYSIOLOGY.** By JUSTUS LIEBIG,

M.D. Edited, from the Manuscript of the Author, by LYON PLAYFAIR, Ph. D., and WM. GREGORY, M.D. Fourth Edition, revised. Cheap Issue. 8vo, 6s. 6d. cloth.

**DYEING AND CALICO**

**PRINTING.** By EDWARD ANDREW PARNELL, Author of "Elements of Chemical Analysis." (*Reprinted from Parnell's "Applied Chemistry in Manufactures, Arts, and Domestic Economy, 1844."*) With Illustrations. 8vo, 7s. cloth.

**OUTLINES OF THE COURSE**

**OF QUALITATIVE ANALYSIS**

followed in the Giessen Laboratory.

By HENRY WILL, Ph. D., Professor Extraordinary of Chemistry in the University of Giessen. With a preface by BARON LIEBIG. 8vo, 6s., or with the Tables mounted on linen, 7s.

**TURNER'S ELEMENTS OF**

**CHEMISTRY.** Edited by PROFESSORS LIEBIG and GREGORY. Eighth

Edition. One Vol. 8vo, 1l. 10s.

**Common-Place Books and Literary Diaries.****THE PRIVATE DIARY.**

Arranged, Printed, and Ruled for receiving an account of every day's employment for the space of one year. With an Index and Appendix. Cheaper Edition. Post 8vo, strongly half-bound, 3s. 6d.

**THE STUDENT'S JOURNAL.**

Formed on the plan of the "Private Diary." Cheaper Edition. Post 8vo, strongly half-bound, 3s. 6d.

**THE LITERARY DIARY; or**

Complete Common-Place Book, with an Explanation and an Alphabet of Two Letters on a Leaf. Cheaper Edition. Post 4to, ruled throughout, and strongly half-bound, 8s. 6d. With Lock, 11s.

**A POCKET COMMON-PLACE**

BOOK. With LOCKE'S Index. Cheaper Edition. Post 8vo, strongly half-bound, 6s. 6d. With Lock, 9s.

**Drawing, &c.****LINEAL DRAWING COPIES**

FOR THE EARLIEST INSTRUCTION. Comprising 200 subjects on 24 sheets, mounted on 12 pieces of thick pasteboard. By the Author of "Drawing for Young Children." In a portfolio. 5s. 6d.

**EASY DRAWING COPIES**

FOR ELEMENTARY INSTRUCTION. By the Author of "Drawing for Young Children." Set I. Twenty-six Subjects mounted on pasteboard. Price 3s. 6d., in a Portfolio. Set II. Forty-one Subjects mounted on pasteboard. Price 5s. 6d., in a Portfolio.

\* \* *The Work may also be had (two sets together) in one Portfolio, price 6s. 6d.*

**DRAWING MODELS. Con-**

sisting of Forms for Constructing various Buildings, Gateways, Castles, Bridges, &c. The Buildings will be found sufficiently large to be drawn from by a numerous Class at the same time. In a Box, with a small Treatise on Drawing and Perspective. Price 2l. 10s. Length of the Box, 18½ inches; breadth 13 inches; height 8½ inches.

**DRAWING MATERIALS. A**

Quarto Copybook of 24 leaves, common paper, 6d. A Quarto Copybook of 24 leaves, paper of superior quality, 1s. 3d. A Quarto Copybook of 60 leaves, 1s. 6d. Pencils, with very thick lead, B.B.B. 2s. per half dozen. Pencils, with thick lead, F. at 1s. 6d. ditto. Drawing Chalk, 9d. per dozen sticks, in a Box. Port-crayons for holding the Chalk, 4d. each.

**PERSPECTIVE. Its Principles**

and Practice. By G. B. MOORE. In two parts, Text and Plates. 8vo, cloth, 8s. 6d.

**THE PRINCIPLES OF CO-**

LOUR APPLIED TO DECORATIVE ART. By G. B. MOORE, Teacher of Drawing in University College, London. Fcap., 2s. 6d.

**Singing.****THE SINGING MASTER.**

People's Edition. (One-Half the Original Price.) Sixth Edition. 8vo, 6s. cloth lettered.

"What chiefly delights us in the *Singing Master* is the intermixture of many little moral songs with the ordinary glees. These are chiefly composed by Mr. Hickson himself; and we could scarcely imagine any thing of the kind better executed. They relate to exactly the class of subjects which all who wish well to the industrious orders would wish to see imprinted on their inmost nature—contentment with their lowly but honourable lot, the blessings that flow from industry, the fostering of the domestic affections, and aspirations for the improvement of society."—*Chambers' Journal*.

\* \* *Sold also in Five Parts, any of which may be had separately as follows:—*

**FIRST LESSONS IN SINGING AND**

THE NOTATION OF MUSIC. Containing Nineteen Lessons in the Notation and Art of Reading Music. 8vo, 1s. sewed.

**RUDIMENTS OF THE SCIENCE OF**

HARMONY, OR THOROUGH BASS. 8vo, 1s. sewed.

**THE FIRST CLASS TUNE BOOK.**

A selection of thirty single and pleasing airs, arranged with suitable words for young children. 8vo, 1s. sewed.

**THE SECOND CLASS TUNE BOOK.**

A selection of Vocal Music, adapted for youth of different ages, and arranged (with suitable words) as two and three-part harmonies. 8vo, 1s. 6d.

**THE HYMN TUNE BOOK. A**

selection of Seventy popular Hymn and Psalm Tunes, arranged with a view of facilitating the progress of children learning to sing in parts. 8vo, 1s. 6d.

The words without the Music may be had in three small books as follows:

MORAL SONGS, from the FIRST CLASS TUNE BOOK, 1d.

MORAL SONGS, from the SECOND CLASS TUNE BOOK, 1d.

HYMNS from the HYMN TUNE BOOK, 1½d.

\* \* *The Vocal Exercises, Moral Songs, and Hymns, with the Music, may also be had, printed on Cards, price Two-pence each Card, or Twenty-pence for Three Shillings.*

## EDUCATION FOR THE PEOPLE.—CHEAP SCHOOL BOOKS.

\* \* *The Publishers have been induced to issue the following Works at very low prices, in the hope of securing for them an extensive sale commensurate with their intrinsic value and extreme cheapness.*

### MATHEMATICS.

#### EUCLID EXPLAINED.

The First Book of Euclid explained to beginners. By C. P. MASON, B.A., Fellow of University College, and Principal of Denmark Hill Grammar School. Fcap. 8vo, 1s. 9d.

#### TABLES OF LOGARITHMS, COMMON AND TRIGONOMETRICAL to Five Places. Under the Superintendence of the Society for the Diffusion of Useful Knowledge. 220 pages fcap. 8vo, cloth limp, 1s. 6d.

#### A FIRST BOOK OF PLANE TRIGONOMETRY, GEOMETRICAL TRIGONOMETRY, and its application to SURVEYING. By G. W. HEMMING, M.A., 145 pages 12mo, cloth limp, 1s. 6d.

#### PRINCIPLES OF GEOMETRY;

Familiarly Illustrated, and applied to a variety of useful purposes. By WILLIAM RITCHIE, LL.D. Second Edition. 200 pages 12mo, cloth limp, 1s. 6d.

### GREEK.

#### THE FOUR GOSPELS IN GREEK.

GRIESBACH'S TEXT, with the various readings of MILL and SCHOLZ. 261 pages fcap. 8vo, cloth limp, 1s. 6d.

#### THE LONDON GREEK GRAMMAR.

Designed to exhibit, in small compass, the Elements of the Greek Language. Edited by a GRADUATE of the University of Oxford. Fifth Edition. 165 pages 12mo, cloth limp, 1s. 6d.

### LATIN.

#### THE PRINCIPAL ROOTS OF THE LATIN LANGUAGE;

Simplified by a display of their Incorporation into the English Tongue; with copious Notes. By HENRY HALL. Fifth Edition. 140 pages 12mo, cloth limp, 1s. 6d.

#### THE LONDON LATIN GRAMMAR;

Including the Eton Syntax and Prosody in English, accompanied with Notes. Edited by a GRADUATE of the University of Oxford. Fifteenth Edition. 130 pages 12mo, cloth limp, 1s. 6d.

### ENGLISH.

#### THE FIRST ENGLISH READER.

By the Rev. G. D. ABBOTT. With Illustrations. 160 pages, 12mo, cloth limp, 1s.

#### THE SECOND ENGLISH READER.

By the Rev. G. D. ABBOTT. 270 pages, 12mo, cloth limp, 1s. 6d.

#### A NEW ENGLISH SPELLING BOOK.

By the Rev. G. D. ABBOTT. Second Edition, with Reading Lessons. 160 pages 12mo, sewed, 6d.

#### ELEMENTS OF ENGLISH GRAMMAR, FOR COMMERCIAL SCHOOLS. By Dr. R. G. LATHAM, F.R.S. Fcap. 8vo, 1s. 6d. cloth.

#### HISTORY AND ETYMOLOGY OF ENGLISH GRAMMAR,

for the USE OF CLASSICAL SCHOOLS. By Dr. R. G. LATHAM, F.R.S. Fcap. 8vo, 1s. 6d. cloth.

#### ELEMENTS OF ENGLISH GRAMMAR, FOR THE USE OF LADIES' SCHOOLS. By Dr. R. G. LATHAM, F.R.S. Fcap. 8vo, 1s. 6d. cloth.

#### FIRST OUTLINES OF LOGIC, applied to Grammar and Etymology.

By Dr. R. G. LATHAM, F.R.S. 12mo, 1s. 6d. cloth.

### ITALIAN.

#### PANIZZII'S ITALIAN GRAMMAR, 12mo, 1s. 6d. cloth.

*(The Series will be continued.)*



# DR. LARDNER'S MUSEUM OF SCIENCE AND ART.

A MISCELLANY OF  
INSTRUCTIVE AND AMUSING TRACTS ON THE PHYSICAL SCIENCES, AND ON  
THEIR APPLICATION TO THE USES OF LIFE.  
ILLUSTRATED BY ENGRAVINGS ON WOOD.

## DOUBLE VOLUMES.

Volumes 1 to 6 may now be had, strongly bound, 2 Volumes in 1 with Indexes, cloth lettered, price 3s. 6d.  
each double volume.

### Contents of Vols. I. and II. (double), 3s. 6d. cloth.

#### VOLUME I., price 1s. 6d., in handsome boards.

##### PART I., price 6d.

1. The Planets; Are they Inhabited Globes?
2. Weather Prognostics. \*
3. The Planets. Chap. II.
4. Popular Fallacies in Physical Science.

##### PART II., price 6d.

5. Latitudes and Longitudes.
6. The Planets. Chap. III.
7. Lunar Influences.
8. Meteoric Stones and Shooting Stars. Chap. I.

##### PART III., price 6d.

9. Railway Accidents. Chap. I.
10. The Planets. Chap. IV.
11. Meteoric Stones and Shooting Stars. Chap. II.
12. Railway Accidents. Chap. II.
13. Light.

### Contents of Vols. III. and IV. (double), 3s. 6d. cloth.

#### VOLUME III., price 1s. 6d., in handsome boards.

##### PART VII., price 5d.

27. Locomotion and Transport, their Influence and Progress. Chap. I.
28. The Moon.
29. Common Things. The Earth.
30. Locomotion and Transport, their Influence and Progress. Chap. II.

##### PART VIII., price 5d.

31. Electric Telegraph. Chap. I.
32. Terrestrial Heat. Chap. I.
33. Electric Telegraph. Chap. II.
34. The Sun.

##### PART IX., Price 6d.

35. Electric Telegraph. Chap. III.
36. Terrestrial Heat. Chap. II.
37. Electric Telegraph. Chap. IV.
38. do. do. Chap. V.
39. do. do. Chap. VI.

### Contents of Vols. V. and VI. (double), 3s. 6d. cloth.

#### VOLUME V., price 1s. 6d., in handsome boards.

##### PART XIII., price 5d.

53. The Steam Engine. Chap. I.
54. The Eye. Chap. I.
55. The Atmosphere.
56. Time. Chap. I.

##### PART XIV., price 5d.

57. The Steam Engine. Chap. II.
58. Common Things. Time. Chap. II.
59. The Eye. Chap. II.
60. Common Things. Pumps.

##### PART XV., price 6d.

61. The Steam Engine. Chap. III.
62. Common Things. Time. Chap. III.
63. The Eye. Chap. III.
64. Common Things. Time. Chap. IV.
65. Common Things. Spectacles—The Kaleidoscope.

#### VOLUME II., price 1s. 6d., in handsome boards.

##### PART IV., price 5d.

14. Common Things. Air.
15. Locomotion in the United States. Chap. I.
16. Cometary Influences. Chap. I.
17. Locomotion in the United States. Chap. II.

##### PART V., price 5d.

18. Common Things. Water.
19. The Potter's Art. Chap. I.
20. Locomotion in the United States. Chap. III.
21. The Potter's Art. Chap. II.

##### PART VI., price 6d.

22. Common Things. Fire.
23. The Potter's Art. Chap. III.
24. Cometary Influences. Chap. II.
25. The Potter's Art. Chap. IV.
26. The Potter's Art. Chap. V.

#### VOLUME IV., price 1s. 6d., in handsome boards.

##### PART X., price 5d.

40. Earthquakes and Volcanoes. Chap. I.
41. Electric Telegraph. Chap. VII.
42. do. do. Chap. VIII.
43. do. do. Chap. IX.

##### PART XI., price 5d.

44. Barometer—Safety Lamp—and Whitworth's Micrometric Apparatus.
45. Electric Telegraph. Chap. X.
46. Earthquakes and Volcanoes. Chap. II.
47. Electric Telegraph. Chap. XI.

##### PART XII., price 6d.

48. Steam.
49. Electric Telegraph. Chap. XII.
50. do. do. Chap. XIII.
51. do. do. Chap. XIV.
52. do. do. Chap. XV.

#### VOLUME VI., price 1s. 6d., in handsome boards.

##### PART XVI., price 6d.

66. Clocks and Watches. Chap. I.
67. Microscopic Drawing and Engraving. Chap. I.
68. Locomotive. Chap. I.
69. Microscopic Drawing and Engraving. Chap. II.

##### PART XVII., price 5d.

70. Clocks and Watches. Chap. II.
71. Microscopic Drawing and Engraving. Chap. III.
72. Locomotive. Chap. II.
73. Microscopic Drawing and Engraving. Chap. IV.

##### PART XVIII., price 6d.

74. Clocks and Watches. Chap. III.
75. Thermometer.
76. New Planets, &c. Leverrier and Adams' [Planet.
77. Leverrier and Adams' Planet.
78. Magnitude and Minuteness.

\* \* The Work is continued in Weekly Numbers at 1d., in Monthly Parts at 5d., and Quarterly Volumes at 1s. 6d., in Ornamental Boards, and Half-Yearly Volumes at 3s. 6d.

# INDEX.

	PAGE		PAGE
Abbott's Spelling Book	8	Linwood's Lexicon to Æschylus	6
" First English Reader	8	Locke's System—Interlinear Translations	9
" Second	8	Logarithms, Tables of	7
Akerman's Numismatic Manual	8	London Latin Grammar	6
Allen's Greek Delectus	6	" Greek	6
" Latin	7	London Quarterly Review	1
" Eclogæ Ciceronianæ	13	Lyndall on Business	1
Ballard on Diseases of the Abdomen	10	Maps—Projections, Outlines, &c.	8
" On Pain after Food	10	Mason's First Book of Euclid	6
Barlow's Tables of Squares, Cubes, &c.	5	Merlet's French Grammar	8
Bishop's Astronomical Observations	5	" Traducteur	8
" Ecliptical Charts	5	" Dictionary of Difficulties	8
" Minor Planets	5	" French Synonymes	8
Boole's Laws of Thought	2	" Stories from French Writers	9
Buff's Letters on the Physics of the Earth	4	Mohr and Redwood's Pharmacy	10
Cæsar for Beginners	7	Morton's Surgical Anatomy	11
Cheap School Books :	14	Moore on Perspective	13
Common Place Books	14	" on Colour applied to Decorative Art	13
Crabb (Rev. Jas.) Memoir of	1	Murphy's Midwifery	10
Crystal Palace	1	" On Chloroform	10
De Morgan's Book of Almanacs	3	Miebuhr's Ethnography and Geography	3
" Formal Logic	2	" History of Rome	8
" Arithmetic	5	" Lectures on Roman History	8
" Trigonometry	5	" Ancient History	8
" Arithmetical Books	5	Neil's Art of Reasoning	2
Drawing Copies	13	" Elements of Rhetoric	2
Drawing Materials	13	" New Latin Reading Book	7
Drawing Models	13	Newman's Lectures on Ancient and	
Ellenberger's Arithmetic	5	Modern History	8
Ellis's Anatomy	9	" Poetry	4
Erichsen's Surgery	10	" Horæ	4
Foster's Elements of Jurisprudence	2	Newth's Natural Philosophy	5
Frere's Embossed Books for the Blind	4	" Mechanics and Hydrostatics	5
" Works on Prophecy	4	Panizzi's Italian Grammar	9
Garrod's Materia Medica	10	Parnell's Chemical Analysis	12
Greek Testament	6	Parnell on Dyeing	12
" Gospels	6	Plato, by Smith	6
Greenfield's Book of Genesis	7	Potter's Mechanics	5
Gregory's Inorganic Chemistry	12	" Optics, Parts 1 and 2	5
" Organic	12	Private Diary	12
Guesses at Truth, First and Second Series	1	Quain on Diseases of the Rectum	10
Guide to the Stars	5	Quain and Sharpey's Anatomy	9
Hall's Latin Roots	7	Quain and Wilson's Anatomical Plates	11
Hamburg's Chinese Rebel Chief	1	Reichenbach's Magnetism, &c.	9
Hasall's Microscopic Anatomy	11	Reiner's Lessons on Form	6
" Freshwater Algae	11	" Lessons on Number	6
Hemming's Trigonometry	6	Ritchie's Geometry	6
Herschell, Mrs., Memoirs of	1	" Calculus	6
Ridley, H. The Jews	1	Robson's Greek Exercises	6
Hickson's Singing Master	13	" Latin	7
Hirsch's Adventures of Ulysses	9	" First Latin Reading Lessons	7
" German Grammar	9	Rudall's Life of Rev. Jas. Crabb	1
Hodgson's Mythology for Latin Versification	7	Schmitz's Rome	3
" Key to ditto	7	" Questions on, by Robson	3
" Select Portions of Sacred History	7	Scott (A. J.) on Female Education	1
" Key to ditto	7	Scott's (P.) Love in the Moon	4
" Sacred Lyrics	7	Singing (Works on)	13
" Key to ditto	7	Smith's History of Greece	3
Hurwitz's Hebrew Grammar	7	" Dictionary of Geography	2
Jones on Gravel, &c.	11	" " of Biography and	
Keats' Poems	4	Mythology	2
Kirkes' Handbook of Physiology	10	" " of Greek and Roman	
Knox's Christian Philosophy	1	Antiquities	2
Lardner's Handbooks of Natural Philo-		(Classical) of Ancient	
sophy and Astronomy	4	Biography, Geography, &c.	2
" Museum of Science and Art	15	" Smaller Dictionary of Antiquities	2
Lardner on the Steam Engine	3	Smaller Classical Dictionary	2
Lardner's Electric Telegraph	4	Smith's First Italian Course	9
Latham's Germania of Tacitus	8	Student's Journal	12
" English Language	8	Taylor's (John) What is the Power of the	
" Handbook of ditto	8	Greek Article	7
" English Grammar	8	Taylor (Rev. C.) Introduction to Greek	
" Grammar for Ladies' Schools	8	Iambics	7
" " Classical Schools	8	Tables of Logarithms	6
" " Commercial Schools	8	Tacitus by Smith	7
" First Outlines of Logic	8	Teaching Maps	13
Latin Authors	7	Turner's Chemistry	12
Leatham's Discovery, a Poem	4	Twelve Planispheres	5
Liebig's Letters on Chemistry	11	Virgil's Georgics, translated by Bathurst	4
" Principles of Agricultural Che-		Walshe on the Heart and Lungs	10
mistry	11	" on Cancer	10
" Animal Chemistry	12	Will's Outlines of Qualitative Analysis	12
" Agricultural Chemistry	12	Wöhler's Handbook of Inorganic Analysis	12
" Organic Analysis	12	Xenophon's Anabasis, by Hardy and Adams	6
" Motion of the Juices	12		

